Acerca de este libro

Esta es una copia digital de un libro que, durante generaciones, se ha conservado en las estanterías de una biblioteca, hasta que Google ha decidido escanearlo como parte de un proyecto que pretende que sea posible descubrir en línea libros de todo el mundo.

Ha sobrevivido tantos años como para que los derechos de autor hayan expirado y el libro pase a ser de dominio público. El que un libro sea de dominio público significa que nunca ha estado protegido por derechos de autor, o bien que el período legal de estos derechos ya ha expirado. Es posible que una misma obra sea de dominio público en unos países y, sin embargo, no lo sea en otros. Los libros de dominio público son nuestras puertas hacia el pasado, suponen un patrimonio histórico, cultural y de conocimientos que, a menudo, resulta difícil de descubrir.

Todas las anotaciones, marcas y otras señales en los márgenes que estén presentes en el volumen original aparecerán también en este archivo como testimonio del largo viaje que el libro ha recorrido desde el editor hasta la biblioteca y, finalmente, hasta usted.

Normas de uso

Google se enorgullece de poder colaborar con distintas bibliotecas para digitalizar los materiales de dominio público a fin de hacerlos accesibles a todo el mundo. Los libros de dominio público son patrimonio de todos, nosotros somos sus humildes guardianes. No obstante, se trata de un trabajo caro. Por este motivo, y para poder ofrecer este recurso, hemos tomado medidas para evitar que se produzca un abuso por parte de terceros con fines comerciales, y hemos incluido restricciones técnicas sobre las solicitudes automatizadas.

Asimismo, le pedimos que:

+ *Haga un uso exclusivamente no comercial de estos archivos* Hemos diseñado la Búsqueda de libros de Google para el uso de particulares; como tal, le pedimos que utilice estos archivos con fines personales, y no comerciales.

+ *No envíe solicitudes automatizadas* Por favor, no envíe solicitudes automatizadas de ningún tipo al sistema de Google. Si está llevando a cabo una investigación sobre traducción automática, reconocimiento óptico de caracteres u otros campos para los que resulte útil disfrutar de acceso a una gran cantidad de texto, por favor, envíenos un mensaje. Fomentamos el uso de materiales de dominio público con estos propósitos y seguro que podremos ayudarle.

+ *Conserve la atribución* La filigrana de Google que verá en todos los archivos es fundamental para informar a los usuarios sobre este proyecto y ayudarles a encontrar materiales adicionales en la Búsqueda de libros de Google. Por favor, no la elimine.

+ *Manténgase siempre dentro de la legalidad* Sea cual sea el uso que haga de estos materiales, recuerde que es responsable de asegurarse de que todo lo que hace es legal. No dé por sentado que, por el hecho de que una obra se considere de dominio público para los usuarios de los Estados Unidos, lo será también para los usuarios de otros países. La legislación sobre derechos de autor varía de un país a otro, y no podemos facilitar información sobre si está permitido un uso específico de algún libro. Por favor, no suponga que la aparición de un libro en nuestro programa significa que se puede utilizar de igual manera en todo el mundo. La responsabilidad ante la infracción de los derechos de autor puede ser muy grave.

Acerca de la Búsqueda de libros de Google

El objetivo de Google consiste en organizar información procedente de todo el mundo y hacerla accesible y útil de forma universal. El programa de Búsqueda de libros de Google ayuda a los lectores a descubrir los libros de todo el mundo a la vez que ayuda a autores y editores a llegar a nuevas audiencias. Podrá realizar búsquedas en el texto completo de este libro en la web, en la página `http://books.google.com`

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE

WESLEYAN-METHODIST MAGAZINE,

FOR

1873.

Digitized by Google

Digitized by Google

THE

WESLEYAN-METHODIST MAGAZINE,

FOR

1873:

BEING A CONTINUATION OF THE

ARMINIAN OR METHODIST MAGAZINE;

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A.M.

FIFTH SERIES.
VOL. XIX.

VOLUME XCVI. FROM THE COMMENCEMENT.

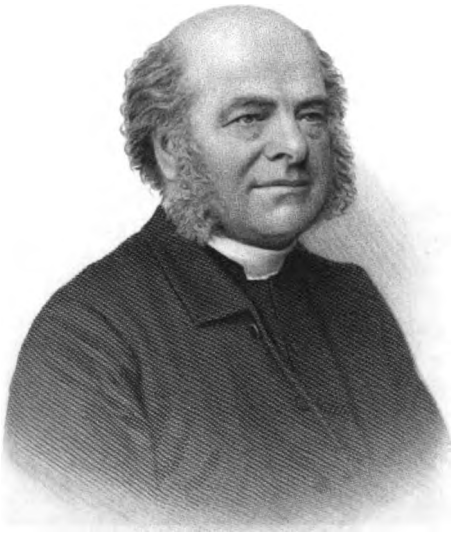
LONDON:
WESLEYAN CONFERENCE OFFICE,
2, CASTLE-STREET, CITY-ROAD;
SOLD AT 66, PATERNOSTER-ROW.

Digitized by Google

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON-SQUARE.

Digitized by Google

Digitized by Google



Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

JANUARY, 1873.

TO THE READER.

Our number for this month commences another Annual Volume, the ninety-sixth, of the Wesleyan-Methodist Magazine. Its eleven hundred and fifty-two pages will contain many valuable articles which their several accomplished authors have already placed at the disposal of the Editor; as well as several, on attractive subjects, which are in course of preparation. To these will be added others, on such occasional topics as public affairs may from time to time render prominent. No pains will be spared to make the contents of the Volume for 1873 edifying, instructive, and varied.

On the ground that the influence of the evangelically religious press at the present time needs greatly strengthening, an earnest appeal to the habitual readers of this Magazine might justly be made. There is, however, not space to urge such an appeal here. But let us, in a word, ask our friends to help us in promoting the circulation of a work, not only from which is every trace of the pen of the novelist excluded, but in which the interests of our holy religion are not, to say the least, imperilled by doubtful attractions, owing what value they *do* possess to partial associations with it.

That "perilous times" are passing over us, one may assert without risk of being regarded as an "alarmist;" a proof is at hand in every department of human thought. Of the State we will not speak; and of the Church will only now again say that *her* particular danger is always from within. Her open foes are often indeed troublesome, but not one of them is of necessity fatal; the panoply furnished by our Divine Head cannot fail any in the hour of need: but the wearer of it may fail—has failed again and again. We shall welcome to our pages whatever tends to combat the subtile forms of error with which the cause of God is in our day incessantly assailed. A many-sided infidelity, eager to ally itself with every falterer or careless one, in hope that he will become avowedly recreant to revelation and Divine truth, can only be successfully resisted by Christian men fully awake to its aggressions, and both competent and resolved to grapple with them.

London: December 6th, 1872.

Digitized by Google

MEMOIR OF MR. JOHN SNELL,

OF TIVERTON:

BY HIS SON-IN-LAW, THE REV. JOHN HUGILL.

"The memory of the just is blessed." This declaration of Scripture was impressed upon the mind of the writer more vividly than usual on the last Sunday in 1871. On the evening of that day, the Wesleyan chapel at Tiverton was crowded by an attentive audience assembled for the purpose of reviewing the life, and improving the death, of the subject of this sketch; who had lived in the town, and worshipped in that house of prayer, for more than half a century. The following pages contain the substance of a paper which was prepared for that occasion.

Mr. John Snell was the second son of Mr. William Snell, farmer and landowner in the parish of Lapford, Devon, and was born in that somewhat picturesque village on the 22nd of July, 1792. He was only about twelve years old when it seemed good to God to remove the head of the family by death; and he has been frequently heard to speak of the solemn moment when his father, as he lay on his death-bed, said to him, "Farewell." The family afterwards removed to South-Moulton, and John, with his brothers, was sent to Tiverton, to be educated at Mr. Gloyn's academy, at that time of considerable local note. His school-days ended, he returned to South-Moulton, and there learned a business; thence removing to London, and some other places, for improvement before commencing on his own account. He was distinguished by persevering industry from the beginning of his career: rising early in the morning, when quite a youth, to earn money by which to purchase books to satisfy his earnest craving for knowledge. A goodly array of handsomely-bound volumes, obtained in that way and at that time, long continued to adorn his library.

His parents were members of the Established Church. But in his youthful days little was known of vital godliness in the north of Devon; most of the people, indeed, seemed to have no idea of its nature or necessity. He was trained, therefore, to live as regardless of religion as were his neighbours, and he freely participated in worldly amusements, such as dancing and card-playing. He was in other respects strictly moral, conscientiously scrupulous in his adherence to his principles, amiable and generous in disposition; yet he was conscious of some sad lack—he felt, in fact, a void within which the world could never fill. On one occasion, while residing at Bideford, having gone to bathe in the river, a strong current carried him onward to the sea, to the great peril of his life.

Digitized by Google

With much difficulty he succeeded in swimming back to the shore, where a number of people had assembled to watch him, supposing that he must be drowned. It would appear that this occurrence had a great effect upon his mind; and he always considered his preservation to have been due to an interposition of Providence.

The value of the immortal soul, and the future state of existence, were subjects which now caused him much anxious thought. Knowing no human teacher, he began diligently to search the Scriptures, and with trembling turned the sacred pages, "fearing he had committed the unpardonable sin." Being seized with lock-jaw, which issued in a low fever, his mother came to nurse him, and was deeply concerned to find her son so depressed in spirit. Not understanding herself whence true happiness flows, she hid away his Bible, locked up every book relating to religion, and took him to Ilfracombe for change of air and scene. As soon as he was able, she wished him "to go into society," and invited young friends to her house, hoping that in the joke and dance he would throw off his serious thoughts and feelings. In this she for a time succeeded.

In the year 1816, Mr. Snell purchased a business in Tiverton, and went thither to reside. Two years afterwards, he was first led to attend the Wesleyan chapel, through a desire to gain the companionship of one to whom he was attached. While affirming he would never "make a profession of religion unless he enjoyed it," still, he would "go and hear for himself." A short time after this, under a sermon by the late Rev. Joseph Saunders, he was again deeply convinced of sin. But with the conviction came a gleam of hope for him who had once before been brought to the verge of despair. What the water-brook is to the thirsty hart, was the newly-heard message of a Saviour's love to his parched and earnest soul. As one who seemed to hear it for the first time, (if it were not actually so,) he listened to the invitation to come, "just as he was,—unworthy, guilty, helpless, at the foot of the Cross,—to receive pardon, peace, and joy, through the Holy Spirit." Although he could not testify as to the exact moment when he found the "pearl of great price," he obtained power to say, with the prophet, "O Lord! I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." And truly he could add, "Old things are passed away; behold, all things are become new." The thoroughness of the change was evidenced by a prompt sacrifice of everything unbecoming a professor of religion, and by a lofty aim to exemplify, in every respect, the Christian character.

On his conversion, he did not become "an ecclesiastical polygamist,"—professing equal regard for all Churches, but giving

Digitized by Google

himself thoroughly and heartily to none,—as is too common in this age of affected Christian liberality, but really of unscriptural latitudinarianism. He joined the Wesleyan-Methodist Society, and ever showed his decided preference for it. He esteemed his own religious communion the best; not as the only Church, but, in his estimation, the loveliest and most useful of many sisters. Still, he cherished sympathy with all who "love the Lord Jesus Christ in sincerity." Of this Christians of every name seemed to have no doubt; for he received from them proofs of the utmost friendliness and confidence. Not only did the respected Congregational and Baptist ministers of the town visit him in his last illness, and were present at his funeral, but while one chapel was closed when the sermon above alluded to was preached, in the other his death was spoken of "as if he had been one of the deacons of the church."

Such was Mr. Snell's Christian consistency, and such the indications of his stability of character, that he was made Society-steward within six months of his conversion to God. He also became a teacher in the Sunday-school; afterwards secretary therein; and for twenty-five years he filled the office of superintendent. Indeed, from that time his offices swiftly multiplied; and he devoted himself to his work with indefatigable industry, proving himself equal to each successive demand upon his time and ability. The Rev. W. J. Tweddle, who travelled three years in the Circuit, says, "He had very many good and gracious qualities of mind and heart; and the work he had given him to do was done well, sincerely, and uprightly." For fifty years he was absent from only one Circuit Quarterly Meeting, being always in offices requiring his attendance, and for many years he was equally regular at the annual District Meeting, either as a member of the District Chapel Committee, or as Circuit-steward. During the lengthened period of his connection with Wesleyan-Methodism, his fidelity and affection were never known to waver, and were never so much as suspected. At different times, when a storm has burst upon it, as did the tempest upon the vessel which bore the "Pilot of Galilee" and His disciples; and when some of his companions, from fear or other motive, would desert their posts, or seek what seemed a better craft, he was calmly confident in his Pilot, ship, and crew,—kept to his duty, and waited patiently, yet prayerfully and actively, like Paul and his companions, for calmer and brighter days.

It is to be feared that many professors of religion shrink too much from their duties as citizens: some, doubtless, from the best of motives; being afraid of coming in contact with the violence and unruly tempers of boisterous characters, who, while least capable, are frequently the most anxious to meddle in public

Digitized by Google

affairs. Mr. Snell felt and acknowledged his obligations as a member of a civil community; and accordingly manifested an intelligent activity in promoting the sanitary and social comfort of his fellow-townsmen: taking special interest in alleviating the condition of the poor, and largely aiding in establishing and sustaining institutions adapted to that end. Nor did he confine his benevolence to mere advocacy, or even pecuniary support, but freely and liberally devoted both time and personal effort in the promotion of the public welfare. Thus in him "wisdom cried without;—uttered her voice in the street, in the chief place of concourse, in the opening of the gates;"—an eloquent life proving more influential than many an eloquent tongue.

On the passing of the Reform Bill, in 1832, Mr. Snell was induced to offer himself for election as a member of the Town-council of Tiverton. At first, some burgesses, who did not then fully perceive his worth, strenuously opposed his election. Expecting to find his disapproval shown by a withdrawal of patronage and fostering of feuds, as is too commonly the case among neighbours, they were taken by surprise, and transformed into warm supporters, by witnessing no change in his considerate and courteous treatment of them. They seemed anxious on every future opportunity of the kind to show how high was their estimate of him; whatever change took place, he was always one of the council, until, in 1848, he was elected mayor of the borough. "The first Act of a Methodist Mayor" was the heading of a paragraph in a local paper immediately after Mr. Snell took office. The "act" which was sarcastically alluded to was the refusal to allow some wandering, and not very reputable, theatrical performers to sojourn in the town during a large portion of the winter. On completing his year of official duty, however, the local prints bore willing and hearty testimony to his having won "golden opinions" from all classes by his zeal, impartiality, and consistency.

If in the year just named his social honours culminated, so, perhaps, did his domestic trials. A lawsuit, which had been in Chancery for a great number of years, and in which he had, unwillingly, been made one of the defendants, at this time came to a close. The decision, contrary to previous ones, was against the defendants; and Mr. Snell scarcely knew how disastrous to himself might be the result. His heart was indeed almost crushed, but, as did the Psalmist, he cried to the Lord in his distress; who heard him, and delivered him out of his trouble, and set him in "a large place." Some, of whom he had scarcely any previous knowledge, spontaneously offered to place considerable sums of money at his command,—when they thought he was not unlikely to be in great difficulty,—causing him much tenderness of feeling

Digitized by Google

and gratitude to God. That he did not require the proffered aid was, in his view, no diminution of the grace of the act. For years afterwards litigation continued to occasion him great anxiety, but he bore it with surprising equanimity. "You are a puzzle to me, Mr. Snell," said one of the lawyers concerned, "I know not how you bear this as you do." The speaker knew not the inward strength which was derived from an unshaken trust in the promises of God. Conscious that these trials were permitted by his Heavenly Father, although the sufferer shrunk under the hand that pressed so heavily upon him, he could say, "Not my will, but Thine, be done!" To the end the God whom he served proved his "Refuge and Strength, a very present Help in trouble;" and for several years before he died all solicitude from this source ceased.

Mr. Snell showed that there was such a thing as honesty in politics. In his dealing with social and public questions there was an entire absence of equivocation, exaggeration, or deception. If his soul were ever strongly stirred it would be on detecting some meanness or chicanery on the part of those who, he thought, should have known better; especially when the poor were the objects of wrong treatment. The blessing of the peacemaker descended richly upon him; his task often being that of undoing the work of the slanderous whisperer and talebearer. Few things afforded him more satisfaction than the success of his attempts to re-unite ruptured friendships, or reconcile alienated neighbours.

The source of this and every other excellence which he manifested was his frequent communion with God. He commenced each morning with family devotion, and forgot not in the excitement of daily duties and engagements that he had a Saviour to serve and a heaven to win. It was well known to his household, however, that his converse with Heaven began prior to this family worship. To his library, close by his bedroom, he repaired early for the purposes of devotion; and often came from his retirement with his face radiant with benevolence and holy joy. Still, although he maintained domestic worship with exemplary regularity, he could not, except on some very rare occasions, overcome his reluctance to lead the devotions of a public assembly.

Mr. Snell loved the house of God, and ever felt it an honour to be engaged in promoting its interests. When he was induced to become the treasurer and steward of the chapel-trust, it was burdened with a heavy debt, which was increasing at the rate of about thirty pounds a year. By skilful and continued effort the leakage was not only stopped, but the deficiencies of former years were liquidated; and he had the gratification of witnessing the income of the chapel subserve the interests of the Circuit. In the various

Digitized by Google

offices which he held, including those of Circuit and Society-steward, he was remarkable for order and punctuality. His attendance on public worship during the week was regular; and, enjoying "the communion of saints," he highly appreciated the weekly meeting in class. Yet he was not wont to say much on the subject of his personal experience of religion. His delight was unostentatiously to labour for God, to profit his fellow-man. Of transparent integrity and sincerity, numbers induced him to take the office of trustee under wills, sometimes involving affairs of delicate and difficult management; but he ever manifested a tact and capacity which called for grateful recognition from those who in this way had transactions with him.

He lived to call by name more than fifty children, grand-children, and great-grand-children. The oldest of the fourth generation completed his fourth year on the day on which his great-grand-father entered upon the day which has no night. He rejoiced to see all his children, and some of his grand-children, devoted to th service of the Saviour whom he had so long served, and occupying various offices in the Church; one grandson, the Rev. R. Spooner, being a Wesleyan-Methodist minister.

About eight months before Mr. Snell's death, he was taken very ill. Considering this to be a messenger sent to take him to his heavenly home, one by one he gave up his offices in the Society, saying he should like to see them all filled up, and in good working-order, before he passed away. His medical attendant gave no hope of his recovery; and his two daughters were summoned to the side of what was supposed to be their father's death-bed. At this time, contrary to his habit, supposing himself on the confines of eternity, his tongue was loosed, and precious and comforting to his children and friends were the words which fell from his lips. A few of these may benefit the reader. Soon after he fell ill he said, "God is very precious to me; I feel I am going home. The tabernacle of clay is being gently taken down. Ever since my conversion I have loved God's service; but all my works are stubble." He also observed, "I have always tried to be at peace with all men: if I had an enemy, I have striven to make him my friend, and have often succeeded. But there is no merit in this; it is constitutional. I could never bear evil-speaking; there is something to be said in the favour of every one, and it is my pleasure to dwell on that." At another time, he exclaimed, "Jesus said, 'Him that cometh to Me, I will in no wise cast out.' I am sure I come to Him as a poor sinner,—

'This all my hope, and all my plea,
For me the Saviour died!'

Digitized by Google

God's lovingkindness has followed me all my days. I have had heavy trials, but they have been sent in mercy—to keep my heart right with God. I shall enter heaven through Christ."

He gradually rallied in some degree from this severe attack; and, although at first evidently disappointed, he entered afresh on life's duties with cheerful, willing steps; he could still say, with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." No weakness of health, or roughness of weather, kept him from the means of grace, if he could possibly be present. Only three weeks before his death, he occupied his usual place in the chapel. On the day following, when a cold wind was blowing strongly, he went out on business connected with the chapel-trust; but on Tuesday morning he was seized with paralysis, and was carried to his bed, from which he never rose.

Whatever he thought, he said nothing about death at the commencement of the seizure. His mind was kept in perfect peace, stayed upon God. There was no restlessness, no anxiety. He felt himself "in God's hands." Once he said, "I should like to die in harness;" at another time, "I should not like to slip away without knowing it;" and again, "I am a sinner saved by grace. Precious Jesus! Blessed Saviour, Thou art my Refuge; Thou art my Rock." During the night he was heard saying, "The Lamb of God, which taketh away the sin of the world." In the morning a son said, "Father, you feel ours is a covenant-keeping God?" "Yes, He has been so to me all the days of my life." He was often heard whispering to himself, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He also softly repeated, "'Bless the Lord, O my soul! and all that is within me, bless' and praise 'His holy name.'" When reminded of the beauty of that passage in the Psalm, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," he replied "Yes, I know I do fear Him. But sometimes, since I have been lying here so ill, I am afraid I do not *love* Him enough."

On December 19th, 1871, after the doctor's usual visit, Mr. Snell inquired what he said, and was told; "He says that you are very ill, and thinks that you will soon be with Jesus." "Ah! I thought so too," he exclaimed. The day before his departure, he asked that some of Charles Wesley's "Funeral Hymns" should be read to him; and directed particular attention to our hymn 716, "Hear what the voice from heaven proclaims," etc. Then sending for his class-leader, he enjoyed with him a few minutes' Christian communion. It was affecting to witness this last earthly interview of these two old pilgrims, one with his feet already in "Jordan's cold stream," and the other not far distant. "You are going

Digitized by Google

home, Mr. Snell, I shall not be long after you. What heavenly conversation we have had here; what will it be there!" The dying saint again tried to speak, but all he could say was, "My mercies abound; I am waiting for the Lord." In the afternoon he tried repeatedly to speak, but it was impossible to understand him. When a daughter standing near repeated the verse,

> "When death o'er nature shall prevail,
> And all the powers of language fail,
> Joy through my swimming eyes shall break,
> And mean the thanks I cannot speak,"

he ceased the attempt at utterance, and a beautiful expression of patient resignation and tranquil joy settled on his countenance. At ten P.M. a change took place in his breathing; it was soft and easy as that of a child. His invalid wife thought him better, and he gave her a pleasant smile and a loving look when she said, "Good-night!" But they parted, not to meet again until "the trumpet shall sound, and the dead shall be raised incorruptible."

Observing him sinking rapidly, one of his daughters said, "Dear father, you are nearly through the valley. Do you feel Jesus precious still?" "Very, very," was his prompt but faint response. Another daughter said, "You will soon behold the King in His beauty." "Yes," he replied. It was added, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Immediately a sentiment of reverent faith and holy triumph was apparent in the features of the Christian warrior. From that time earth seemed to fade from his view, and he appeared to be absorbed in communion with the unseen. Again and again his face was lit up, as if in recognition of some heavenly visitant, until, without a sigh, he gently ceased to breathe, December 21st, 1871, in the eightieth year of his age.

THE HOLY TEMPLE IN THE LORD:*

A DISCOURSE ON EPHESIANS II. 21, 22.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

THE Church of Christ is set forth in Holy Scripture under a variety of figures. Notably, it is a body of which Christ is the Head; and a building of which Christ is the Foundation, "the

* By the late Rev. George Turner.

Digitized by Google

chief corner-stone." Perhaps the most beautiful and most suggestive figure employed on the subject, is that of a temple, in allusion, no doubt to the temple of Jerusalem.* In some passages of Scripture, several of these images are blended and intermixed. An instance of this we have in the context. To one of these metaphors only shall we refer in the following discourse, namely, that of a temple; our subject being the Church of the New Testament, under the figure of "an holy temple in the Lord." Keeping this leading idea before us, several topics of permanent interest will offer themselves for our consideration. We may instance,

I. THE FOUNDATION OF THE SPIRITUAL EDIFICE.—It is right that we should distinguish between the foundation of the Church, properly so called, and its doctrinal base; that upon which the entire building rests, and that which constitutes the bases of its system of doctrine.

The true foundation of the Church is Christ Himself; His Divine-human person, and His glorious mediatorial work. "The main stress of this spiritual building rests upon Him, who by His death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building and temple." Like the house of the wise builder spoken of in the Gospel, the Church of the New Testament is "founded upon a Rock;" and undeniably, "that Rock is Christ." So St. Paul affirms: "Jesus Christ Himself being the chief corner-stone." Still more impressively the Apostle writes: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) St. Peter amply confirms the testimony of St. Paul. Speaking of Christ as "a living stone, disallowed indeed of men, but chosen of God, and precious," he says, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded;" and presently adds, "The stone which the builders disallowed, the same is made the head of the corner." (1 Peter ii. 4, 6, 7.) Except it be with those who set the teaching of men above the teaching of God, this inspired testimony will be decisive. Redeemed by Christ's blood, the entire spiritual fabric springs out of and rests upon His meritorious sacrificial death:

> "Other ground can no man lay;
> Jesus takes our sins away;
> Jesus the foundation is,
> This shall stand and only this."

* Some indeed suppose an allusion to the celebrated Temple of Diana. But in such a writer as St. Paul, and on such a subject, the view taken above seems more natura

Digitized by Google

The doctrinal basis upon which the Church is founded is, by the will of its Divine Founder, the apostles and prophets. "Built upon the foundation of the apostles and prophets:" That is, upon the doctrine, not of Paul, nor of John, nor of Peter; but upon that of the inspired teachers of the New Testament collectively. The traditions of uninspired men are of no authority here; the one important question is, "What saith the Scripture? How readest thou?" Human opinion is ever changing; "but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." (1 Peter i. 25.) Hence, speaking of the Church under another figure, namely, that of "the city of the living God, the heavenly Jerusalem," St. John writes, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 14.) Here, then, is the only true and valid source of doctrine for the Church of Christ. It is the Word of God as taught by the inspired writers of the New Testament. No bulls of Popes, nor the decrees of Councils, nor the opinions of fallible men must be allowed to add unto or to take away from, to nullify, or evade, or explain away, "the words of the prophecy of this Book." Such is the doctrinal basis, "Jesus Christ Himself being the chief corner-stone."

From the foundation we pass on to contemplate,

II. THE BUILDING.—"All the building fitly framed together groweth unto an holy temple in the Lord." The true idea of the Christian Church is, not that of a mass of materials promiscuously thrown together, but that of an edifice regularly constructed and compactly built. The temple of Solomon, as well as the tabernacle erected by Moses, was constructed upon a Divine plan, a pattern sketched by the finger of God. (See Exod. xxv. 40; 1 Chron. xxviii. 11, 19.) The several parts of the sacred structure were to be "fitly framed," and skilfully put together, according to the design of the Divine Architect. The result was that "holy and beautiful house" in which God caused His name to be recorded, and His worship to be solemnly celebrated.

In relation to this point, the Church of Christ presents two aspects. It may be considered as visible or invisible; under the former view it is manifested to the world; in the latter it is known only to God: "the Lord knoweth them that are His."

That which, for distinction's sake, we are accustomed to call *the invisible Church*, comprehends all that is spiritually pure and Godlike in humanity, all who worship the Father "in spirit and in truth;" all who believe in Christ "with the heart unto righteousness;" and who while they trust only in the merits of His dying love have "respect unto all His commandments." It is of such that the Apostle writes: "Ye also, as lively stones, are built up a

Digitized by Google

and gratitude to God. That he did not require the proffered aid was, in his view, no diminution of the grace of the act. For years afterwards litigation continued to occasion him great anxiety, but he bore it with surprising equanimity. "You are a puzzle to me, Mr. Snell," said one of the lawyers concerned, "I know not how you bear this as you do." The speaker knew not the inward strength which was derived from an unshaken trust in the promises of God. Conscious that these trials were permitted by his Heavenly Father, although the sufferer shrunk under the hand that pressed so heavily upon him, he could say, "Not my will, but Thine, be done!" To the end the God whom he served proved his "Refuge and Strength, a very present Help in trouble;" and for several years before he died all solicitude from this source ceased.

Mr. Snell showed that there was such a thing as honesty in politics. In his dealing with social and public questions there was an entire absence of equivocation, exaggeration, or deception. If his soul were ever strongly stirred it would be on detecting some meanness or chicanery on the part of those who, he thought, should have known better; especially when the poor were the objects of wrong treatment. The blessing of the peacemaker descended richly upon him; his task often being that of undoing the work of the slanderous whisperer and talebearer. Few things afforded him more satisfaction than the success of his attempts to re-unite ruptured friendships, or reconcile alienated neighbours.

The source of this and every other excellence which he manifested was his frequent communion with God. He commenced each morning with family devotion, and forgot not in the excitement of daily duties and engagements that he had a Saviour to serve and a heaven to win. It was well known to his household, however, that his converse with Heaven began prior to this family worship. To his library, close by his bedroom, he repaired early for the purposes of devotion; and often came from his retirement with his face radiant with benevolence and holy joy. Still, although he maintained domestic worship with exemplary regularity, he could not, except on some very rare occasions, overcome his reluctance to lead the devotions of a public assembly.

Mr. Snell loved the house of God, and ever felt it an honour to be engaged in promoting its interests. When he was induced to become the treasurer and steward of the chapel-trust, it was burdened with a heavy debt, which was increasing at the rate of about thirty pounds a year. By skilful and continued effort the leakage was not only stopped, but the deficiencies of former years were liquidated; and he had the gratification of witnessing the income of the chapel subserve the interests of the Circuit. In the various

Digitized by Google

offices which he held, including those of Circuit and Society-steward, he was remarkable for order and punctuality. His attendance on public worship during the week was regular; and, enjoying "the communion of saints," he highly appreciated the weekly meeting in class. Yet he was not wont to say much on the subject of his personal experience of religion. His delight was unostentatiously to labour for God, to profit his fellow-man. Of transparent integrity and sincerity, numbers induced him to take the office of trustee under wills, sometimes involving affairs of delicate and difficult management; but he ever manifested a tact and capacity which called for grateful recognition from those who in this way had transactions with him.

He lived to call by name more than fifty children, grand-children, and great-grand-children. The oldest of the fourth generation completed his fourth year on the day on which his great-grandfather entered upon the day which has no night. He rejoiced to see all his children, and some of his grand-children, devoted to th service of the Saviour whom he had so long served, and occupying various offices in the Church; one grandson, the Rev. R. Spooner, being a Wesleyan-Methodist minister.

About eight months before Mr. Snell's death, he was taken very ill. Considering this to be a messenger sent to take him to his heavenly home, one by one he gave up his offices in the Society, saying he should like to see them all filled up, and in good working-order, before he passed away. His medical attendant gave no hope of his recovery; and his two daughters were summoned to the side of what was supposed to be their father's death-bed. At this time, contrary to his habit, supposing himself on the confines of eternity, his tongue was loosed, and precious and comforting to his children and friends were the words which fell from his lips. A few of these may benefit the reader. Soon after he fell ill he said, "God is very precious to me; I feel I am going home. The tabernacle of clay is being gently taken down. Ever since my conversion I have loved God's service; but all my works are stubble." He also observed, "I have always tried to be at peace with all men: if I had an enemy, I have striven to make him my friend, and have often succeeded. But there is no merit in this; it is constitutional. I could never bear evil-speaking; there is something to be said in the favour of every one, and it is my pleasure to dwell on that." At another time, he exclaimed, "Jesus said, 'Him that cometh to Me, I will in no wise cast out.' I am sure I come to Him as a poor sinner,—

'This all my hope, and all my plea,
For me the Saviour died!'

Digitized by Google

God's lovingkindness has followed me all my days. I have had heavy trials, but they have been sent in mercy—to keep my heart right with God. I shall enter heaven through Christ."

He gradually rallied in some degree from this severe attack; and, although at first evidently disappointed, he entered afresh on life's duties with cheerful, willing steps; he could still say, with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." No weakness of health, or roughness of weather, kept him from the means of grace, if he could possibly be present. Only three weeks before his death, he occupied his usual place in the chapel. On the day following, when a cold wind was blowing strongly, he went out on business connected with the chapel-trust; but on Tuesday morning he was seized with paralysis, and was carried to his bed, from which he never rose.

Whatever he thought, he said nothing about death at the commencement of the seizure. His mind was kept in perfect peace, stayed upon God. There was no restlessness, no anxiety. He felt himself "in God's hands." Once he said, "I should like to die in harness;" at another time, "I should not like to slip away without knowing it;" and again, "I am a sinner saved by grace. Precious Jesus! Blessed Saviour, Thou art my Refuge; Thou art my Rock." During the night he was heard saying, "The Lamb of God, which taketh away the sin of the world." In the morning a son said, "Father, you feel ours is a covenant-keeping God?" "Yes, He has been so to me all the days of my life." He was often heard whispering to himself, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He also softly repeated, "'Bless the Lord, O my soul! and all that is within me, bless' and praise 'His holy name.'" When reminded of the beauty of that passage in the Psalm, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," he replied "Yes, I know I do fear Him. But sometimes, since I have been lying here so ill, I am afraid I do not *love* Him enough."

On December 19th, 1871, after the doctor's usual visit, Mr. Snell inquired what he said, and was told; "He says that you are very ill, and thinks that you will soon be with Jesus." "Ah! I thought so too," he exclaimed. The day before his departure, he asked that some of Charles Wesley's "Funeral Hymns" should be read to him; and directed particular attention to our hymn 716, "Hear what the voice from heaven proclaims," etc. Then sending for his class-leader, he enjoyed with him a few minutes' Christian communion. It was affecting to witness this last earthly interview of these two old pilgrims, one with his feet already in "Jordan's cold stream," and the other not far distant. "You are going

Digitized by Google

home, Mr. Snell, I shall not be long after you. What heavenly conversation we have had here; what will it be there!" The dying saint again tried to speak, but all he could say was, "My mercies abound; I am waiting for the Lord." In the afternoon he tried repeatedly to speak, but it was impossible to understand him. When a daughter standing near repeated the verse,

> "When death o'er nature shall prevail,
> And all the powers of language fail,
> Joy through my swimming eyes shall break,
> And mean the thanks I cannot speak,"

he ceased the attempt at utterance, and a beautiful expression of patient resignation and tranquil joy settled on his countenance. At ten P.M. a change took place in his breathing; it was soft and easy as that of a child. His invalid wife thought him better, and he gave her a pleasant smile and a loving look when she said, "Good-night!" But they parted, not to meet again until "the trumpet shall sound, and the dead shall be raised incorruptible."

Observing him sinking rapidly, one of his daughters said, "Dear father, you are nearly through the valley. Do you feel Jesus precious still?" "Very, very," was his prompt but faint response. Another daughter said, "You will soon behold the King in His beauty." "Yes," he replied. It was added, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Immediately a sentiment of reverent faith and holy triumph was apparent in the features of the Christian warrior. From that time earth seemed to fade from his view, and he appeared to be absorbed in communion with the unseen. Again and again his face was lit up, as if in recognition of some heavenly visitant, until, without a sigh, he gently ceased to breathe, December 21st, 1871, in the eightieth year of his age.

THE HOLY TEMPLE IN THE LORD:*

A DISCOURSE ON EPHESIANS II. 21, 22.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

THE Church of Christ is set forth in Holy Scripture under a variety of figures. Notably, it is a body of which Christ is the Head; and a building of which Christ is the Foundation, "the

* By the late Rev. George Turner.

Digitized by Google

chief corner-stone." Perhaps the most beautiful and most suggestive figure employed on the subject, is that of a temple, in allusion, no doubt to the temple of Jerusalem.* In some passages of Scripture, several of these images are blended and intermixed. An instance of this we have in the context. To one of these metaphors only shall we refer in the following discourse, namely, that of a temple; our subject being the Church of the New Testament, under the figure of "an holy temple in the Lord." Keeping this leading idea before us, several topics of permanent interest will offer themselves for our consideration. We may instance,

I. THE FOUNDATION OF THE SPIRITUAL EDIFICE.—It is right that we should distinguish between the foundation of the Church, properly so called, and its doctrinal base; that upon which the entire building rests, and that which constitutes the bases of its system of doctrine.

The true foundation of the Church is Christ Himself; His Divine-human person, and His glorious mediatorial work. "The main stress of this spiritual building rests upon Him, who by His death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building and temple." Like the house of the wise builder spoken of in the Gospel, the Church of the New Testament is "founded upon a Rock;" and undeniably, "that Rock is Christ." So St. Paul affirms: "Jesus Christ Himself being the chief corner-stone." Still more impressively the Apostle writes: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) St. Peter amply confirms the testimony of St. Paul. Speaking of Christ as "a living stone, disallowed indeed of men, but chosen of God, and precious," he says, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded;" and presently adds, "The stone which the builders disallowed, the same is made the head of the corner." (1 Peter ii. 4, 6, 7.) Except it be with those who set the teaching of men above the teaching of God, this inspired testimony will be decisive. Redeemed by Christ's blood, the entire spiritual fabric springs out of and rests upon His meritorious sacrificial death:

> "Other ground can no man lay;
> Jesus takes our sins away;
> Jesus the foundation is,
> This shall stand and only this."

* Some indeed suppose an allusion to the celebrated Temple of Diana. But in such a writer as St. Paul, and on such a subject, the view taken above seems more natura

Digitized by Google

The doctrinal basis upon which the Church is founded is, by the will of its Divine Founder, the apostles and prophets. "Built upon the foundation of the apostles and prophets:" That is, upon the doctrine, not of Paul, nor of John, nor of Peter; but upon that of the inspired teachers of the New Testament collectively. The traditions of uninspired men are of no authority here; the one important question is, "What saith the Scripture? How readest thou?" Human opinion is ever changing; "but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." (1 Peter i. 25.) Hence, speaking of the Church under another figure, namely, that of "the city of the living God, the heavenly Jerusalem," St. John writes, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 14.) Here, then, is the only true and valid source of doctrine for the Church of Christ. It is the Word of God as taught by the inspired writers of the New Testament. No bulls of Popes, nor the decrees of Councils, nor the opinions of fallible men must be allowed to add unto or to take away from, to nullify, or evade, or explain away, "the words of the prophecy of this Book." Such is the doctrinal basis, "Jesus Christ Himself being the chief corner-stone."

From the foundation we pass on to contemplate,

II. THE BUILDING.—"All the building fitly framed together groweth unto an holy temple in the Lord." The true idea of the Christian Church is, not that of a mass of materials promiscuously thrown together, but that of an edifice regularly constructed and compactly built. The temple of Solomon, as well as the tabernacle erected by Moses, was constructed upon a Divine plan, a pattern sketched by the finger of God. (See Exod. xxv. 40; 1 Chron. xxviii. 11, 19.) The several parts of the sacred structure were to be "fitly framed," and skilfully put together, according to the design of the Divine Architect. The result was that "holy and beautiful house" in which God caused His name to be recorded, and His worship to be solemnly celebrated.

In relation to this point, the Church of Christ presents two aspects. It may be considered as visible or invisible; under the former view it is manifested to the world; in the latter it is known only to God: "the Lord knoweth them that are His."

That which, for distinction's sake, we are accustomed to call *the invisible Church*, comprehends all that is spiritually pure and Godlike in humanity, all who worship the Father "in spirit and in truth;" all who believe in Christ "with the heart unto righteousness;" and who while they trust only in the merits of His dying love have "respect unto all His commandments." It is of such that the Apostle writes: "Ye also, as lively stones, are built up a

Digitized by Google

spiritual house." The idea is that of a building constructed of living materials; spirits instinct with life; souls spiritually alive to God, quickened and animated by "the spirit of life in Christ Jesus." In the sight of God these constitute one grand spiritual unity. In earth or heaven they all are one:

"One family we dwell in Him,
One Church above, beneath."

In this respect, in this alone, the Church of Christ is strictly one, "a spiritual house," "an holy temple in the Lord."

The visible Church is an organized body; and as such it exists under different forms in different parts of the world. For its external structure, the Scriptures furnish us no exact model; they exhibit no pattern polity intended to be binding at all times, and in all places. The Scriptures do indeed contain certain great principles which must be recognized in every true Church; but these may be embodied with more or less exactness and fidelity, in a variety of forms. Considering the genius of Christianity, this is only what might have been expected. The Church of Christ is to comprehend "all nations;" and no one Church-system ever yet imagined would be suited to all the diversified forms of civil government and the several circumstances under which men live. On this point the rules of Scripture are capable of a wide adaptation to varying requirements. And in proportion as these general rules are faithfully adhered to, the polity and disciplinary arrangements of a Church will be "fitly framed;" and will exhibit a beautiful adaptation of means to the only end for which the Church of Christ exists. It is noticeable also that on this subject the sacred penmen frequently employ a plural form of speech; as, "the churches" of Judæa, of Macedonia, of Asia, of the Gentiles. In addition to those enumerated by the inspired writers, a multitude of churches have been raised up in different parts of the world; and each of these is in itself a distinct spiritual society, professedly regulated according to the law of Christ. These societies collectively make up that one great system which constitutes the Church "catholic" or universal. As a thousand worlds compose one glorious universe, so do a thousand separate Christian communities constitute one universal Church.

In close and intimate connection with the temple stands,

III. THE PRIESTHOOD.—The Jewish temple had its numerous priesthood. The sons of Aaron were constituted a *sacred caste*: "Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto Him, and to bless in His name for ever." (1 Chron. xxiii. 13.)

In the spiritual temple, Christ Himself, and only Christ, is Priest. The work of atonement and sacerdotal mediation between

Digitized by Google

God and man, is exclusively His work. "The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec." (Heb. vii. 21.) The priesthood of the Old Testament, like the "carnal ordinances" of the Jewish worship, was "a figure for the time then present;" and, like them, it was ordained to continue only "until the time of reformation." The Jewish high priest in particular was a type; and of him Christ is the true and only antitype. Such is the doctrine of the Epistle to the Hebrews from beginning to end.

Connected with the Saviour's death, we have a solemn intimation that the ancient sacrificial system of Judaism was about to be abolished. We learn from the Apostle that the rending of the veil was a sacred sign, a typical event. That veil concealed the Divine oracle, the mercy-seat, the cherubim of glory, the mysterious shekinah, the place where God dwelt. To that which was within the veil, none but the high priest had access. He alone of all the ministers of the sanctuary might enter into that most holy place; and he only upon one day in the year, and even then "not without blood." Mark the object of this arrangement: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." (Heb. ix. 8.) But from the moment in which the Son of God expired upon the cross, "a Sacrifice for guilty man," the ancient priesthood was abolished, and "the veil of the temple was rent in twain from the top to the bottom." In that moment the sin of the world was taken away "through the offering of the body of Jesus Christ once for all;" and from that moment, without the intervention of any priest or mediator but Christ Himself, we have "boldness to enter into the holiest." So the Apostle writes: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." (Heb. x. 19–22.)

From this time forth *a human priesthood*, which meets us in every part of the Old Testament, vanishes out of sight. To no minister or officer in the Church of Christ do the inspired writers of the New Testament ever either give *the title* or assign *the functions* of a priest. The title, "priest," (ἱερεύς,) is given to Christ in its proper sense; He is "a Priest for ever." In this sacred capacity He, "through the eternal Spirit, offered Himself without spot to God;" and "by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12, 14.) The title is also given, in a figurative sense, to Christians generally; they are designated "a royal priesthood;" "kings and

Digitized by Google

priests unto God and the Father." But never is this title applied to any officer, or class of officers, in the Christian Church. The Scriptures contain more than one catalogue of the various Church-officers, ministers, and ministries, appointed and ordained by Christ; but in none of these is found even the dimmest shadow of a sacrificing priest. (See 1 Cor. xii. 28; Eph. iv. 11, 12.) We read of elders and deacons, of apostles, prophets, and evangelists; of pastors, and teachers, and helps, and governments; but no priest is named. In the Church of Christ a priest is a thing of purely human invention; the Scripture knows him not. In the Scriptures just quoted we have a full and detailed account of the means and instrumentalities which God has provided, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 12, 13.) But neither priest nor sacerdotal mediation is to be found among them.

Taking our stand, therefore, upon the Word of God, we maintain that a human priesthood, pretending to mediate between God and man by offering gifts and sacrifices, is utterly abhorrent both to the teaching and to the spirit of the entire New Testament. We reject it as a delusion and an imposture. There is no Mediator between God and man but "the Man Christ Jesus, who gave Himself a Ransom for all." (1 Tim. ii. 5, 6.) There is no Priest but "Jesus the Son of God," who is "passed into the heavens," and who "ever liveth to make intercession for us." (Heb. iv. 14; vii. 25.) There is no atonement for human guilt but that which was made by "the precious blood of Christ;" there is no sacrifice for sins, either for the living or for the dead, but that which consisted in "the offering of the body of Jesus once for all." It is a glorious fact, that "by one offering He hath perfected for ever them that are sanctified." And this fact alone is sufficient to brand and to annihilate the grotesque system of sacerdotal mummery on which some so strangely dote. A spiritual priesthood there surely is; ordained to "offer up spiritual sacrifices," prayer, and praise, and adoration, "acceptable to God by Jesus Christ." But "this honour have all His saints;" it belongs alike to all believers, and these collectively are declared to be "a royal priesthood,"

> "Wash'd in the Lamb's all-cleansing blood,
> Anointed kings and priests to God."

But in the proper sense of the term there is no priest but "the Apostle and High Priest of our profession, Christ Jesus."

From the Priest in the Temple we turn to,—

Digitized by Google

IV. Its worship, its "ordinances of Divine service."—The temple of Jerusalem was the centre of religious worship; the place where God dwelt, and where, by Divine appointment, His worship was solemnly celebrated; "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord." Here God was pleased to accept the sacrifices of His people, to hear their prayers, and to bless them. "In all places where I record My Name I will come unto thee, and I will bless thee." Again: "There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim." (Exod. xx. 24; xxv. 22.) A promise of substantially the same import we have in relation to the Church of Christ: "Where two or three are gathered together in My Name, there am I in the midst of them." (Matt. xviii. 20.)

Between the worship of the Jewish temple and that of the Christian Church there is, however, an essential difference; the one was *carnal*, the other is *spiritual*. The sacrifices offered in the Jewish temple were "of the earth, earthy;" the blood of bulls and goats, the flesh of slaughtered animals, the smoke of burning incense, and such like things. These, also, the Apostle tells us, were "a figure for the time then present;" and, like the glory which shone in the face of Moses, they were destined to be "done away," and to be superseded by Christ's "better sacrifice." They were "carnal ordinances, imposed on them until the time of reformation;" (Heb. ix. 10;) that is, until the coming of Christ and the opening of the new dispensation. Hence that saying of the Apostle, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. vii. 19.)

The worship of the Christian Church is *spiritual*. Taken in their legitimate connection, the words of Jesus to the woman of Samaria are quite conclusive on this point. The contrast indicated by the Saviour's words is that which existed between the ceremonial typical worship prescribed by the Law of Moses, and the purely spiritual worship of the Christian dispensation. Of the typical and sensuous worship there existed two rival centres, Jerusalem and Mount Gerizim. "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The question of the Samaritan, plainly implied if not expressed, was, Which of the two is right? Let the Saviour's answer be well considered: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.....The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a

Digitized by Google

Spirit: and they that worship Him must worship Him in spirit and in truth." (John iv. 20–24.) The temple itself was about to be destroyed; its typical rites and observances were soon to be abolished; and the entire system of its "carnal ordinances" was ready to give place to a purer and more enlightened spiritual worship. The veil of outward symbols must be "taken away;" and, through the power of the Holy Ghost, the human spirit must be brought into immediate communion with "the Father of the spirits of all flesh."

This is the grand fundamental rule of Christian worship: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." In the entire New Testament no other worship is indicated as being acceptable to God but that which is in its essence spiritual. In the language of the Apostle: "Ye also, as lively stones, are built up a spiritual house,...to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter ii. 5.) To the same import are the following texts: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.) "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." (Eph. v. 18–20.) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. iii. 16.) "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." (Heb. xiii. 15.) On this subject, the teaching of the New Testament is unmistakable. The ministry of the Word, the sacred Supper, the solemn prayer, and the hymn of praise, compose the service of the house of God: and these, animated and sanctified by the spirit of faith and of a sincere devotion, will ever constitute "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." But in the *Christian* sanctuary, and as an adjunct to *Christian* worship, "incense is an abomination," and "he that burneth incense, is as if he blessed an idol."

(*To be concluded.*)

Digitized by Google

SIR HENRY LAWRENCE.*

India has rendered important service to England in opening a path of distinction to energy and ability which would have been wasted at home. No century of history can show a longer roll of great rulers than our century of empire in the East. Yet from Clive and Hastings downward, it may be doubted whether one of them would ever have been heard of in his native land. They belonged, mostly, to the upper middle-class; too low for a political career in England, too high to swarm off into the colonies. India has ever attracted the more ambitious, gifted spirits, to whom a field was denied elsewhere. It is thus we must explain the number of distinguished characters which our Eastern empire has produced. Assuredly it was not the system of selection, or rather of non-selection. Test there was none. Directors and others gave appointments at pleasure. It is true that for certain departments, such as the artillery and engineers, the fortunate elect underwent some training; but this was a matter of course. As we shall see, Henry Lawrence at turning-points in his life was indebted for promotion to personal interest. The modern plan of "competitive examinations" no doubt has disadvantages, but at least it does insure some amount of fitness in the candidates. Sir Herbert Edwardes, who grew up under the old *régime*, does not forget to remind us that Henry Lawrence and Clive, Nelson and others, who may be said to have made the England and India of to-day, would have had no chance in a competitive examination. But the excellent results seen under the old hap-hazard system were due, not to the system, but to independent causes such as we have already indicated,—causes which in altered circumstances have ceased to be sufficient. In the old days, great men were, as they always must be, only the exception; and it yet remains to be seen, whether the new method will not develop similar characters when need arises. We have no doubt of its success, if it is administered with freedom. No one system adhered to rigidly will suffice.

Henry Lawrence's family was connected with India at many points. Of his three brothers who chose an Indian career, John, still living among us, rose to even prouder eminence officially than Henry. Their father was an old Indian officer, who saw twenty-five years of hard service in the field, fought in the forlorn-hope in the breach at Seringapatam, and carried to the grave a

* "Life of Sir Henry Lawrence. By the late Major-General Sir H. B. Edwardes, K.C.B., K.C.S.I., and Herman Merivale, C.B." Two vols.

Digitized by Google

shattered constitution, and a spirit soured by what he thought the ungenerous treatment of his country. The father re-appeared in the noble *physique*, thoughtless generosity, and brusque independence of the son: an infirmity common to both was, that they could not bow to incompetence. The veteran would say, "Now, you're going to school. Mind what I say: keep your fists to yourself. Don't hit any boy first. But if any boy hits you, you're no son of mine if you don't hit him again." The mother was of the name and family of Knox, and worthy of her descent. Both father's and mother's families were Irish,—Ulster Protestants.

Henry Lawrence was born at Matura, Ceylon, June 28th, 1806. When his mother was asked whether she had any of the famous Matura diamonds, she summoned nurse with Master Henry, and said, "There's my Matura diamond." A characteristic advice of hers to Henry on his leaving for India was, "Don't marry any one who had not a good mother;" and, as if recollecting the father's weakness, "Don't be too ready to speak your mind." The latter part of the advice was not always kept. How could it be? Henry and John were two of twelve children, and afford another example of the mysterious differences often to be seen in the same family. Why should these two force their way over the heads of thousands to eminence? Genius, some will perhaps reply. But it seems to us that genius, like chance, is a more convenient than satisfactory explanation. Certainly in the Lawrences it was not genius, in the sense of brilliant powers superseding or independent of high aim and hard work. Henry was never conscious of genius himself, or suspected guilty of it by others. While his character at school always stood well, his education was a failure. He was slow in acquisition, and to the last his power of literary expression was inadequate to the mass of thought and material at his command. An early friend says, "I am satisfied, that had our Addiscombe professors been asked to name the cadet, of all the one hundred and twenty youths present at the academy, whom they deemed most likely to distinguish himself in after life, Henry Lawrence's name would have occurred to none." We are inclined to ascribe his success, not to genius, but to natural aptness for dealing with facts, necessity urging on a high spirit, intense love of work, along with a fine field and good opportunities.

It was a grand thing for such a character to be thrown into India just when the Burmese, Cabul, and Sikh wars would be sure to bring capacity to the front. Henry Lawrence's real education was nearly all self-acquired. No one ever owed less to schools and tutors. His taste was for facts, not words. Obstacles and emergencies requiring plans to be flung off and quick decisions

Digitized by Google

to be made, were his best teachers. And in this university he took a high degree. Even in his school-days he was noted for a dogged perseverance, which instead of shirking wrestled with difficulties and threw them. He might have had a cavalry appointment without examinations. But he declined it, "lest it should be supposed a Lawrence could not pass for the artillery." He was known as a quiet, thoughtful lad, no hand at sport. But this was not for want of spirit. There were then visible germs of character which afterwards ripened into splendid fruit. We see him challenging the school-bully who declined the encounter; taking the part of a crushed, spiritless usher; flying like a tiger at a big fellow who had dared to pry into his sister's letter; trapped into breaking a window and instantly confessing it; behaving rudely to a smaller boy and frankly acknowledging it; saving sixpences for an old beggar; carrying bundles of left-off clothes through the streets of London to an old lady.

In February, 1823, he first arrived, an artillery cadet, in Calcutta. Just at this critical point a series of good influences issued in deeper religious convictions, which determined his character for life. What were those influences? Chief among them was that of his aunt, Angel Knox, who lived several years in the family, and acted the part of a second mother to the children. She used often to get them into her bed-room for prayer. Her life told even more than her words. Henry gives, in a story told to his own child, a beautiful delineation of her character, from which we learn that she was small in person, and feeble,—neither pretty, nor clever, nor rich, but an angel of unselfishness and benevolence. Neither her own delicate health, nor rain nor snow kept her from the wretched dwellings of the sick and poor. When a very little boy, Henry often accompanied his aunt on these visits of mercy, and perhaps then silently drunk in that spirit of charity which never left him, and often passed over the limits of prudence. A second good influence was that of his elder sister Letitia, to whom he was specially attached. Similar tastes and views drew them much together. Her approval was one of his most prized rewards. Who can doubt that such influences prepared the way for the more direct means which were soon to be used?

At Dum-Dum, near Calcutta, where Henry Lawrence was stationed, he met with a good chaplain, the Rev. G. Craufurd. This clergyman paid special attention to young officers fresh from home. He had already been the means of the conversion of Lewin, an early friend of Lawrence's. At Lewin's persuasion, Henry Lawrence joined a party at Fairy Hall, a house which the chaplain had taken for officers of religious character. Such a step required a good deal of courage in those days. It was taking a side. We

Digitized by Google

do not wish to overstate the amount of change which took place in Lawrence's character at this period. Perhaps a chief attraction in Fairy Hall was the quiet and the leisure which it gave for reading. But he was thus saved from gay company: the steady habits of his youth remained intact: and his nearest associates were earnest Christians whom he was forced to respect. His religious character was hardly avowed for some time. But an atmosphere of prayer, personal influence, attention in sickness, told on him surely, though perhaps imperceptibly to himself at the moment. "Among the loving memories of his eldest sister, nothing is more distinct than this, that he attributed his first deep impressions of religion to his intercourse with Mr. Craufurd." In a letter to her he says: "Lewin has turned an excellent religious young fellow; indeed, I am quite surprised at the change; his whole care seems to be what good he can do. And of course he is designated a Methodist; but I wish we had a few more such Methodists.....I only wish I was like him." On matters of personal religion he was ever reticent by nature: his life said more than his lips. In after years his wife spoke for both. A brother officer describing him at Dum-Dum says: "He mingled as freely as ever with his old associates, locking up the sacred fire in his heart, but exhibiting its effects,"—we never met with a neater version of *fruits meet for repentance*,—"in self-conquest, increased affection for his fellow-creatures, and more earnest application to his professional duties and studies."

One of the things we have mentioned as explaining Henry Lawrence's success was his stern, unceasing toil at self-improvement. He was determined to make up for the deficiencies of his early home, where the only literature was Josephus, Rollin, Hannah More, and Hervey's "Meditations among the Tombs." At every interval of quiet in his busy life we find him giving himself up to study, especially on historical, Indian, and military subjects. He read thoughtfully, asking, Why did this succeed or that fail? He thus laid up a vast stock of material for future action. At Dum-Dum the youth of sixteen abstained from everything like extravagance, shunning the billiard-room as well as the regimental hunt and theatre. He speaks of himself as "wading through Gibbon's 'Decline and Fall of the Roman Empire.'" An officer says, "The last work he had in hand, I well recollect, was the 'Universal History,' in twenty or twenty-one volumes, which he read through." Eight years later, during another break in active service, we find him similarly employed. A friend present at the time "recalls the studious and retired life he led; reading the native languages, etc.; neither joining in the amusements of the rest, nor even showing much enthusiasm in his profession, but

Digitized by Google

steady and regular. Still, though not sociable with us, we all entertained a high opinion of his honour and judgment." Another officer says, referring to the same time, "His mind even then was greatly improved by a judicious course of reading, and by the habit of reflection and self-examination. He especially applied himself to military history, with a view to comprehend the strong and weak points of the tactics of all who have excelled in the art of war." Again, thirteen years later still, when he had two years of complete rest as resident in Nepaul, he read systematically, as well as wrote on Indian subjects for the "Calcutta Review." In these details we discover the secret of his fame, which was not genius, but thorough preparation and assiduous self-culture. A character that early impressed him was that of a forgotten hero of Indian story, Sir Thomas Munro. We should like to quote his own description of Munro, which is not more high than just. "Munro was an extraordinary man, and, I think, without exception, the very best servant the Company ever possessed. Had he been placed in similar circumstances he would have been a Wellington. His fertility of mind, coolness, and straightforward determination to effect whatever he was employed in, always insured success. As a civilian he was worth a mint of the common stamp; and as a soldier, his letters in early life, and his short career at the head of a handful of men during the Pindaree war, show him to have been of the first order. As a statesman and a soldier, his conduct of the Burmah war, for it was he that was the life and soul of it, speaks volumes. He had an eye and thought for every contingency."

Henry Lawrence's life looks as if it followed some previous plan. The parts fit like the pieces of a machine. Each period, with breaks between, was a natural training for the next, and the whole for the last.

His first experience of active life was in the Burmese war, 1824 to 1826. Craufurd's present was Scott's Bible, a volume of which the young campaigner took with him, and promised to read. The last recollection was Craufurd kneeling on board ship, and commending him in earnest prayer to God. Henry Havelock made his first campaign in the same war. The two met again at the relief of Jellalabad in the Cabul war; and both fell at Lucknow, one the defender, the other the deliverer of the garrison. Henry Lawrence now studied in practice, as before in books. He had an eye for weak points and false movements on both sides. Looking back to this time he says, "We were six months preparing to move a force of ten thousand men, most of our cattle having been procured from the banks of the Nerbudda, in Central India, at least a thousand miles from Chittagong." Twelve years later, hearing rumours of another Burmese war, he addressed a memo-

Digitized by Google

rial to Government, embodying the results of his experience. His cardinal idea was that a small force, thoroughly efficient, was far preferable to a large one burdened with baggage. He proved himself a trusty soldier. The general could rely on any work entrusted to him being done; and often afterwards we find his own hand put to the drag-ropes of the guns. After the capture of Arracan we find him visiting the wounded privates in hospital. In this war he was attacked by the fever which shook his fine constitution, and the effects of which never wholly left him. The British force was decimated by disease. Seventy out of two hundred officers, and a third of the army died. Lawrence was driven first to Calcutta and then to England. He never forgot Craufurd's tender, mother-like nursing.

The next two and a half years were spent at home in regaining health. Evidence of deepening religious character is supplied in the fact that he proposed family-prayer in his father's house. Very modestly the delicate task was done. He also joined the Trigonometrical Survey in Ireland, in order to perfect himself in surveying, an important preparation for the next stage of his life. While at home he met with his future wife, Honoria Marshall, a fair Irish maiden, from the banks of Lough Swilly. We are not told whether she had "a good mother," but she was a good girl.

In February, 1830, he again lands at Calcutta, with his brother John, who much against his will had adopted a civilian career. Two years more of successful study, and we find Henry in the Revenue Survey, to which he is appointed through his brother George's influence with Lord Bentinck. His five years in this work were among the most important in his life. The Revenue Survey was undertaken in order to just taxation. In India the bulk of the revenue comes from the land-tax. Nominally the State is the only landowner; the holders are only tenants. Practically the tenants are owners, holdingthe land so long as they pay the tax levied by Government. Hence the importance to both sides of an equitable assessment. The English formed and carried out the idea of an assessment founded on a minute and thorough survey, which was to include statistics not only of the extent but of the quality of the soil and everything necessary for the object in view. The costliness of the work endangered its continuance. Lawrence organized it anew on a workable footing, combining economy with efficiency, getting larger results at less cost. A good system was not all. He worked hard himself,—too hard,—and made others work. An officer in the same department complained that "his 'confounded' zeal had given them twice as much to do as formerly. The head had hauled them over the coals for not doing more work, and pointed out that Lieutenant Lawrence had

Digitized by Google

done twice the amount, and they must do more or leave." A native surveyor, who refused to go back some ten miles to revise a serious miscalculation that had been discovered in his work, was laid upon a native bed by order of Henry Lawrence, and carried by bearers to the spot, where he was turned out to rectify his error. The man was obstinate; refused to re-observe his angles, and returned to camp. Lawrence "ordered him up into a mango-tree, where he kept the recusant, guarded by two Burkundazes with drawn swords, until hunger changed the mind and temper of the surveyor. He ultimately proved an excellent worker."

Henry Lawrence was learning how to govern Asiatics. One of his best friends closed an exhortation to moderation in work thus: —"You must not measure too many villages, or too long remain abroad in the day; or else any promotion you get will not assist you long." But the chief value of this period to him was, that he now first came into contact with the people of the soil, and acquired the habit, which he never lost, of living much among them. A military officer sees nothing of the real people of India. His intercourse is with a peculiar class. In civil work Lawrence met the people in their villages and fields, listened to their grievances, became familiar with their condition and wants, and acquired that sympathy with them which lasted through life. One lesson he learned was the power of roads. "Push on your roads," he would say, "open out your district. The farmer, the soldier, the policeman, the traveller, the merchant,—all want roads. Cut roads in every direction." There is no grander monument of British energy and beneficence in India than its system of imperial highways.

Towards the end of this time he married, August, 1837. Here is a fragment of a love-letter, a right manly one: "My thoughts have been busy fancying all concerning you; and I fixed it as I wished, that you were making one of my dear mother's party this Twelfth Night, who are around her too-deserted hearth; recalling, in a measure, days long gone by, when the sons and daughters crowded round her. You have already, my precious Honoria, a daughter's interest in my mother's heart; and, I trust, feel towards her as a child to her parent. She has ever been to us all a kind and too-indulgent one, and we have hardly ministered to her as we might and ought to have done, when money is but a small matter, and the giving it requires more delicacy by far than taking; and I feel that because it is our mother is somewhat beholden to us in a pecuniary way that we are the more called on to be watchful and jealous over ourselves, and do all in our power to soothe her in her widowhood; for her heart must indeed

Digitized by Google

be now desolate and alive to neglect or want of sympathy, after possessing for thirty-seven years the first place in such a heart as my father's. One that teemed with affection; not cold, formal attention, but spirit-stirring love; ever the same, unceasing and unchanged to the last. His was indeed a heart of hearts, only too kind and too trusting; but he is gone, and I trust that, through the merits of our Saviour, is now in peace, and looking down upon his children with his own look of love."

Honoria Marshall proved herself worthy in head and heart and life, to be Henry Lawrence's wife. She was a voluminous writer, and we regret that we cannot give specimens, of which the biography contains many, from her letters and diaries, especially those recording her first impressions of Indian life and scenery, bright in poetry of expression, strong with thought and reflection, and running over with Christian tenderness. For a year or so she lived a roving tent-life; and we catch glimpses of Himalayan hills, sweltering plains, pompous native officials, and troublesome servants. Thus she speaks of her husband: "I never saw a being who had so right an estimate of the true use of money. He literally is but a steward of his own income, for the good of others. But he has even a higher generosity; he never blames others for faults he is himself free from. You know his perfect transparency of character. I suppose, since he was born, it never entered his head to do anything for effect, and his manner is precisely the same to all ranks of people.....His faults may be summed up in very few words. He wants method; he is occasionally hasty; and he is too careless of appearances. But if you were to see how his temper is tried by the nature of his work, you would not wonder at its giving way. And this fault is clearly mending. Indeed, I often wonder at his forbearance. His unprofessing simplicity of conduct often checks my *wordy* tendency."

Allusion was made above to a fund which the brothers established to provide for their mother in old age. So far little but good. Next comes a patch of shade. Scarcely a year after marriage, about the time of their son's birth, Henry Lawrence sent a challenge to an officer, who, he thought, had questioned his truth. The fault must be set down as it is: Christian courage yielded to the custom of the day. Happily other officers interfered, and decided that nothing more was necessary. The young mother's agony is poured out in a noble letter. We give a sentence or two. "On the question of duelling, I will not dwell on the reason of it,—all that you admit; nor on the improbability of this matter becoming more serious, for that does not affect the general question; nor on the heart-scald I feel, and the injury this does to your wife: these are *woman's* feelings,—men must act on a

Digitized by Google

different view. No, my own most-beloved husband, I only put it on the ground of fearing God, or fearing man. I know that to a man the imaginary disgrace that attends an open declaration against duelling is bitter and agonizing; but is not *crucifixion* the very word Christ applies to these mental sufferings, and that to which He calls us? You said, 'A man who submitted to the charge of untruth would be spit upon.' Was not Christ literally spit upon for us? O! darling, our Advocate on high feels for these trials. You may think I put the matter too seriously; but is it more seriously than it will appear in the hour of death and day of judgment? Do not imagine that I cannot enter into your feelings. Is your honour, your peace, your well-being less dear to me than to yourself? Nay, dearest; but when I see you do, not only what *I* think wrong, but what *your own mind* condemns, can I help speaking? To any other fault you may be hurried; but there is deliberate sin, not only in giving or accepting a challenge, but in *intending* to do so. O! consider these things; and before you decide on anything, pray earnestly that God may direct you. If I have exceeded what a wife ought to say, you will forgive me. You were perfectly right in saying, I '*ought* to have known beforehand.' Yes, I *ought*. I do not recollect the question of duelling ever coming before my mind, in connection with you, before we married. Had it, I am sure I should have confidently appealed to your moral courage for an answer; for you had always shown that you could act on what you felt right, without minding what others said."

(*To be continued.*)

THE MODERN PULPIT:

LIDDON'S "LENT LECTURES."

We cannot wonder at the interest which the preaching of Canon Liddon has awakened, in the metropolis and other places, among persons of education. The qualities of mind and heart evinced in his Bampton Lectures are obviously calculated to engage the sympathies of all who are accustomed to reflection, and who realize the importance of religious truth. More especially, the combination of breadth of view with intense religious earnestness can scarcely fail to give a charm to his pulpit addresses, and to impress them on the intellect and the affections.

The volume now before us will fully sustain Dr. Liddon's reputation. These Lectures embrace a wide range of topics,

• "Some Elements of Religion. Lent Lectures, 1870. By H. P. Liddon, D.D., Canon of St. Paul's." London, Oxford, and Cambridge: Rivingtons.

Digitized by Google

related, more or less intimately, to the general subject of religion; and they are treated with the clearness, the force of argument, and the pathos, which are so marked in his larger work. And the sentiments which he advances commend themselves, generally speaking, to our judgment and conscience. Occasionally, though very rarely, we meet with expressions which indicate his high sacramentarian views; but, for the most part, we gladly follow his clear and earnest reasoning, and rejoice in the gifts with which the Head of the Church has endowed him. While the High Church theory denies to *us* a position within that sacred Society which Christ has instituted, though admitting the unaffected piety of many among us, we rejoice to recognize faithful Christians of other communions as belonging to the universal Church, and acknowledge with gratitude their graces and their usefulness.

The first of these Lectures is on *the nature of religion*. Dr. Liddon passes in review the sentiments of those who regard it simply, or chiefly, as the highest and purest form of *feeling*, —next of those who make the essential thing in religion the *knowledge* of God and of the things of God,—and then of those who represent it as consisting in *morality*, or the practical observance of duty. Each of these views, he shows, is defective. Religion comprehends knowledge, feeling, and practical obedience to the Divine Will. There must, of course, be an intellectual apprehension of the essential truths which relate to God and His government of man,—there must be the going forth of the affections to Him,—and there must be the cheerful and unreserved surrender of ourselves to Him, to do His will and seek His glory. "Religious life," he says, "is more than feeling, since feeling may be physical, misdirected, selfish. It is more than knowledge, which, even if it be complete and accurate, may fail to govern the moral nature. It is more than obedience to a moral code, because such obedience, if sufficiently complete to be religious, already implies relations to the Lawgiver. And yet religion is feeling; it is mental illumination; it is especially moral effort; because it is that which implies, and comprehends, and combines them all. It is the sacred bond, freely accepted, generously, enthusiastically, persistently welcomed, whereby the soul engages to make a continuous expenditure of its highest powers in attaching itself to the Personal Source and Object of its being. It is the tie by which the soul binds itself to God, its true Friend."

In the second branch of this Lecture, Canon Liddon enters upon an inquiry of deep interest,—the *characteristics* of that revelation of God and of His purposes which alone can meet the wants of the human spirit. Many of his observations

Digitized by Google

on this subject are very instructive and beautiful. His first remark is, that "an answer from God to the religious needs of man will be, at least in some degree, a *mysterious* answer: it will half unveil much which shades off into the unknown and the incomprehensible. To profess to reveal the Infinite, and yet to undertake to explain everything to the perfect satisfaction of a finite understanding, is worse than unreasonable. And a creed which should discover nothing that lies beyond the province of our experience can have no pretensions to be a religious creed at all. For religion is not a relation to or communion with nature, or with any natural force or law; it is communion with an unseen Person." The second characteristic of such a revelation as man needs is, that it should be *definite*,—presenting distinct facts and truths, and not poetic mists. Intimately related to this is the third particular, that "a real answer to the religious needs of man must be *positive*. It must state what is truth, and not merely what is not truth. The soul of man does not look inward and upward only in the hope of detecting falsehoods: its deepest desire is to know, not what is not, but what is. Merely negative teachers are as the wind; they destroy, but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate the soul." The fourth characteristic of a revelation that shall satisfy man's deepest needs, is, that it should be *absolutely*, and *not merely relatively, true*. In explaining and enforcing this consideration, Dr. Liddon beautifully illustrates the character of Christianity as designed to be the Universal Religion, as "the one final unveiling," as far as this world is concerned, "of the Universal Father's mind before the eyes of His children." And then he passes to the last particular, that the revelation which man needs must speak, not merely to his intelligence, but to his *heart* and *will*. "He cannot really rest upon the most unimpeachable abstractions. He needs something warmer than the truest philosophy. He yearns to come in contact with a heart; and no religion, therefore, can really satisfy him, which does not at least lead him to know and love a Person. An unseen Friend, who will purify, and teach, and check, and lead, and sustain him; —that is his great necessity. And this want, this last but deepest want of man's religious life, Christianity has satisfied. As humanity, 'sitting in darkness and in the shadow of death,' pleads with the Power whom it feels but cannot see,—'Show Thou me the way that I should walk in, for I lift up my soul unto Thee,'—lo! the heavens drop down from above, and the skies pour forth righteousness. And One fairer than the children

Digitized by Google

of men presents Himself to all the centuries and countries of the world with the gracious bidding, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'"

This analysis of the first Lecture will illustrate the general character of the volume. It shows the symmetry of thought which pervades the several discourses, while it evinces the ample range of the lecturer's views and reasonings. And it shows, too, the clear and pleasing character of Canon Liddon's style. Even when he touches on recondite topics, his observations are not obscure and perplexing: a perspicuity of language, a clear and obvious connection of thought, and a warm glow of sacred feeling, give a charm to all his discourses and appeals.

It is only in a more general manner that we can notice the remainder of the volume. The second Lecture is on GOD, as the Object of religion. After pointing out the fallacies of Materialism and Positivism, and showing that Deism removes God from the active government of the world and the care of individual men, while Pantheism virtually denies His existence, at the same time that it palliates and excuses moral evil, Dr. Liddon dwells on God as He is made known in nature, and in the actings of the human conscience; and then adverts to that distinct revelation of the Most High, especially in His moral glories, which has been given in the Lord Jesus Christ. We can only find room for the concluding appeal:—"Nothing among created things that can engage and stimulate thought, nothing that can warm and expand affection, nothing that can invigorate will and purpose, ought, in the judgment of any thinking human being, to compete with the Eternal God. Our reasonable duty towards God is 'to believe in Him, to fear Him, and to love Him, with all the heart, with all the mind, with all the soul, and with all the strength.' And yet that unbegun, unending, self-existent Life; that boundless Intelligence administering a boundless Power; that long array of moral Attributes which win our love, while they must also move our reverence and fear; what is He, our God, to us? Do we thirst for God? As the days, and months, and years pass, do we ever look out of and beyond ourselves upon that vast ocean of Uncreated Life which encircles us, which penetrates our inmost selves? Do we ever think steadily, so as to dwell with a real intellectual interest upon Him who is the first and highest of truths, to whose free bounty we ourselves owe the gift of existence, and to whom we must one day account for the use of it? Do we ever sincerely desire to love Him, and to live for Him? Or are we constantly hurrying along our solitary path from one vanishing shape towards another, while we neglect the Alone Unchangeable? Be sure that, if we will, in God revealed in Christ, the soul may slake the thirst of the ages; and the dreariest, and darkest, and most restless

Digitized by Google

existence may find lumination and peace. 'This God is our God for ever and ever: He will be our Guide unto death, and beyond it.' Without this Awful and Blessed Being, man has no adequate object, even during these days of his brief earthly existence; his thought, his affection, his purpose spring up and are exercised only that they may presently waste and die. With God the human soul not merely interprets the secret of the universe; it comprehends, and is at peace with, itself. For God is the satisfaction of its thirst; —He is the Object of Religion."

The human *soul*, as the *subject* of religion, next engages the attention of the lecturer. He enlarges beautifully on the sense of *personality* which each of us experiences, and points out the manner in which the consciousness of this distinguishes us from the animal creation. "Man," he remarks, "besides belonging on his animal side to an animal species, yet knows himself to be, in his individual capacity, a solitary essence, personal and indivisible." He discusses various theories affecting the origin and destiny of man's spiritual nature, and after touching on the discoveries of Christianity, winds up this Lecture also with some powerful appeals. "It has indeed been said that the old phrase of 'saving one's soul' has ceased to have much meaning for the religion of educated people in the present day. If this be indeed true, we can only rejoin, in all truth and sorrow, 'So much the worse for the educated people.' Whatever be a man's place in society or in letters, whatever his circumstances in this earthly scene, it remains true that, to close with the offers which Christ makes to sinners, to 'work out his salvation with fear and trembling,' is his one most important business here. The eternal realities do not change with our intellectual fashions; and, like the laws which govern our physical frames, the spiritual rules under which we live or die are the same for all of us. The day will come when the God-fearing peasants of Devonshire or Yorkshire will rise in judgment against the cultured irreligion of the centres of our modern civilization: not because it is cultured, but because it is irreligious; because in the glare of its enthusiasms for the additions which it has made to the knowledge of our material home and structure, it has forgotten almost or altogether the Eternal Home beyond."

The next subject brought forward is *sin*, as the obstacle to religion; and then the lecturer proceeds, in the fifth discourse, to *prayer* as the characteristic action of religion. Many of his remarks on this subject are well deserving of attention. He shows how real prayer calls into exercise all the faculties of the soul,—the understanding, the affections, and the will; and he enlarges on the fact, that God is the Hearer of prayer, meeting the several objections which, in the present day, are urged against this most precious

Digitized by Google

truth. We value especially his observations in reply to the first of these,—that derived from the scientific idea of law, reigning throughout the spiritual as well as the material universe. "Does not," he inquires, "the very word 'law,' by reason of its majestic and imposing associations, here involve us in some indistinctness of thought? What do we mean by law? When we speak of a law of nature are we thinking of some self-sustained invisible force, of which we can give no account except that here it is, a matter of experience? Or do we mean by a law of nature only a principle which, as our observation shows us, appears to govern particular actions of the Almighty Agent who made and who upholds the universe? If the former, let us frankly admit that we have not merely fettered God's freedom; we have, alas! ceased to believe in Him. For such self-sustained force is either self-originating, in which case there is no Being in existence who has made all that constitutes this universe. Or otherwise, having derived its first impact from the creative Will of God, this force has subsequently escaped altogether from His control, so that it now fetters His liberty; and, in this case, there is no Being in existence who is Almighty, in the sense of being really Master of this universe. If, however, we mean by law the observed regularity with which God works in nature as in grace, then, in our contact with law, we are dealing, not with a brutal, unintelligent, unconquerable force, but with the free will of an intelligent and moral Artist, who works, in His perfect freedom, with sustained and beautiful symmetry. Where is the absurdity of asking Him to hold His hand, or to hasten His work? He to whom we pray may be trusted to grant or to refuse a prayer, as may seem best to the highest wisdom and the truest love. And if He grant it, He is not without resources; even although we should have asked Him to suspend what we call a natural law. Can He not then provide for the freedom of His action without violating its order? Can He not supersede a lower rule of working by the intervention of a higher? If He really works at all,—if something that is neither moral nor intelligent has not usurped His throne,—it is certain that 'the thing that is done upon earth He doeth it Himself;' and that it is, therefore, as consistent with reason as with reverence to treat Him as being a free Agent, who is not really tied and bound by the intellectual abstractions with which finite intellects would fain annihilate the freedom of His action. No! to pray for rain or sunshine, for health or food, is just as reasonable as to pray for gifts which the soul only can receive,—increased love, joy, peace, long-suffering, gentleness, goodness, faith. All such prayers presuppose the truth, that God is not the slave of His own rules of action; that He can innovate upon His work without forfeiting His perfection;

Digitized by Google

that law is only our way of conceiving of His regularized working, and not an external force which governs and moulds what we recognize as His work. It dissolves into thin air, as we look hard at it, this fancied barrier of inexorable law; and, as the mist clears off, beyond there is the throne of the Moral King of the universe, in whose eyes material symmetry is as nothing when compared with the spiritual well-being of His moral creatures."

The concluding Lecture is on THE MEDIATOR, as *the Guarantee of Religious Life*. Here Canon Liddon treads upon sacred ground, but to him happily familiar. He turns, with lively satisfaction, from the theories of human philosophy, to meditate on the Person of HIM in whom God comes near to us, to restore us to His friendship, and to bring us into vital communion with Himself. "To-day," he says, "we cease, at least in the main, to measure the forms and density of the clouds which veil the face of heaven from sad but eager multitudes. We pass into the light and warmth of the Sun of Righteousness, to occupy ourselves, from first to last, with His glory and His beauty; we advance to recognize, as I trust, in Him the living bond of unity between the great empire of souls on the one hand, and the King Eternal, Immortal, Invisible, on the other." In the discussion of this theme, Dr. Liddon limits himself very much to the character and the personal claims of the Lord Jesus. He does not enter at length upon the grand arrangements of the economy of redemption, and dwell on the way in which we obtain a saving interest in the atonement of our blessed Lord, and are so united to Him as to be filled with spiritual life and power by the communication of His Spirit. A few sentences, indeed, are devoted to these subjects in the conclusion of the Lecture; but the chief aim of the lecturer is to rivet attention on Christ Himself, and to fix in the mind the conviction that He was truly and properly Divine. Many of his remarks on this subject are very beautiful and impressive. Dr. Liddon traces the perfection of the human character of our Lord, and then argues from that character, combined with His lofty declarations respecting Himself, and the absolute sinlessness which He ever claimed, that He was more than man, even "the Only Begotten of the Father," manifested in our nature to redeem and save us. And as he winds up the discussion, he says, "This is the full and solemn truth; that Jesus Christ is not merely the Teacher, but the Substance of Christianity; not merely the Author of the faith which Christians profess, but its central Object. For Christians the popular phrase, 'The religion of Christ,' does not mean, as Lessing suggested, only or chiefly the piety which in the days of His flesh He exhibited towards the Father. It means the piety, the submission of thought and heart, the sense of obligation, the

Digitized by Google

voluntary enthusiastic service, of which He, together and equally with the Father, is the rightful and everlasting Object; which, when He was on earth, He claimed as His due; and which has been rendered to Him now for more than eighteen hundred years by the best and noblest of the human race." W.

THE WESLEYAN HYMN-BOOK ILLUSTRATED.

NO. XIII.

Two of our hymns, 190 and 586, are ascribed to Nicolaus Ludwig, Count Zinzendorf. This remarkable man was born May 26th, 1700, in Dresden, where his father was a privy councillor, and chamberlain at the court. His godfather was Philip Jacob Spener, the celebrated evangelical pastor and poet, whose dying blessing he received. Till his tenth year, he was carefully instructed by his pious grandmother, Henrietta Catharine, Baroness of Gersdorf, herself a hymn-writer. For six years he was at the College, Halle, under Professor Francke. In 1716, he came to pursue his studies in Wirtemberg, and in 1719 he travelled in Holland, England, and France. On becoming a member of the Council in Dresden, in 1721, he still found leisure for meditation and attendance on sermons. The brotherhood of Moravians was established by him, assisted by Christian David, in 1722, at Herrnhuth, of which, from that time, he was the acknowledged leader and chief.* In 1757, he married Anne Nitschmann, who for twenty-seven years had been superior of the single sisters' choir in the community at Herrnhuth. This was in his fifty-seventh year, his wife being in her forty-second. She was a woman of more than ordinary talents and great piety. The ardent zeal of the Count appeared in his abundant labours; and his love to Christ and His cause was shown by munificent contributions for the spread of the Gospel. He died in great peace at

* In 1738, John Wesley spent some hours in conversation with Christian David, a carpenter, and originally a Papist, but afterwards a Christian preacher, who, like John Nelson, worked at his trade and preached among his kindred and neighbours with extraordinary success. He told Mr. Wesley that Count Zinzendorf sent to Görlitz for Mr. Rothe to be minister of Bertholdsdorf, who mentioned him to the Count, to whom he was previously unknown. The Count wrote to him, and when he came said, "Let as many as will of your friends come hither; I will give them land to build on, and Christ will give them the rest." He went into Moravia, and led a small party of oppressed Moravians to Bertholdsdorf, making eleven journeys in all, but not without opposition from the Papists, who set a price on his head, and levelled to the ground the dwelling in which he lodged. In 1720 the first meeting-house was built, a mile from Bertholdsdorf, near the great road, and called Herrnhuth, "The Lord's Watch." In two years they had increased to a hundred and fifty, and at the time of this conversation were more than a thousand. They were disturbed with a "Calvinistic Controversy," which was settled, in an Arminian sense, at a "Conference" of three days' duration between the Count, Christian David, and others. Like the early Methodists, a few years later, they had to endure persecution.

Digitized by Google

Hermhuth, May 9th, 1760, and his lady survived him but ten days. His "Life" was published in eight volumes by his friend Spangenberg, and a complete collection of his hymns appeared in 1845, edited by Mr. Knapp.

There can be no doubt that Zinzendorf's apostolic example instructed and encouraged John Wesley in his arduous and successful toil, by showing him what one man could accomplish by diligence and perseverance. The Moravian community furnished the general plan for the organization of the Methodist Societies, and suggested many of the details. Wesley corresponded with the Count, and had several conferences with him. A remarkable colloquy between these two great men, and leaders of men, is given in J. Wesley's Journal, September 3rd, 1741. An estrangement between them soon arose, from the Count's unguarded language on the subject of Christian liberty as the privilege of believers, and still more from the speculative and practical antinomianism of his preachers and followers, which Mr. Wesley believed he did not sufficiently discountenance as he might and ought to have done. From his hymns, which breathe a spirit of ardent piety and universal benevolence, John Wesley selected one consisting of thirty stanzas, entitled, "The Believers' Triumph," which he cut down to twenty, in "Hymns and Sacred Poems," and still further, in our present Hymn-Book, to ten. It will be seen from this hymn, which does not exaggerate the sentiments of the original, that the Count not only held the evangelical doctrine common to all the Reformers, but that he maintained that of universal redemption, which many of them did not.

An anecdote connected with this admirable piece is worth placing on record here. Queen Christiana of Prussia, having seen a beautiful child, the little daughter of one of the palace-gardeners, like Dante's Matilda,* playing amidst the flowers, had her brought to the palace next day, and placed on a chair near herself at dinner-time. The Queen was enjoying by anticipation the delight and surprise which she supposed the child must feel and would express at the sight of so many fine ladies around her, so splendidly arrayed. But to her astonishment, the child, looking quietly down as she sat at the table, repeated the following stanza for a grace or blessing:—

"O Christ! Thy blood and righteousness,
My jewels are, my glorious dress;
'Fore God in heaven, since these I wear,
Bold shall I stand when enter'd there.

"In Jesus I believe, who said,
No judgment need believers dread;

---

* "All on a sudden there appear'd to me,
As when aught strikes us with astonishment,
Causing all other thoughts at once to flee,
A lady unaccompanied, that went
Singing and gathering flowers, from flowers that wove
Along her path its rich embellishment."
("*Purgatorio*," xxviii., 37–42.)

Digitized by Google

Forgiven already, I can say,
God's love took all my guilt away."*

No one spoke for a time; and the effect on the royal party assembled may more easily be conceived than described. The innocent child, having been used to sing her "grace before meals," and seeing dinner provided, not presuming to *sing* without being asked, contented herself with *saying* it.

In Brady and Tate's version of the Psalms, we have,—

"For sooner could I reckon o'er
The sands upon the ocean shore."
(Psalm cxxxix. 18.)

The original of the hymn has not this comparison, but J. Wesley's version has,—

"Lord, I believe, were sinners more
Than sands upon the ocean shore."
(Verse 5.)

Two of our finest hymns have been ascribed to Tersteegen; though by some the first of them has been claimed for Paul Gerhard; Hymn 344.

"Thou hidden love of God, whose height," etc.

And Hymn 494:—

"Lo! God is here! let us adore," etc.

Both were published in the Hymn-Book of 1739.

Gerhard Tersteegen, a native of Moers, in Westphalia, born in 1697, was early a student of the dead languages, and a consistent, holy, and exemplary Christian. He was the author of more than one hundred hymns, which are characterized by depth, simplicity, perspicuity, and piety, and he stands in the foremost rank of German hymn-writers. He died in 1769. Hymn 494 is intensely beautiful, and at the same time truly grand. No comparison in the range of poetry is finer than that in verse 6;—

"As flowers their opening leaves display,
And glad drink in the solar fire,
So may we catch Thy every ray,
So may Thy influence us inspire;
Thou Beam of the eternal Beam,
Thou purging Fire, Thou quick'ning Flame."

---

* This version, as *literal* as the idioms of the two languages will admit, gives a better idea of the effect than the beautiful paraphrase in our Collection, of the first two stanzas of the hymn, would give. The very words of the original, repeated by the little girl, were these:—

"Christi Blut und Gerechtigkeit,
Das is mein Schmuck und Ehrenkleid;
Damit will ich vor Gott bestehn,
Wenn ich zum Himmel werd' eingeh'n.

"Ich glaub' an Jesum, welcher spricht,
'Wer glaubt, der kommt nicht ins Gericht:'
Gottlob! ich bin schon absolvirt,
Und meine Schuld ist abgeführt."

Digitized by Google

We are reminded that Milton has,—

"Or of the Eternal co-eternal Beam;"

("Paradise Lost," iii., l. 2.)

and both are indebted to Hebrews i. 3, ἀπαύγασμα τῆς δόξης αὐτοῦ, "the outbeaming of His glory."

To the authorship of several of the German hymns the claims are conflicting. Hymn 431, published in the Hymn-Book of 1739, and entitled, "A Morning Dedication of Ourselves to Christ," has been ascribed by some to Jan Van Steegen, by others to Dr. Joachim Lange:—

"O God, what offering shall I give?" etc.

It is a composition of great beauty. The first stanza of the present hymn has been altered, and was originally preceded by another:—

"Jesu, Thy light again I view,
Again Thy mercy's beams I see,
And all within me wakes anew
To pant for Thy immensity:
Again my thoughts to Thee aspire
In fervent flames of strong desire.

"But O! what offering shall I give
To Thee, the Lord of earth and skies?" etc.

Hymn 492:—

"What shall we offer our good Lord," etc.,

is the conclusion of a much longer one in the Moravian Collection. It has been attributed by some to J. V. Steegen, and by some to August. Gottlieb Spangenberg. In the Moravian Book it commences:—

"High on His everlasting throne,
The King of Saints His work surveys," etc.

To the readers of Mr. Wesley's Journal, the name of Spangenberg must be familiar. Mr. Wesley was much indebted to his counsel in the early part of his religious life. He was a pupil of Budæus, at Jena, and succeeded him there as teacher. In 1727 he joined the Moravians, and was sent by Count Zinzendorf into England and Pennsylvania, between which countries his labours mostly alternated, from 1735 to 1760; when, on the death of the Count, he was called to the government of the Moravian community, which he held for thirty years. He died September 18th, 1792, in the eighty-ninth year of his age. He was of a gentle temper, and a noble aspect; an indefatigable labourer, and successful beyond most others in the work to which his life was devoted.

Hymn 26 has been ascribed to Wolfgang C. Dessler; but it has also been claimed as the joint production of three authors, in the following proportions: verses 1, 2, 7, Count Zinzendorf; verses 3, 4, 5, 6, J. Nitschmann; and verse 8, Anne Nitschmann. To what we have said of the last named, the following may be added: she was born in Moravia, November 24th, 1715; her youth was one of great promise on account of her intelligence and piety. In 1730 she was chosen Superior of

Digitized by Google

unmarried sisters in Herrnhuth, in which office she continued to the time of her death, May 19th, 1760. This hymn, in John Wesley's version of it, is more like an original poem suggested by the German than most of the hymns "from the German" are. Yet there is one fault, occurring in the first stanza, which the Moravian translator has avoided. It is a solecism, or mixed metaphor, which Horace counsels the poet carefully to avoid, and compares to joining a horse's neck, in painting, to a human head.*

"*I thirst*, Thou wounded Lamb of God,
To wash me in Thy cleansing blood;
To dwell within Thy wounds," etc.

Now, "to wash," and "to dwell," may be objects of strong desire, but can have no relation to *thirst*, which can only be satisfied with *drinking*. This oversight is the more to be regretted, inasmuch as the hymn is not only immensely superior to the Moravian version, but is also exceedingly beautiful, and, with this exception, quite worthy of John Wesley.

Probably our founder had in his thoughts a passage in a favourite author, Dr. Brevint, "On the Christian Sacrament," etc.: "O Rock of Israel, Rock of salvation, Rock struck and cleft for me, let those streams of blood and water which once gushed out of Thy side, bring down pardon and holiness into my soul, and *let me thirst after them now*, as if I stood upon the mountain whence sprung this water, and near the cleft of the rock, the wounds of my Lord, whence gushed this sacred blood." The hymn of the Rev. A. Toplady, numbered 624 in our Collection,—

"Rock of Ages, cleft for me," etc.,

is evidently a paraphrase of this passage.

In the three Hymns, 26, 27, 28, occur the words, "My Love is crucified," and in the last of the three they form the conclusion of every stanza. The phrase is a translation of St. Ignatius's Ὁ ἐμὸς ἔρως ἐσταύρωται. (*Ep. ad Romanos*, sect. 7.) By "my Love," in the three hymns, the *object* of love is intended, as the connection shows. The ancient martyr may also have intended the phrase in this secondary sense, without excluding the primary meaning. He may purposely have left the application of his words undetermined, that *both* senses might be included. As if he had designed to convey these two facts, "Christ, the Object of my supreme affection, is crucified, and since it is the doctrine of the Cross that slays our corruption, I am crucified with Christ, and dead to the world: my heart's best affections are with Him on the Cross." Thus Shakespeare makes Mark Antony say,—

"My heart is in the coffin there with Cæsar."

---

* "*Humano capiti cervicem pictor equinam*
Jungere si velit," etc.—*De Arte Poetica*, ll. 1, 2.
Thus rendered by Francis:—

"Suppose a painter to a human head
Should join a horse's neck, and wildly spread
The various plumage of the feather'd kind
O'er limbs of different beasts, absurdly joined," etc.

Digitized by Google

Although Hymn 279,—

"Shall I, for fear of feeble man," etc.,

has been claimed for Paul Gerhard, probably from no other cause than that "To him that hath shall more be given," yet there is good evidence that the original was penned by John Joseph Winkler, born December 23rd, 1670, at Luckau, in the marquisate of Misnia, in Upper Saxony. He was a clergyman, and successively filled the offices of afternoon preacher of St. Peter's, Magdeburg, chaplain to the army in the Netherlands and Italy, deacon of Magdeburg cathedral, head-preacher there, and a member of the consistory. The ten hymns of which he was the author are able and profound. The one selected by John Wesley for translation appeared in the Hymn-Book of 1739, entitled, "Boldness in the Gospel." Four weeks after Charles Wesley had found peace with God, he says, "I joined with Mr. Piers in singing,—

'Shall I, for fear of feeble man,
Thy Spirit's course in me restrain?—
Or, undismay'd in deed and word,
Be a true witness to my Lord?'"

Horace's "*Justum et tenacem propositi virum*" does not exceed this hymn in the spirit of invincible heroism. Some part of its language breathes the serene courage of the martyr on his way to the scaffold or the stake:—

"My life, my blood, I here present,
If for Thy truth they may be spent;
Fulfil Thy sovereign counsel, Lord!
Thy will be done, Thy name adored!

"Give me Thy strength, O God of power;
Then let winds blow, or thunders roar,
Thy faithful witness will I be:
'Tis fix'd; I can do all through Thee!"

The last of the hymns "from the German" to be named is 350,—

"Holy Lamb, who Thee receive," etc.

Though sometimes ascribed to Paul Gerhard, it is, doubtless, a production of Anna Dober, born at Künewalde, in Moravia, April 9th, 1713, and distinguished for ability, piety, and uprightness of character. She was married in 1727, and died at Marienborn in 1789. Mr. Wesley's translation of this hymn appeared in 1740, and was by him entitled, "Redemption Found." The sixth stanza contains a remarkable figure:—

"See, ye sinners, see! the flame,
Rising from the slaughter'd Lamb,
Marks the new, the living way,
Leading to eternal day."

The allusion, though Scriptural, is not obvious. The poet seems to have been thinking of Judges xiii. 20: "For it came to pass, when the

Digitized by Google

flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." On 1 Samuel, vii. 9: "Samuel offered a lamb," etc., C. Wesley has the following, in his "Short Hymns on Select Passages of Holy Scripture:"—

> "Sinners, behold the sacred flame
> Ascending from the slaughter'd Lamb,
> The Lamb of God for Israel given,
> Who offers up Himself to heaven:
> Mix'd with the smoke His prayers arise,
> And God accepts the sacrifice."

There is also an allusion probably to the ancient theory, that flame ascends because of its appetence or propensity to join "the empyrean," or sphere of purest fire, which had its name, in the Ptolemaic system, from the Greek words ἐν, "in," or "with," and πῦρ, "fire;" signifying thereby, *The heaven of fire*, or *the luminous heaven.** Thus, in Joshua Sylvester's "Du Bartas,"—

> "This is a firebrand, we may see, whose fire
> In flame doth towards its native heaven aspire."
> (Page 26.)

And wherefore? The answer is given in the following words:—

> "Behold the fire which God did round extend:
> As near to heaven the same is clear and pure,
> Ours here below, sad, smoky, and obscure."
> (Page 188.)

And in the *Divina Commedia*, Dante, having passed through all the other heavens in succession, and reached the highest, the empyrean, was "clothed upon," so to speak, with its native light. He tells us:—

> "Thus round me shone a light that seemed alive,
> And left me cover'd with a veil so bright,
> No view of aught beyond could I derive."
> (*Paradiso*, canto xxx., ll. 49–51.)

The idea was probably suggested to the Florentine poet by the "great sight" presented to the view of Moses at Horeb, Exodus iii. 2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." J. W. T.

---

* See Introduction to "The Trilogy of Dante," p. xxii. The word is employed not only by the mediæval writers, but also by Milton:—

> "Under his burning wheels
> The steadfast empyrean shook throughout,
> All but the throne itself of God." ("Paradise Lost," b. vi.)

Nay, we find it even in Charles Wesley's poetry, and in our Hymn-Book, Hymn 74, verse 4,—

> "And clothe us with our nobler house
> Of empyrean light!"

Digitized by Google

THE JESUITS.

NO. I.—THE REMONSTRANCE ADDRESSED TO HENRY IV. BY THE PARLIAMENT OF PARIS, 1604.

A FEW glances at Jesuitism in times past may not be unacceptable to the readers of this Magazine. Its history already has a vast literature of its own, and large would be the library furnished in view to the single study of that obnoxious Society. The present writer could never hope, even if he had long life and leisure before him, to write a history of Jesuitism, such as these times require; but he is disposed to concentrate attention, now and then, upon a few spots of the vast field, trusting that an occasional view of what the "Society" has done, and an exhibition of its fundamental principles, with the reason and the law of its existence, may not be useless.

Let us now observe how the Company profanely calling itself "Society of Jesus" was received in France during the first sixty years of its activity in that country. This may be learned from two documents, of the highest importance to a right understanding of the subject. The first was issued in Latin by the Sorbonne in the year 1554,—the fatal year of the restoration of Popery in England, the incarceration of Cranmer, Ridley, Latimer, and Hooper, and commencement of the Marian martyrdoms: of this the concluding and practical part is here translated literally. The second is translated from a paper of Remonstrances prepared in French by order of the Parliament of Paris, and read by the First President, De Harlay, to King Henry IV. in 1604, (when the martyr-fires of the Inquisition were blazing in the chief cities of Spain, while France itself was prostrate in shame and grief after the Bartholomew massacres,) only six years before the temporizing sovereign who listened to these loyal remonstrances was assassinated, as the Remonstrants feared he would be. Ravaillac, a wretch prepared for the purpose by Jesuits and others, and promised heaven for the meritorious deed of killing a king who favoured the Huguenots, and did not love the Pope, stabbed him through the heart in open day, and gloried in the deed.

King Henry II. of France had accepted a Papal brief for the establishment of a Jesuit school in Paris, but without the *name* of Jesuit, that name being already offensive to a large portion of the French people. In the reign of Charles IX., the Parliament of Paris took into consideration many heavy complaints against this Institution, as also against the Jesuits themselves; and, after due deliberation, sent the Bull of Paul III. for the creation of the Society itself, and another Bull of Julius III. for investing it with certain privileges, to the Faculty of Theology of the University of Paris, requesting their decision on the merits of those documents. The doctors of the Sorbonne having taken them into grave and prolonged deliberation, delivered their judgment in the terms following:—

"This new Society, assuming to itself in particular the unaccustomed title of the name of Jesus; admitting so licentiously, and without dis-

Digitized by Google

tinction, persons of any sort, however wicked, base-born, and infamous they may be; having no difference in external habit from secular priests, neither in tonsure, nor in canonical hours to be recited in private, or to be sung publicly in church; nor in cloisters and silence; nor in distinction of meats and days; nor in fasts, and various other laws and ceremonies by which religious societies are distinguished and preserved; being endowed with so many and such various privileges, indulgencies, and liberties, especially in the administration of the sacrament of penance, and the Eucharist, and that without discrimination of places and persons; also in the office of preaching, reading, and teaching, to the prejudice of Bishops and of the hierarchical order; to the prejudice also of other religious bodies, and indeed even of princes and temporal lords, against the privileges of universities, and, in short, to the great injury and oppression of the people, appears to encroach on the honour which is due to monastic religion. It tends to destroy the studious, pious, and necessary exercise of virtues, abstinences, ceremonies, and austerity, and rather gives occasion to desert freely from other societies. It detracts from the obedience and submission due to bishops. It unjustly deprives temporal and ecclesiastical lords of their rights. It introduces confusion into both orders (of Church and State). It occasions many quarrels among the people, with litigations, dissensions, contests, envyings, and schism in various forms. Therefore all these things, and others, having been diligently examined and considered, this Society appears to be in the matter of faith dangerous, and of the peace of the church subversive, tending more to destruction than to edification."

Such was the judgment of the principal university of Europe at that time, and in the same judgment the majority of Frenchmen in communion with the Church of Rome were agreed. Full sixteen years had elapsed since the institution of the Jesuit Society by Pope Paul III., and for several years before that institution Ignatius of Loyola and his followers had been known in France, Italy, Spain, and Portugal. The new Society contained many men of undoubted learning, of great talent, and ostentatious pretensions to exalted piety, not excepting pretenders to gifts of miracle, and the popes had supported it with all their powers, and kings had shown it great favour; but the condemnation pronounced by the Sorbonne was a faithful expression of the mind of the majority of Frenchmen, both Romish and Reformed.

For a time the Jesuits were placed under restraint, but the company was not suppressed, and Henry IV., who, as will be remembered, had renounced his faith, and professed Popery, in order to make sure of the throne of France, weakly reinstated the Society in its position. The Parliament of Paris sent him the following Remonstrance in the year 1604. De Harlay, surrounded by the members of that high court, read it to the king.

"Sire, your court of Parliament having deliberated on your letters patent of re-establishment of the priests and scholars of the college of Claremont in some places of their resort, taking the name of Jesuits, has ordained that very humble remonstrances be made to your Majesty, and has charged us to lay before you some points which we judge to be important for the good of your service and for public safety, which

Digitized by Google

depends on your preservation; care for which obliges us to carry those orders into effect.

"And, before entering into particulars, we have to render you very humble thanks for the honour you have been pleased to do us, in allowing these remonstrances to be made *vivâ voce*, making your indulgence and benignity towards us appear so much the more worthy of praise, as it is far removed from the austerity of the first Roman emperors; who gave their subjects no access into their presence, but willed all requests and petitions to be presented to them in writing.

"The establishment of persons of this order—Jesuits, as they call themselves—in this kingdom, was judged so pernicious to the State that all the ecclesiastical orders were opposed to their reception, and the Decree of the Sorbonne was that this Society was introduced 'for destruction and not for edification;' and afterwards, in the assembly of the clergy, in September, 1561, at which were the archbishops and bishops, Monsieur the Cardinal of Tournon presiding, it was approved, indeed, but with so many clauses and restrictions, that, if they had been pressed to the observance, it is probable that they would very soon have shifted their habitations.

"They were only received provisionally, and, by an *arrêt* of the year 1564, forbidden to take the name of Jesuits, or 'Society of Jesus.' This notwithstanding, they have not ceased to take this illicit designation, and to hold themselves exempt from all authorities, both secular and ecclesiastical. In re-establishing them, you have given them greater authority, and made their condition better than it ever was. This judgment was so much the more worthy of your court of Parliament, as your people, and all the orders, will consider it necessary to keep them under cautions, to restrain the excessive license which has hitherto attended their proceedings, and of which they can foresee the increase will be hurtful to the public. This prediction is strongly expressed in the *Plaidoyé* of your people, who were not there present, for it was necessary to exercise foresight, lest the matter should become even worse than had been anticipated.

"And as the name and the vow of their Society are universal, so are the propositions and the doctrine uniform,—that they only acknowledge for superior our holy father the pope, to whom they render an oath of obedience and fidelity in all things, holding it for an indubitable maxim that he has the power of excommunicating kings, and that an excommunicated king is no other than a tyrant; that his people may rebel against him; that dwellers in his kingdom having any order in the Church, however small, cannot be judged guilty of treason whatever crime they may commit, because they are not their subjects, nor yet amenable to justice; so that all ecclesiastics are exempt from the secular power, and may with impunity lay their ensanguined hand on sacred persons. This is what they write, impugning the opinion of those who maintain contrary propositions.

"Two Spanish doctors of laws having written that clergymen were subject to the power of kings and princes, one of the first men of the Society has written against them, saying, among other things, that as the Levites of the Old Testament were exempt from all worldly powers,

Digitized by Google

so by the New Testament clerks are exempt from the same, and kings and monarchs have no jurisdiction over them.

"Your Majesty will not approve these maxims. They are too false and too erroneous. Therefore, they who hold them, and wish to live in your kingdom, ought to abjure them publicly in their colleges. If they will not do so, will you permit them to live here? But they wish to subvert the foundation of your royal authority and power. If they do that, can you believe that they have a doctrine making part of their religion, which is good for Rome, and for Spain, and for any other country except France, where that is refused which others accept; and that they, coming and going from place to place, will lay it down in one country and take it up in another? If they say that they do so by some secret dispensation, what assurance can you receive from persons brought up in a profession that by diversity and change of place makes the same thing alternately good and bad?

"This doctrine is common to them all, wherever they are, and it makes such way in your kingdom that it will eventually get possession of companies the most respectable.

"Since their establishment, they (the Jesuits) have not had more determined opponents than the Sorbonne, but at present it is favourable to them,* because a great number of young theologians have studied in their colleges. Other scholars will do the like. They will advance, and may be admitted to places of highest trust in your parliaments, while they hold the same doctrine,—while they withdraw themselves from your obedience, leaving all the rights of your crown, and liberties of the Church of France to perish; and will not think any crime of treason punishable that is committed by an ecclesiastic.

"We have been so unhappy in our days as to see the detestable effects of their instructions in your sacred person. Barriere—I tremble, Sire, to pronounce the name—was instructed by Varade, *a Jesuit*, and confessed that he had received the communion on the oath taken at his hands to assassinate you. His enterprise having failed, others will get up their courage to handle the little serpent that does its part to finish the crime that he devised.

"Quiquard, the Jesuit, wrote with his own hand the books wherein it is maintained that the parricide of the late king† was committed justly, and confirming the proposition condemned at the Council of Constance.

"What have we not to fear, remembering the wicked and disloyal acts which can be easily renewed? If we must live all our days in the perpetual fear of seeing your life in danger, how shall we find rest for you in yours? Would it not be wicked to foresee the danger, and see the evil, and let it approach so near to you? Would he not be plunged into a depth of misery who should survive the ruin of this State, which, ruin, as we have said to you before now, is no further distant than the length of your life?

---

* Fifty years before this, the Sorbonne condemned the Jesuit Society, but the change was effected gradually, and is now accounted for. The English universities present similar evidences of Jesuit perseverance.

† Jacques Clement, a Jacobin monk stabbed Henry III. in his chamber at St. Cloud, August 2nd, 1589.

Digitized by Google

"Praise be to God, Sire, for the mutual good-will between you and our holy father (the pope). May God preserve you long with your crown, and him in the Holy See! But if age or disease shortens his days, and if his successor, being indisposed towards you should draw his spiritual sword on you, as his predecessors have drawn theirs on other kings of France and Navarre, what grief to your subjects to see so many enemies of this State among us, so many conspirators against your Majesty; as there were against his late Majesty—of happy memory—who were in his reign the principal authors and ministers of the rebellion, and were not innocent of his murder.

"They say that their faults ought not to be brought to mind again, any more than those of other orders and companies, that have not been less in fault than they. It may be said to their prejudice that the fault is not yet found in all the companies and all the orders that is in theirs; that that fault has not yet been universal. Companies have been various. They have not all been so alienated from the obedience that is due to your Majesty; but the members of the Jesuit Society dwell in close unity; they stand in close rank in their rebellions. Not only does no one of them follow you, but they, and only they, have given themselves to be the most thorough partisans of those old enemies of your crown, who were in your own kingdom as such. Odo, one of their Society, was chosen by the sixteen conspirators for their chief.

"And if it is lawful for us to interject any thing of the affairs of other countries with those of our own, we will tell you of a pitiable affair in the history of Portugal. When the King of Spain undertook to usurp that kingdom, all other religious orders were steadfast in fidelity to their king, only the Jesuits deserted their sovereign to advance the dominion of Spain, and were cause of the death of two thousand monks and other ecclesiastics, for which there is a Bull of Absolution.

"Their past doctrine and deportment were cause that when Châtel rose against you the *arrêt* followed, as well against him as against their Society, both he and they being condemned by yourself; an *arrêt* which we have consecrated to the memory of the most *happy* miracle that has happened in our time; judging that from those who continue to teach youth this bad doctrine and damnable instruction, there would be no security for your life. This makes us pass over formalities, obliges us to judge of particular instances with knowledge of the cause, setting public safety above every other consideration.

"We had no hatred, envy, or malice against them, in general nor in particular. If we had, God would have punished us in making us their judges; although the atrocity of the crime, and the earnest care we had to preserve your Majesty's life for the future, induced us to give this *arrêt*, executed within the jurisdiction of the parliaments of Rouen and Dijon by your command; and so it would have been executed everywhere but for the resistance of those that were not yet well confirmed in your obedience, and who could not depart from it without suffering too much for their malevolence.

"They complain in their writings that all the company ought not to bear the blame of three or four; but though they had been reduced to the condition of the Frères Humiliez, they would not have had any

Digitized by Google

just occasion of complaint. The assassination of Cardinal Borromeo having been contrived by only one religious of the Frères Humiliez, about twenty years ago, all the Order was abolished by Pope Pius V.; following the resolution of the assembly of Cardinals, in spite of every entreaty of the King of Spain to the contrary. Our judgment is not so severe. If they say that there is no comparison between their Order and the Order of the Humiliez, theirs being much greater, we will tell them that there is less comparison between a cardinal and the greatest king in the world, more highly exalted above a cardinal than is their Order above the smallest. They are guilty of your (attempted) murder by means of their teaching.

"We implore you most humbly that as you have been pleased with the *arrêt*, justly given, and then necessary to deter such traitors from conspiring against you, it would also please you to preserve and keep alive the remembrance of the danger in which we then were of losing the life of our common father, the life which is dearer to us than our own; and we should think ourselves deserving the shameful reproach of want of fidelity and ingratitude if we had not a perpetual care of it, since you have rendered us ours, our repose and our property. The memory of what is past should teach us the precaution of not living without foresight, only to be buried in the abysm of a second wreck. We cannot omit a special entreaty for compassion on the university.

"These are the very humble remonstrances and summary reasons which have restrained us from publishing the letters, fearing lest we should be justly reproached with having proceeded too easily in giving them effect."

These earnest premonitions were not without reason, as the assassination of the king too clearly proved. We too had our forebodings when Jesuits were admitted as educators into England. How and with what effect they have been educating, most people can tell. A few months ago a proposal was made in Parliament to legalize this notorious company; and now, without needing such formality, the Jesuits expelled from Germany have been flocking into England. Already their colleges were established in some parts of the country: now are planted thick. What results, religious, moral, social, and political, will be consequent on all this may be easily conjectured, and will too soon be known; but, in a crisis scarcely less important, to borrow the language of the old Parliament of Paris, "*The memory of what is past should teach us the precaution of not living without foresight.*"

W. H. R.

MILTON'S ANCESTRY AND BIRTH-PLACE.

Much labour has been expended of late years, since the arrangement and opening to national use of our national records, in deciding upon Milton's ancestry and the place to which the family belonged. The name itself (even if we exclude from consideration the parallel forms of Mitton and Middleton, which appear occasionally identical with it) belongs to about twenty English villages, scattered widely over the soil; and it is likely that, in those ages when surnames were formed and

Digitized by Google

crystallized from a man's business, or appearance, or local habitation, every one of these twenty village Miltons may have given birth to a family designated from it. But the early evidence and the first known facts, in case of the poet, point to Oxfordshire and the neighbouring counties as the true source of his family. The links of direct evidence appear to have been satisfactorily established since Mr. Masson printed his opening chapter; * and, in agreement with the conclusions first ascertained by the distinguished antiquarian Hunter, he now satisfactorily discovers the great-grandfather in one Henry Milton, of Stanton St. John's, close to Forest Hill, both being little villages on the edge of the old forest of Shotover, familiar to all Oxford students. Henry Milton is known only by his Will:—

"In the name of God, Amen: the 21st day of November, Anno Domini, 1558, I, Henri Mylton, of Stanton St. John's, sick of body but perfect of mind, do make my last Will and Testament in manner and form following: First, I bequeathe my soul to God, to our Lady Saint Mary, and to all the holy company of heaven, and my body to be buried in the churchyard of Stanton: I give to Isabell, my daughter, a bullock, and half a quarter of barley, and Richard, my son, shall keep the said bullock until he be three years old: Item, I give to Rowland Mylton and Alice Mylton, each of them, half a quarter of barley: I give to Agnes Mylton, my wife, a gelding, a grey mare, and two kye, and all my household stuff, whom I make my executrix."

We think this document worth transcribing, as a little genuine picture of a substantial husbandman's or yeoman's life six years before the birth of Shakespeare. Henry, like his son Richard, and like Shakespeare's own immediate ancestors, we see, was a sturdy adherent of the old faith, the hold of which was of course stronger in villages than in towns. Richard, as Mr. Masson conjectures, was probably an independent man—hence the dying yeoman's general bequest to his wife. And so, "sick of body, but perfect of mind," seemingly at peace towards men and with a manly faith in the future, Henry Milton, after this brief glimpse, passes from our eyes, leaving an impression that, if not in the world's sense, yet in a truer estimate, his illustrious great-grandson was justified in describing himself as "sprung from an honourable stock"—*genere honesto*—of wholesome English blood.

"Richard my son," to whom the bullock was given in trust, seems to have followed his father's steps. But we can only imperfectly trace that by marriage with a widow he may have improved his fortunes and raised his position, sending his son John, the poet's father, to the great university which lay in its ancient Gothic beauty, spires and pinnacles (a tower or two perhaps now lost, but the great mass of the library, the noble Radcliffe dome, Wren's graceful gatehouse, yet unbuilt) below Shotover; although in what position John entered Christ Church is not ascertained. Here, however, probably occurred that great change which must have divided thousands of families during the first half of Elizabeth's reign. John passed from the old religion to the new, was cast off

* The Life of John Milton, narrated in connection with the Political, Ecclesiastical History of his time, by David Masson, M.A.

Digitized by Google

by his father, and between 1585 and 1590 came as a young man to London. There he fixed himself in the then respectable profession of a "scrivener," or sworn draughtsman of legal documents; an employment with which business, much resembling that of an attorney in our days, was naturally united. The proud honesty which seems to have stamped the race was continued in John Milton; *vir integerrimus*, says his son, whose witness we need not suspect; he prospered greatly, and living till 1646–7, saw the first splendid dawn of the glory by which his own name was to be immortalized.

The "Spread Eagle," in Bread Street, near Cheapside, (for in those days every house of business had its sign,) Milton's birth-place, disappeared in the Great Fire. But Mr. Masson has contrived to give us a vivid picture of the locality as it may have looked in 1608:—

"This house was as much in the heart of the London of that day as the houses on the same site are in the heart of the London of this. The only difference is, that, whereas the population of London now exceeds two millions, it was then, perhaps, not more than two hundred thousand souls. The future poet, then, was not only a Londoner, like his predecessors Chaucer and Spenser, but a Londoner of the innermost circle, a child of the very heart of Cockaigne.....If, though it is above our meagre science to say how much of the form of Shakespeare's genius depended on his having been born and bred amid the circumstances of a Warwickshire village, we still follow the boy in his wanderings by the banks of the Avon, hardly the less is it necessary to remember that England's next great poet was born in the middle of old London, and that the sights and sounds amid which his childhood was nurtured were those of crowded street-life."

If Mr. Masson's plan includes (as we hold every poet's life should include) a critical examination of Milton's place in poetry, he will doubtless work out the suggestion conveyed by the last words of this passage. Meanwhile, it may be noticed that the three great poets whom he has specified as Londoners, not only stand in a direct relation of poetical descent to each other,—Milton avowedly looking up to Spenser, much as Spenser looked up to Chaucer,—but that they are all united by one characteristic. Compared with poets like Shakespeare, or Burns, or Wordsworth, they are distinctively *learned* poets. In Chaucer's case this is disguised from our first impression by the lapse of centuries, giving to much that is really court-culture and literary expedient the air of freshness and *naïveté* in our later eyes. But no one will question it in the case of Spenser and Milton; nay, we occasionally feel the literary element almost too predominant. Of course, other circumstances than those of education within the "great city" may have occasioned, or deepened, this characteristic; for who can pretend to analyse the subtile constituents of genius? Yet it is not improbable that a common cause may be here at work. At any rate, none of these three great men seem to us to have been initiated in the deepest mysteries of Nature. The mountain exultation of Scott, the ethereal ecstasy of Shelley, the deep reverie of Wordsworth—

> "The visions of the hills,
> And souls of lonely places,"

Digitized by Google

do not meet us in their verse. Familiar with her beauty and her wealth, they are not quite at home with Nature in her wildness. They have, indeed, learned her lessons well: yet there is something about them all which reveals that they had not the happiness of being free of her secrets from the cradle; they are children *brought* into the country, not *born* in it.

However these things may be, it is certain that Milton's father held a place in his son's development very unusual among the fathers of poets. His mother's very surname has been long disputed, and all Mr. Masson's diligence cannot decide positively between the rival claims of *Caston* and *Bradshaw*. She is indeed mentioned with warm praise by her son. But the father, whose musical powers are not yet wholly forgotten, appears to have perceived from the first how gifted a child had been born into his house, and trained him with care as great and appliances as liberal as can have fallen to the share of the best-born children of his day. We do not know when Richard Milton, the disinheriting grandfather of Stanton St. John's, who seems to have stood out in his sturdy Roman Catholicism "recusancy" to the last, may have died; but if he were still alive about 1620, at eighty or so, what a singular contrast, in cultivation and position and sentiment, between him and his bright-haired girl-grandson at St. Paul's!—*Quarterly Review*.

CHAPTERS FROM THE HISTORY OF SPAIN.

II.—THE ARABS.

LEAVING the Spanish Christians in their mountain fastnesses, let us now turn for a short time to that wonderful people who under the standard of Mahomet had carried successfully into Western Europe a new civilization, and seemed on the point of imposing the faith of the Koran on the whole Iberian peninsula.

At the time of the accession of Ferdinand and Isabella, the kingdom of Granada was the only part of Spain left to the infidels; there the most remarkable traces of their culture are yet to be found, and therefore a brief description of the country may not be deemed out of place. The territory within the limits of which the Moors lived under the rule of Muley Aben Hassan was situate in the southern part of Spain, bordering on the Mediterranean Sea, and defended on the land side by lofty and rugged mountains, sheltering deep, rich, and verdant valleys, where the sterility of the surrounding heights was repaid by the greatest fertility. The city of Granada lay in the centre of the kingdom, sheltered as it were in the lap of the Sierra Nevada, or chain of snowy mountains. It covered two lofty hills, and a deep valley that divides them, through which flows the River Darro. One of these hills was crowned by the royal palace and fortress of the Alhambra, capable of containing forty thousand men within its walls and towers. There is a Moorish tradition that the king who built this mighty pile was skilled in the occult sciences, and furnished himself with gold and silver for the purpose by

Digitized by Google

means of alchemy. Certainly never was there an edifice reared in a superior style of barbaric magnificence; and the stranger who even at the present day wanders among its silent and deserted courts and ruined halls, gazes with astonishment at its gilded and fretted domes, and luxurious decorations, still retaining their brilliancy and beauty, in defiance of the ravages of time.*

M. Alex. de Laborde, who visited Spain about the beginning of the present century, thus describes the Alhambra: "The external appearance of this palace is merely that of an old castle. It is built with large square pieces of freestone, and surrounded with strong walls flanked with large towers and bastions. We enter by a door made in a large square tower, formerly called the judgment-gate; it terminates in a point, over which is a key cut out in the marble, and a little higher a hand, meant as symbols by the Moors to signify that the enemy would take that palace when that hand took the key.

"The first court is oblong, paved with white marble, and surrounded by a portico, the arches of which are supported by marble columns; the walls and vaults of this portico are covered with festoons, Mosaic and arabesque ornaments, painted and gilt, with stucco carving, very curiously done, interspersed with a great number of cartouches, filled with inscriptions, which are almost all of them passages from the Koran. In the middle of the court there is a long basin full of running water, deep enough to swim in, which was used as a bath by the persons attached to the service of the palace of the Moorish kings. It is bordered on every side with flower beds and orange walks.

"The court of the lions forms likewise an oblong area, one hundred feet by fifty. It is surrounded by a gallery supported by columns of white marble grouped two and two, and three and three, and of a singular taste, but carried up with wonderful lightness and grace. The walls are adorned with arabesque ornaments in stucco, painting, and gilding, finely executed. Two very elegant cupolas, from fifteen to sixteen feet every way, project in the interior at the two extremities of the area, over which are jets of water. There is a very large basin in the middle of the court, and over the middle of it a superb alabaster cupola, of six feet diameter; this is said to have been copied from the brazen sea of Solomon. It is borne by twelve marble lions, and has a smaller cupola over it, from the centre of which water gushed and ran over from one cistern to another till it fell into the large basin, forming several cascades, the last of which was increased by the sheets of clear water constantly pouring from the mouths of the lions.

"There is a multiplicity of apartments within; the audience-halls, the apartments of the royal family, the king's baths, those of the queen, and those of their children; a music-room, the queen's dressing-room, and a variety of others. All the chambers have alcoves cooled by fountains, near which the beds are placed on tiled estrades. The music-room has four galleries, and an alabaster basin. In the queen's room there is a marble vessel, the tablet of which is pierced with an infinite number of

* Washington Irving: "Chronicle of the Conquest of Granada," chap. i.

Digitized by Google

small apertures to give vent to the exhalation of the perfumes constantly burning in it.

"Most of the rooms are vaulted, and their vaults are in many instances cut open with striking boldness and delicacy for the admission of light. The vaults, ceilings, beams, and wainscots are either painted or gilt; in many rooms they are inlaid with marble, jasper, and porphyry, and are almost everywhere loaded with inscriptions and various mosaic ornaments."*

Although there are, besides the Alhambra, a large number of remains of Arabic architecture scattered throughout Spain, yet it has been deemed best to select as a specimen the celebrated palace which still forms so conspicuous an ornament of the city of Granada, because it is the one most generally known, and it suggests itself immediately to the mind of the persons who study this interesting subject.

The civilization, the manners, and the faith of a people are so exactly represented by the style of architecture which they have adopted, that the few remarks we venture to make here cannot be thought out of place. Just as the Buddhist *topes* in India, the Parthenon at Athens, and the simple but imposing temples of Egypt, enable us to unravel the various phases of intellectual and religious development which prevailed amongst the greatest nations of antiquity, so we can to a considerable extent read the history of Mohammedanism on the walls of the Alhambra, and obtain an accurate comment on the Koran from the domes of that splendid palace. It supplies us with "sermons in stones" in the truest sense of the word.

Essentially given to nomadic habits, wanderers over the face of the earth, the Arabs, or Saracens, when by a kind of exception they became located in Spain, naturally reproduced in their architecture the lightness and fragility which characterized their encampments; the tent origin of the Moorish style of construction may be traced in the slenderness of the pillars, and whilst these are fashioned in imitation of the poles which supported the awning, the idea of the latter is in a measure kept up by the general decoration of various devices in mosaic work, and painted stucco or glazed tiles, which gives to the whole the semblance of being covered with richly patterned carpeting or embroidered tapestry; not, indeed, in exact imitation, or so as to aim at illusion, but with just that degree of adherence to a prototype which is observable in all artistic architectural decorations. The lightness of the remaining Moorish structures, already alluded to, appears in its perfection if we examine the Giralda at Seville, though this is a more massive tower than is to be found anywhere else as the work of a Moslem architect. Another important feature, which must not be omitted even in a summary description, is that style which gives to all the Saracen palaces the appearance of strongholds designed to protect the conquerors against their vigilant enemies. The beauties of architecture are ever combined with great solidity, and whilst the inner portions of the buildings are perfect patterns of elegance and gracefulness, the walls themselves could well set at defiance the Spanish legions of Don Pelayo.

* Laborde's "Travels in Spain," vol. ii., pp. 103, 104.

Digitized by Google

The horse-shoe or crescent arch is so obviously the fundamental element of Moorish structures that the most careless observer must notice it at once. It resembles the symbol of Mohammedan faith, and was, no doubt, expressly adopted in imitation of it. Perhaps, too, the same religious delineations may be recognized in the smaller curves or scallopings which frequently indent the outline of the arch itself, and from which were borrowed the cusps that form the trefoils, quatrefoils, etc., of Gothic architecture, though certainly not out of respect to the symbol of Islamism. To the crescent or horse-shoe arch, again, we should point as having directly suggested the crescent or bulbous dome, so characteristic a feature in the buildings presented to us by Mohammedan countries. The outline or section of the latter accords so strikingly with the curvature of the other, (the one being constructed at its base, the other at its span,) that we can scarcely suppose it to have been a merely accidental coincidence, especially as such a form of dome is hardly to be accounted for otherwise than by some intention of the kind, and more particularly if the dome of Saint Sophia at Constantinople is to be received as the prototype for such features in Mohammedan architecture.*

Again, let us look at the decorations which covered the walls of Moorish palaces and mosques, and see how thoroughly they illustrate the religious faith of the people. We know that the Koran interdicts the representation of all human, or even merely animal, shape. The ornaments, therefore, which filled up every frieze or compartment were exclusively geometrical patterns of singular beauty and complexity, inexhaustible variety of combinations, and a wonderful degree of harmonious intricacy, arising out of very simple elements. We must also take into reckoning the variety produced by colour, whereby the arrangements of lines and figures could be greatly diversified. These ornaments are generally known by the name of *Arabesques*, a term which has, however, been often misapplied to devices exhibiting a combination of animal and vegetable forms, human figures, and those of birds and quadrupeds, terminating in foliage and flowers.

Finally, and under the same heading of decorations, we observe the use of inscriptions, evidently with reference to ornamental effect. So far there is a very striking analogy between the practice of the Moslems and that of the ancient Egyptians; if the latter covered the walls of their edifices with hieroglyphics, the others inscribed theirs no less profusely with sentences; and the characters of their ordinary writing, elegant and fanciful in themselves, were as studiously ornate and calligraphic as possible; and so well do they harmonize with the rest, as to seem to belong to the embellishment, and to have sufficient value as such, independent of their meaning.

We have thus given a short and very imperfect description of the Alhambra, that gorgeous palace where the kings of Granada held their court, and emulated all the glories of Eastern civilization; let us now direct our attention to the government of the Spanish Moors, their laws, and their administration. Except in a very few particulars, these were framed according to the same pattern as that adopted by the Eastern

* "Penny Cyclopædia," art. Moorish Architecture.

Digitized by Google

Khaliphate. The sovereign, in whom all power was vested, and who exercised it as the delegate of Heaven, had all the privileges both of a religious and of a temporal ruler. He administered the government with the advice of a council of State (*mexuar*); the *hajeb*, or prime minister, enjoyed under him the general superintendence of affairs, and corresponded, in point of authority, to the grand vizier of the Turkish sultan. Each province had for its viceroy a military commander named a *wali;* whilst the administration of justice was in the hands of magistrates called *kadis*, who took for their authority in delivering judgment the text of the Koran and the traditional decisions of the companions of the "Prophet."

But although the principles of government were the same as in the East, and the vices of Mohammedan constitutions as prominent, the position of the Spanish Arabs, surrounded as they were by enemies, contributed to give to their institutions a vigour and solidity which they never possessed elsewhere. The khalifs of Cordova supported a large military force, always ready to take the field, and a numerous fleet to defend their coasts from any maritime inroads.* The services rendered to agriculture by the Moors must also be borne in mind; they were really incalculable; and, appreciated merely from that point of view, the expulsion of the Moslem population of Spain by the Christian kings was a most impolitic act. The Moors, as Count de Laborde observes, expert in all the mechanical arts, and particularly skilled in agriculture, had carried every branch of public and private economy to the highest degree of perfection. They had introduced into Spain the cultivation of cotton, silk, and rice; they had made canals for irrigation, and reservoirs, by means of which they conveyed water to the highest and driest lands. Their estates, divided into little fields, and constantly tilled, as is the case in countries of confined cultivation, formed a striking contrast to the immense wastes of the Spanish lords, to the domains of the crown, and to those of religious corporations. The Arabs obtained their knowledge of agriculture from the traditions of the East, the works of the Chaldæans, the writings of Mago the Carthaginian, and some Greek authors whose books have not come down to us; they possessed, in particular, a treatise on Nabathæan agriculture, which they seem to have constantly followed, and which was found to be perfectly adapted to the climate and the soil of the country they inhabited. Almost the whole of this invaluable work, which is written in Chaldæan, was translated and new modelled in the complete treatise on agriculture, by Ebn Zachariah, of Seville, better known by the name of *Ebn el Arram*. We see in it the minute attention which those nations paid to every branch of cultivation,—to the analysis, classification, and manure of the soil, and to rustic buildings, plantations, and the care of animals. It is a memorial of the high degree to which this species of industry can be carried; and Spain may boast the possession of the three most complete works, written in different ages on this subject,—that of Columella under the Romans, that of Alonzo de Herrera in the fifteenth century, and the treatise of which we are speaking.

* "Penny Cyclopædia," art. Moors.

Digitized by Google

The Moors were no less skilful in all kinds of manufactures: the invention of paper is, according to many authorities, due to them; and they particularly excelled in the manufacture of silk and cotton stuffs, morocco leather, etc., which were brought to great perfection by them. The geographer of Nubia, who travelled in Spain about the twelfth century, declares that in the kingdom of Jaen alone there were six hundred towns or boroughs which traded in silk. The stuffs made at Granada were prized in the East, and even at Constantinople, where all the arts were flourishing at that period. They are frequently mentioned in the Greek MSS. of the Lower Empire, amongst others, in a review published on the history of the Deacon Leo; and we find that Granada stuffs, the beauty of which was greatly admired, appeared in Greece in the time of Comnenus.

As the Moors were the agriculturists, so the Jews were the merchants of Spain. In the days of Don Roderic, they had invited the Arabs from Africa, and had afterwards fomented most of the divisions which brought on the ruin of the champions of Mohammedanism. They possessed all the capital, exercised all the trades, and turned to their own advantage the repugnance to work which was at that time, as it is now, the unfortunate characteristic of the Spaniards.

It might have been desirable for his Most Catholic Majesty, although we much question the hypothesis, to do without those two classes of industrious subjects, the Arabs and the Jews: but then it was necessary to be able to replace them; it was necessary, by wise laws, rewards, and encouragements, to direct the energy of the Christian population towards industry. Unfortunately, no such thing was done. The continual wars in which the Spaniards were involved had prevented them from making any progress in the arts of civilization. The enthusiasm of honour and religion,—the grand spring of action in chivalrous times,—had, during peace, degenerated into a spirit of pride and idleness, incompatible with application to mechanical pursuits. This fault which, amongst the Spaniards, originated more in their institutions than in their character, might easily have been corrected by their Sovereigns, had they taken any pains to overcome it; but while they had wars to carry on it was not their interest; and afterwards their power was always too much limited. Thus it was that the expulsion of the Moors and Jews, under Ferdinand and Isabella, struck a most fatal blow at the greatness of Spain. From the time of the conquest of Granada to the reign of Philip III., more than three millions of those two races quitted the Peninsula, and carried with them not only a great part of the acquired wealth, but that industry and love of work which are the soul of it. Spain still feels this loss, and it is one which it will never completely repair.

(To be continued.)

Digitized by Google

LIVINGSTONE AND HIS DISCOVERER.*

God never wants the fitting man at the right time to do His work. As the moral Ruler of the world, whatever the rash sciolism of the day may advance to the contrary, He retains the direct personal superintendence of that which He has made. Hence, every crisis in human history has had its representative men, providentially gifted with the rare endowments required for the emergency. "When the fulness of the time was come, God sent forth His Son, *made of a woman*." (Gal. iv. 4.) The uniqueness of that central occasion and that unparalleled gift was alike suggestive and typical of the Divine procedure throughout the annals of human progress.

Every age has its distinctive peculiarities; and, as a rule, the men who are prominently charged with its guidance may be termed its *children*,—in this sense, that the heaven-given idiosyncracies which adapt them for their life-work, are thoroughly tinged with, and indeed grow out of, the individuality of the period in which they live. Hence the mutually-interacting influence between such men and their day is such as may well strike the most casual observer. Unhappily, indeed, this is the case with that which is evil, as well as with that which is good. An energetic age like our own is sure to have its characteristic forms of wicked activity, and to produce men who, in the service of what is bad, mould, and are moulded by, its genius. But reverent faith is not slow to recognize a Divine superintendence, which to every such successive development of evil says, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." (Job xxxviii. 11.) The Providence which has guided each preceding period can and does utilize the resources of the present; and the psalmist's inspired utterance never fails: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." (Psalm lxxvi. 10.)

No one that cherishes convictions such as have thus been expressed can fail to have his faith in Providence strengthened by a study of Dr. Livingstone's life. Such was the impression manifestly produced on the mind of Mr. Stanley, the effervescent, enterprising journalist traveller, whose story of the way in which he discovered the great explorer has just been published, and whose narrative is certainly innocent, on the surface of it, of anything distinctively religious. He writes, on the day after their meeting on the shores of Lake Tanganyika, as follows:—"These are facts worthy of reflection. I was commissioned for the duty

---

* "How I found Livingstone: Travels, Adventures, and Discoveries in Central Africa; including four Months' Residence with Dr. Livingstone." By Henry M. Stanley, Travelling Correspondent of the "New York Herald." London: Sampson Low, Marston, Low, and Searle. 1872.

"Narrative of an Expedition to the Zambesi and its Tributaries; and of the Discovery of the Lakes Shirwa and Nyassa. 1858–1864." By David and Charles Livingstone. London: John Murray. 1865.

"The Weaver Boy who became a Missionary: being the Story of the Life and Labours of David Livingstone." By H. G. Adams. London: Hodder and Stoughton. 1872.

Digitized by Google

of discovering Livingstone some time in October, 1869. Mr. Bennett was ready with the money, and I was ready for the journey. But, observe, reader, that I did not proceed directly upon the search mission. I had many tasks to fulfil before proceeding with it, and many thousand miles to travel over. Supposing that I had gone direct to Zanzibar from Paris, seven or eight months afterwards, perhaps, I should have found myself at Ujiji; but Livingstone would not have been found there then: he was on the Lualaba; and I should have had to follow him on his devious tracks through the primeval forests of Manyuema, and up along the crooked course of the Lualaba for hundreds of miles. The time taken by me in travelling up the Nile, back to Jerusalem, then to Constantinople, Southern Russia, the Caucasus, and Persia, was employed by Livingstone in fruitful discoveries west of the Tanganyika. Again, consider that I arrived at Unyanyembe in the latter part of June, and that owing to a war I was delayed three months at Unyanyembe, leading a fretful, peevish, and impatient life. But while I was thus fretting myself, and being delayed by a series of accidents, Livingstone was being forced back to Ujiji in the same month. It took him from June to October to march to Ujiji. Now, in September, I broke loose from the thraldom which accident had imposed on me, and hurried southward to Ukonongo, then westward to Kawendi, then northward to Uvinza, then westward to Ujiji, only about three weeks after the Doctor's arrival, to find him resting under the verandah of his house, with his face turned eastward, the direction from which I was coming. Had I gone direct from Paris on the search, I might have lost him; had I been enabled to have gone direct to Ujiji from Unyanyembe, I might have lost him." *

We have thus far anticipated the interest of the volume to which we wish to introduce our readers. Let it be our preliminary work to ask who the man is around whom such interest centres, what he has been doing, and what he wishes yet to accomplish; a brief sketch of his career seems necessary, that we may rightly appreciate his work.

David Livingstone was born about the year 1817, at the village of Blantyre, on the Clyde, near Glasgow, of poor, but thoroughly upright parents. The spirit of his early training is suggested by a well-known circumstance, related to him when a boy by his grandfather, a great master of legend and story. A common ancestor, renowned for wisdom and prudence, on his death-bed called all his children round him, and said: "Now, in my lifetime I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you, or any of your children, should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you: Be honest." Livingstone's father inherited this ancestral integrity, and taught his children accordingly. An education based on the cultivation of truthfulness and sincerity is the best foundation for temporal and eternal happiness. And to the transparent simplicity, uprightness, and self-reliance which the boy learnt in his virtuous

* Stanley's "How I found Livingstone," pp. 425, 426.

Digitized by Google

home may be attributed much of the success of the man in dealing with wild and savage tribes.

The story of the subsequent explorer's youth is doubtless familiar to our readers. The cotton-mills of Blantyre were the school in which the weaver-boy was his own teacher for upwards of ten years, his evening schoolmaster being only his assistant in the process. His own words reveal the secret of the eminence which he ultimately attained: "My reading," he says, "while at work was carried on by placing the book on a portion of the spinning-jenny, so that I could catch sentence after sentence as I passed at my work. I thus kept up a pretty constant study, undisturbed by the roar of the machinery. To this part of my education I owe my present power of so completely abstracting the mind from surrounding noises, as to read and write with perfect comfort amidst the play of children, or the dancing and songs of savages. The toil of cotton spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim, loose-jointed lad; but it was well paid for, and it enabled me to support myself while attending college classes in winter, by working with my hands in summer." And he adds, "Looking back now on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training."*

Livingstone's religious convictions, which had been sedulously fostered by pious parental instruction, deepened with advancing years, until his opening manhood found him resolved to devote his life to the alleviation of human misery. With this object in view, he was led to the study of medicine and divinity, believing that, furnished thereby with the means for ministering to men's physical and spiritual wants, he was thus most closely imitating the model life of the Redeemer, "Who went about doing good" to the bodies and souls of men. It was not without some difficulty that the self-reliant young man was persuaded by some of his friends to avail himself of the aid of the London Missionary Society, catholic as is its basis; his original purpose being to go to China, on his own account, as a medical missionary. After taking his medical degree, he went for two years to the Chipping Ongar Missionary Training College, in Essex; when, the Chinese war having broken out, a sermon which he heard from Moffat, who afterwards became his father-in-law, changed the current of his thoughts, and he returned with that eminent African missionary pioneer to Kuruman, in the year 1840.

The preceding short review of Livingstone's early self-training will probably serve considerably to modify our conclusions as to the course which he afterwards adopted of severing his connection with his Missionary Society, and accepting a consular appointment. Dr. Carey is said to have exclaimed, when reference was made to his son Eustace's acceptance of a civil post: "Yes, my son has dwindled down from a missionary into an ambassador." Livingstone's own language, however, in allusion to his early impressions, less suggests the inward conviction of a Divine call to the work of the Christian ministry than an unselfish desire to engage in

* Adams's "Story of the Life and Labours of David Livingstone," p. 4.

Digitized by Google

some life-long labour of general Christian philanthropy. It was in this spirit that he availed himself of the opportunity afforded him by the London Society. His original purpose, as we have seen, was to become an independent and self-supporting missionary. That he still, moreover, apparently regards himself somewhat in this light, is suggested alike by what we hear of the influence which he exerts in his wanderings among the natives, and by his own language in his last printed work on "The Zambesi and its Tributaries," which may be taken as a fair expression of the writer's personal principles. After describing the marvellous contrast between the Christianized populations in such centres of missionary influence as Kuruman, Sierra-Leone, etc., and the natives in their heathen state, he makes some weighty observations, the truth of which is self-evident to every foreign missionary, and which are not without instruction and encouragement to distant supporters of Christian missions.

He says, "Had we not previously been intimately acquainted by long personal intercourse with the people at Kuruman, who have enjoyed nearly half a century of Mr. Moffat's missionary labours, and had we not known the state of mind of the stock from which all his converts had been drawn, we might have been misled, and have given a lower value to the appearances presented than they deserved. But we have had ample opportunities of forming an estimate of the amount of real Christianity among professing converts; and we are satisfied from observation and inquiry that the assertion of Captain Burton that Mohammedans alone make proselytes in Africa is not correct; and we believe that in making it he rather intended to shock the prejudices of those whom he thought weak-minded than to state a fact. The quotation of this statement in an English periodical led us to make a few inquiries, the results of which we give with satisfaction, because wherever Christianity spreads, it makes men better." And immediately before, Dr. Livingstone says, "Our Divine religion suits the lowest as well as the highest of our race. But, in dealing with the different classes of the human family, the teaching must be adapted to the individual circumstances. The stately ceremonial, the ritual observances, the sedative sermon, and the austere look of those who think it right to indulge in a little spiritual pride, may suit some minds, but the degraded of our race in every land must be treated in somewhat the same manner as is adopted in dealing with the outcasts of London. Whether we approach the down-trodden victims of the slave-trade in sultry Africa, or our poor brethren in the streets, who have neither warmth, shelter, nor home, we must employ the same agency to secure their confidence,—the magic power of kindness,— a charm which may be said to be one of the discoveries of modern days. This charm may not act at once, nor may its effects always be permanent: the first feeling of the wretched, of whatever colour, may be that of distrust, or a suspicion that kindness is a proof of weakness; but the feelings which the severity of their lot has withered will in time spring up like the tender grass after rain. It was the fact of Bishop Mackenzie's grappling in the true missionary spirit with the gigantic evil of the country, and affording a home and shelter to the oppressed, that gave him so soon the confidence of the people. In every case the means of amelioration must be adapted to the special circumstances of the people. Charity must

Digitized by Google

adopt every effort that charity can devise to rouse the slothful, civilize the brutal, instruct the ignorant, and preach the Gospel of love and mercy to all."*

Livingstone's idea seems, in a word, to be that, in dealing with the debased tribes of the African continent, European prejudices as to modes of action must be surrendered, and the people must be met on their own level, in order that they may receive the Gospel, as that which will ultimately elevate them. However correct this theory may be, it unquestionably trenches on dangerous ground; but, in view of the privations of Livingstone's career, we are bound to assign him the meed of deep sincerity and unwavering self-denial. And, where these qualifications are combined with reverent dependence on God for guidance and help, no servant of His will err widely. To a considerable extent, every true-hearted missionary to uncivilized tribes is necessarily immersed in secularities, as also is the educational missionary in countries like India, and, indeed, many a home minister. Each comforts himself with the reflection that life's commonest work becomes sacred, when done for Christ, and that holy motive redeems the lowest drudgery from all that is ignoble. Accordingly, when Dr. Livingstone, as British consul, revisits Linyanti, the Makololo country, we find him conducting Divine service, just as he had done when there previously. And equally pleasing is Stanley's picture of him at Ujiji. "The study," he writes, "of Dr. Livingstone would not be complete, if we did not take the religious side of his character into consideration. His religion is not of the theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. It is not aggressive, which sometimes is troublesome, if not impertinent. In him religion exhibits its loveliest features; it governs his conduct not only towards his servants, but towards the natives, the bigoted Mohammedans, and all who come in contact with him. Without it Livingstone with his ardent temperament, his enthusiasm, his high spirit and courage, must have become uncompanionable, and a hard master. Religion has tamed him, and made him a Christian gentleman; the crude and wilful have been refined and subdued; religion has made him the most companionable of men, and indulgent of masters—a man whose society is pleasurable to a degree. I have often heard our servants discuss our respective merits. 'Your master,' say my servants to Livingstone's, 'is a good man—a very good man: he does not beat you, for he has a kind heart; but ours—O! he is sharp—hot as fire,' '*Mkali sana, kana moto.*' From being hated and thwarted in every possible way by the Arabs and half-castes upon his first arrival in Ujiji, he has, through his uniform kindness, and mild, pleasant temper, won all hearts. I observed that universal respect was paid to him. Even the Mohammedans never passed his house without calling to pay their compliments, and to say, 'The blessing of God rest on you.' Each Sunday morning he gathers his little flock around him, and reads prayers and a chapter from the Bible in a natural, unaffected,

* Livingstone's "Zambesi and its Tributaries," pp. 601–603.

Digitized by Google

and sincere tone, and afterwards delivers a short address in the Kisawahili language, about the subject read to them, which is listened to with evident interest and attention."*

The mission-cause is God's work, and He is justly jealous for His own glory. To different men He therefore assigns different parts of His great enterprise. The labour which Livingstone is nobly doing is that of the pioneer, which is as necessary as later work. In the labour of missionary organization we see so little of direct spiritual success attending his earlier labours among the Barolongs, as to lead us to ponder whether he was specially adapted to that systematic, sustained, stationary work, in which his father-in-law, Moffat, for example, has achieved such distinction. Yet Livingstone's experience gained at Kolobeng was needed to fit him for the work which he has embraced since the destruction by the Dutch Boers of his first mission-station, and in which indeed he made his first essays when resident there. It is a matter of small moment whether we call him missionary or explorer, inasmuch as he is manifestly, pursuing a work, with manful, persevering trust in God, in which the Christian element supplies the moral force which leads to his pre-eminence in the line which he has chosen. This we take to be the secret of his unconquerable tenacity of purpose. Neither the love of travel or adventure, nor the thirst for gold, nor the desire for fame can supply a motive to compare with that of conscientious conviction. We need but add that, just as, when a missionary, he resolutely refused to supplement his scanty one hundred pounds a year by the rich presents which native potentates thrust upon him, and cultivated the ground in order to meet the expense of supporting his family at a distance, and of his long journeys, so, as a consul, he is at present unpaid. Such a case as his is unique, and can never become a precedent. He is a "God-made man," and may never have a successor.

We offer no apology for the length at which we have dwelt on a matter of high and momentous Christian principle; but the limited space at our disposal leaves room for but a slight sketch of Dr. Livingstone's numerous and protracted journeys. The first, which resulted in his crossing the Kalahari desert, and discovering Lake N'gami, was commenced on the first of June, 1849. He was at that time prevented from reaching the Makololo, amongst whom he wished to commence a mission. The following April he made a second attempt, but was driven back by fever among his party; but he finally succeeded, at the beginning of 1852, in reaching Linyanti, the capital of Sebituane, the chief of the Makololo, and the dreaded and successful rival of the famous Matabele warrior, Mosilikatse. After a short sojourn here, he repaired to Cape Town, where, sending his wife and family to England, he placed himself under the instructions of the colonial astronomer-royal, with a view to the taking of observations. Before the end of the year he returned to Linyanti, where Sebituane's son and successor, Sekeletu, astonished at his early re-appearance, exclaimed, "Well! we did not think any one could reach Linyanti in the rainy season, and we entrenched ourselves

* Stanley's "How I found Livingstone," pp. 434, 435.

Digitized by Google

here, that we might never be invaded. You Englishmen must have dropped from the skies on the back of a hippopotamus."

Livingstone now energetically commenced his search after a high central table-land, suited for a mission-station,—Linyanti being marshy and malarious. After vainly seeking an eligible spot northward, in the Makololo country, he started westward, and, after numberless perils, reached Loanda, the Portuguese settlement, in the middle of 1854, where he remained a few months, and then returned, arriving again at Linyanti, in August, 1855. Two months later he once more departed, but this time in an easterly direction, speedily coming upon that African Niagara, the Victoria Falls, where the Zambesi, upwards of a mile wide, plunges its mighty mass into a narrow chasm of equal length, and finds its way by a zigzag channel to the plain beneath. In this journey he was at length successful in his main object of discovering a healthy mission-site, and then pursued his way to Quilimane on the East Coast, where he arrived in May, 1856, having been buried to Europe for four years.

Nothing can be more touching than the affectionate and trustful attachment with which his Makololo band had cleaved to him during this marvellous journey to and fro, across a tract of the continent exceeding two thousand miles in length. They waited for him at Tette, an inland Portuguese settlement, for two years and a half; and when he once more arrived from England, this time no longer in mission employ, but the accredited leader of a Government expedition, of which his brother Charles and Dr. Kirk were members, they rushed into the water to embrace him, and were restrained from doing so only by the fear of spoiling his new clothes! A similar marvellous personal influence has attended him in all his wanderings amongst the African tribes, even when at war with one another; the English being recognized, wherever their fame had spread, by the glorious title of "the tribe that loves the black man." After various voyages up the Shire, and the exploration of Lakes Shirwa and Nyassa, the most southerly of the wonderful series of fresh-water lakes, the discovery of which has revolutionized our preconceptions of central African physical geography, Livingstone, in accordance with his promise, once more started for Linyanti, in May, 1862, and reached the Makololo capital in the following August, with the remnant of his faithful attendants. These, after their travels during the last seven years, were regarded by their countrymen as men of great importance, and themselves assumed to be the true ancients, because they had seen more than their fathers,—a conception which reminds one of the suggestive allusions in the Book of Job to the knowledge and wisdom attributed to antiquity.

Returning to the East Coast in November, Livingstone welcomed the ill-fated Universities' mission, under the lamented Bishop Mackenzie; and, having escorted its members to Magomero, their station on the healthy highlands, returned to his work of exploring the Zambesi and its tributaries. His greatest trial ensued: the deadly fever, which first carried off the English bishop, when on an expedition down the Shire, and in the same malarious district wrecked his mission, fearfully tested Livingstone's own party, and finally carried off his faithful wife in April, 1862, two short months after she had joined him from England. Two

Digitized by Google

years more were spent in river explorations, at the end of which time, the expedition having been recalled by the Home Government, Livingstone left Zanzibar toward the close of April, 1864, for Bombay, on his way to England. The voyage of two thousand five hundred miles, which was a very stormy one, was performed in about five weeks in the pluckiest style in the little "Lady Nyassa" steamer, the indefatigable adventurer being captain and pilot, assisted by a European stoker, carpenter, and mariner, two boys, and seven hitherto untried native Zambesians. These last proved capital sailors, one only being at all prostrated by sea-sickness, whilst two of the three European sailors were laid aside with it for a week or more.

Judged in any other view than that of geographical, and, to a limited extent, scientific research, this Government expedition can in itself be scarcely deemed a great success. But its results, notwithstanding the melancholy collapse of the Universities' mission, which has, unfortunately, fallen into feeble hands, were invaluable, supplying as they did, although at a lamentable cost of life, an experience as to the nature and necessities of inland travel in East Africa, which could in no other way be obtained, and throwing a flood of light on the horrors of the exterminating Portuguese slave-trade, which had, during Livingstone's absence in England, changed a smiling and thickly-peopled garden into a hideous wilderness. What he and his companions then witnessed nerved him with fresh determination not to pause in his self-imposed task. All his subsequent solitary researches have had the fourfold purpose,—of geographical discovery,—of destruction to the slave-trade, as the one vast wrong which paralyses every effort to benefit the African continent,—of the development of commercial enterprise as the principal means of accomplishing the previous object,—and, highest of all, of the founding of Christian Missions, without which all else would be vain.

In a future paper we shall probably advert to one cheering result of the representations of Livingstone and others, in the recent appointment of Sir Bartle Frere. But we must first refer to the remarkable success which crowned Mr. Stanley's enterprising effort to relieve the illustrious traveller and which once more, at the commencement of last year, put Christendom at rest as to his safety, after another absence of more than six years, during half of which period no intelligence about him had reached his anxious friends.

W. B.

SCEPTICISM AND FAITH.*

A RECENT writer, of the school whose tenets we are commenting upon, has put his case in its extreme form as follows. We quote his flagrant language in order to show the precise object at which modern Scepticism avowedly aims:—

"God was in the beginning as He is still, omnipotent, omni-benevo-

* See the last volume of this Magazine, pp. 349–357.

Digitized by Google

lent, omniscient, prescient. He said, 'I will create a being whom I shall call "man." I could create him, if I so wished, not only perfect, but free from all risk of imperfection to come. But I shall not do this. I shall create him with a faculty for disobeying Me, which will be a flaw in him. I know beforehand that he will exercise this faculty, and when he does, I will consign him to endless misery and perdition.' The creation so resolved upon was achieved, and the first man, yielding to an impulse engendered of the faculty thus advisedly implanted in him by his Creator, committed the foreseen and fore-condemned act. His Maker—his prescient and omni-benevolent Maker—exacted the penalty. Then, severing himself, as it were for the moment, and casting himself athwart the will of his Father, God's own Son, who had of course no share whatever in man's fault, came forward and said, 'Do not damn him, O my Father, damn Me in his stead.' The Father accepted this substitution of His own innocent and only Son, and consented to forego the punishment of the actual delinquent.

"Now, to put aside all sensations of its horror, is not this an absolutely incomprehensible and self-contradictory tale? Either God was obliged to make man as He did, and then was not omnipotent, or He elected to make him as he did, being omnipotent, and then He was not omni-benevolent; or else He did not expect him to fall, and then He was not prescient—which is it to be? Again, if He made him fit to fall, and knew that he would fall, the fall was a part of His purpose, and the enactment of the penalty can only be taken to have sprung from a love of pain. But the sequel, in the substitution of His only and well-beloved Son, who was innocent under every aspect, puts, as it were, a coping-stone upon the underbuilding of impossibilities. Of it we prefer to say nothing, lest we should be tempted to record our estimate of it in terms which would wound, more than we care to wound them, the feelings of large masses of sensitive and well-intentioned persons.

"Thus appears to so many of us that we are worth attention, to such of us that we are worth reclamation, the cardinal doctrine of Christianity. We have chosen it to state it, because, if it be abandoned, the other dogmata and facts of the creed can be easily dealt with. It is either provable or it is not; it is either probable or it is not; it is either comprehensible or it is not. Its parts are either reconcilable or they are not—or, to put the alternative more strongly—they are one by one, and taken together, immoral, incongruous, and utterly repulsive to the noblest element in the nobler sort of men, the mind. On the hypothesis that there be a God, the magnificent Projector, Protector, and Lord of this universe of matter, more palpable if less consummate in its glory than Himself, who was it, asks the sceptic, who made my mind to be the noblest part of me, and taught me to judge it to be the noblest? Was it not God Himself? Can I think of Him with aught else than it? Or can it think of Him otherwise than by its own laws—the laws which He has limited and arranged? And can it, then, really be that He has revealed Himself to me in ghastly phantasmagoria upon which that mind, so working as He has made it to work, and which He has given me for my sanction and guidance, can pass but one verdict? Give me

Digitized by Google

demonstration of this, and I will acknowledge it; shattered, wretched, confounded, in despair, though I shall be, I will acknowledge it. But not till then will I for a cruel fable surrender my hopeful passion for the knowledge of my Maker, whoever He may be; my filial yearnings for my unknown Father; my dreams of the great unimaginable origin; my sightless, ignorant, but undebased efforts to picture and to worship the unknown but the true Most High."

From committing themselves to such principles, or non-principles, as this desperate language seeks to embody, the great mass of mankind instinctively shrink. Not a few, however, endeavour to pursue a middle path between yielding themselves fully to the Christian faith, and numbering themselves amongst its declared opponents. The substance of the creed held by this class is, that the human mind only needs scope, leisure, and especially a continuance of the advantages enjoyed for the last few ages, to arrive at results identical in fact, if not in form, with those held out by Revelation. As if Revelation merely rested its claims on *being beforehand with the philosopher*,—as if it were chiefly characterized by bestowing its benefits on mankind at an earlier period than they would have been otherwise procurable. Thus the Gospel is no more than a favourable breeze that, a stormy course against head-winds nearly over, wafts the bark easily into port, else reached with difficulty, yet in due time reached. It is a service rendered to the way-worn traveller, when, every serious obstacle in his enterprise surmounted, he scarcely thinks it an equivalent for an abatement of his personal triumph; allies coming into view when the battle is already turning in our favour;—assistance, not essential to our success, yet acceptable, possibly, as lessening the concluding toils of a successful campaign. We scarcely need say, that wherever this estimate of the value of revealed truth passes current, the recognition of its authority has vanished as a matter of course.

Waiving, for the present, all further reference to the assumption that attributes to man's unaided powers, either within a generation or two, or some indefinite number of ages hence, the realization of the security and happiness held out by the Christian scheme, we might venture to expostulate, on the principles of their own theory, with visionaries of this kind. Their scornful neglect of what is so highly prized when considered as the future result of man's own efforts, but in the mean time slighted from no other cause than that it is anticipated, as on their own admission it is, by the simple religion of Christ, would justify still more pointed questions than we shall here put to them.

Supposing, then, "the grace of our Lord Jesus Christ," which, as establishing for man a restoring scheme, it is the chief business of Revelation to display, to be, after all, measurable; grant that it will one day be far behind, in our account of the sum of the Divine goodness, other forms of the manifestation of that goodness which shall reveal a glory in whose presence that of our Christianity will be forgotten; that the "Sun of righteousness" itself, outshone by some more effulgent orb, shall be but as a rayless moon in a summer sky,—the bare memento of a night now, thanks to man's expanding intellect, for ever past;—does this "grace" therefore at once dwindle to a kindness on God's part so insignificant as to cancel the obligation to a practical reception of the

Digitized by Google

doctrines which attend its present bestowment? Are the advantages actually available—identical by the hypothesis with the results of future "progress"—to be neglected because, by a power superior to our own, and from an impulse loftier than any that we can justly challenge as conceivable by ourselves, the impulse of a Divine Benefactor's pity and love, they are already put within our reach? Is it a trivial matter to find the toilsome search of slow-revolving ages, "prevented" by the Hand that reaches blessings at once from a higher sphere, and places in our midst the long-sought Tree of Life; that here in the wilderness now draws that living water from the Rock in the search for which, if they refuse to be thus aided, the "nobler sort" will yet falter, and droop and sink, like so many before them? To have out-stripped the bounds of man's present powers, to have conferred present benefits equivalent to the fruits of his more mature capacities and concentrated energies; to have brought the distant forward and made it accessible, tangible, practical; to have given us even now, in our ignorance, our waywardness, our feebleness, the pledge of a blissful immortality;—is not this more, infinitely more, than sufficient to command instant obedience and hearty devotedness to the claims of Christianity, no less, even on this absurd theory, than a Divine prolepsis, in man's behalf, of the natural development of human destiny?

We shall venture to offer a single suggestion to those who, believers after a fashion in Revelation, hope to secure the end yet neglect the means, seizing with misplaced eagerness upon every collateral advantage, whilst aliens to the temper and enemies to the moral functions of the Gospel. A question is in waiting for them, says our Book, to which they will do well, as a matter of common prudence, to be looking about for an answer. "Friend, how camest thou in hither not having a wedding garment?" are simple words, but enough to issue in the "speechless" conviction of a philosophy which, decking itself by borrowing from Revelation whatever falls in with its intellectual and æsthetical tastes, turns with disdain from the primary demand of a spiritual regeneration.

The "heavenly gift," however, is vastly more precious than the present bestowment, an anticipated usufruct, of somewhat, that, were only sufficient opportunities afforded, every man could work out for himself. It comes to us direct, in independent action and unborrowed glory, from the Infinite Mind. It is a Divine product—a distinct, and for us a new embodiment of the personal Will, and the loftiest term and mode of Power. Its birth is from within the Throne, as high beyond all that man, however far advanced in the cycles of a hoary eternity, could have independently reached, as the stars that glitter at midnight above him. Christianity in truth is nothing less than a "new Creation." It is the "Word" repeated, but repeated, and designed from the beginning to be repeated, in more than its first significance and virtue. That Word has spoken, and another light springs forth, streaming upon the universe not merely as the first visible sign-manual of its Maker, but as initiating a development of His moral power in its highest type, in absolute and infinite act. Whether regarded as embodying a final system of Theology, or as efficiently enforcing the practice of morality, or, better still, as

Digitized by Google

combining a true Theology and a correct morality in a *religion*, than which man as fallen can conceive of nothing more suited to his ten thousand sin-caused wants, the Christian faith stands on a foundation of which none less than the Infinite could have laid a stone, and exhibits details which no hand but that of infatuated presumption, or of rash ignorance, ventures to attempt a re-arrangement in the slightest particular. Like its Author, the spirit which it breathes is one and indivisible. It implies one principle, that of love—love in the form of mercy for the guilty, and a promise of loftier gifts than are the natural heritage of the innocent. One act is its origin, for which the Incarnation was a preparation, that of a Divine atonement for moral offence. Its one object is, that essential Benevolence, after its mysterious pause, may resume (as mortals must speak) its interrupted course, and, henceforth unchecked, may restore a fallen world or worlds to uprightness and purity, or may create new ones in security from moral evil, no more finding a "strange work" necessary whilst displaying its utmost energy of blessedness.

Or what is the Christian plan of redemption but God stooping from His throne to lift the creature many steps higher than he could otherwise have risen towards Himself? or His unveiling Himself to the full extent of that which the finite may see, "yet seeing, live?" or His throwing wide the Sanctuary of His own habitation, that each who presents himself under the seal of His hallowing Spirit may for himself draw near, holding personal communion with a present Deity—present as He could have been in no other way—in a limitless progression of knowledge and bliss?

In short, were the truth of Christianity a hundred times less probable than it is, who is he that ignoring its authority, either by "adding unto," or "taking from the words of the Book of this Prophecy," offers himself, on the strength of being furnished with a show of neatly-arranged axioms, and a few "philosophical" *data*, as ready to fashion a religion more suitable for man *as he is*, because more accommodated to presumptions as to what, if he can only be left to himself, *he will be?* He that would fain sound the ocean without a plummet, is wise in comparison with one who by earth's scant measures thinks to weigh and compass the purposes of the Uncreated,—from the experience of a shadowy life, swells with the thought of embracing the designs with regard to man of the Eternal and the Infinite! We here speak boldly, because Revelation and Christianity come to us with credentials—assailed, disparaged, denied, yet after all *credentials;* their opponents have as yet produced none worthy of the name.

Having given a general view of the question at issue between Scepticism and Faith, we will now look at one, at least, of the more important of the considerations which should regulate every attempt to arbitrate between them.

It is manifest to every close observer that Scepticism *mistrusts its own conclusions, such as they are.* There is no problem into which the sceptical philosophy looks with so much eagerness, and which it feels itself to be under so pressing a necessity of solving, as that which relates to the possibility of attaining to certainty in the personal application of the Christian creed. Such an acceptance of revealed dogma as sets the

Digitized by Google

intellect practically at rest, is regarded, however, at the very outset, as incompatible with the philosophical temper,—as being in itself an evidence of a want of acquaintance with "those primary grounds of belief" from which all religion is presumed to spring. And yet, with no slight curiosity, a curiosity which in thoughtful and earnest minds speedily becomes a restless anxiety, the *theoretic moralist* is incessantly putting questions to the *Christian believer;* in the hope of extracting, if possible by logical analysis and a purely "rational" method, the great secret which in some way or other seems, after all, to be wrapped up in the personal experience of the latter. To the one the confidence of the other, on subjects confessed to be immeasurably the most abstruse and important to which human attention can be directed, is a mystery. That narratives so strange, doctrines so precise in their statement and comprehensive in their range—miraculous events without visible and present vouchers, and prophecies whose fulfilment must be their own vindication—that all this, and much more, should be calmly received by any thoughtful mind, upon such proofs only as have hitherto been brought for it, seems to not a few to be an avoidance of, by the help of self-blindness to, the gravest difficulty that the human intellect can encounter.

And it will remain, we allow, not only difficult, but impossible to reconcile the Christian belief with intellectual cravings so long as these cravings are sought to be pacified in the mode now so widely adopted—that of attempting to arrive at *demonstration* in every case in which for any conceivable reason it is demanded. The "service" required by Christianity as it is, is indeed "rational."* But to assume that religion will be placed upon a broader footing, and command universal, though it might be reluctant homage, when philosophers once reach for themselves, and exhibit to mankind at large, "the idea of the Absolute, the conception of a God," is altogether gratuitous. What ascertained truth, held to be a demonstration, is necessarily of practical moral advantage to its possessor? For every fact asserted or comprehended by the finite, a proof, by the necessities of its existence, may be asked; for every separate proposition evidence may be reasonably required; for every positive idea that the creature at any point of its career will gain there yet remains a final account, a solution, a "sufficient reason," in the personal Unknown. But in all this intellectual processes are concerned which may be, too frequently are, carried on in total independence of religion. What in truth but the expression of a vague ambition is the offer, made by some who would fain appear friendly to the claims of Revelation, to come to its rescue by setting forth this "Absolute," presumed to be realizable, as the future effective mediatrix between the demands of faith and mere intellectual aspirations? This attempt to return to Eden by appearing before the guardian Cherubim with a passport of mental exercises as an equivalent for a changed heart, is perhaps the most palpable error into which modern "illuminism" has fallen; is the one which most of all shows how far what passes with many for philosophy may stray from the simplicity of the true conception of the religious life.

* Λογικὴ λατρεία. (Rom. xii. 1.)

Digitized by Google

For those, we concede, who are not directly seeking to take out of the path of human "progress," as a great stumbling-block, the necessity of "believing;" who do not indeed avowedly reject but seek to supersede, by including in some "higher law," some still "more simple formula," the rule which for us assumes a final form, "He that believeth shall be saved," "He that believeth not shall be condemned," it is well, and of no small importance, that the moral sense, betraying at every step of its trial its inherent weakness, should be supported by well-sustained arguments for the natural consistency, as well as for the supreme authority, of the Christian scheme.* But to say, "I will understand, comprehend, know *why* I believe, before I will believe," is a doctrine which quenches all hope so long as it is held. Human nature contradicts it by practising its opposite in every case but the one in question—that, namely, in which religion, the religion of Christianity, is concerned. The exception is fatal to all who make it. Experience shows that men may be finally undone as easily, in some cases perhaps more easily, by their self-justifying theories on moral and religious questions, than by the indulgence of vicious passions. The practice is at least a dangerous one; its necessary tendency is to strengthen, till it becomes dominant and insurmountable, the barrier of self-will which stands between every natural man and that new life whose first demand, and essential virtue it is, *to take God at His word.*

In no respect, in other words, does the inwrought, though derived, defectiveness of the moral sense in man more constantly betray itself, than in his readiness to transfer the whole business of religion from the affections to the understanding; to reduce, that is, the controversy between God and himself to one of intellectual perceptions rather than moral relations. To suspect, if not to reject, all evidence adduced in favour of Christianity, for the very reason—the necessary absence of demonstration—which in any other case practically determines us to an opinion, a belief, and to corresponding conduct, and that decisively, though the most momentous interests be at stake, is the natural but baneful result of this error. To guard against this intoxicating cup of self-sufficiency is a significant part in the moral probation of every one of us.

It is not our purpose, however, to enter upon a discussion of some practical matters obviously here involved. These we may safely leave to every earnest believer in the main principles of Revelation. The personal application of them, even as witnessed by the mouth of "babes and sucklings," is not unfrequently irresistible. The *argumentum ad hominem*, from the full use of which we now shrink, will one day display strange results, authoritatively pleaded, and conscientiously responded to, as it will be, at a tribunal where none will doubt whether the Divine equity coincides or not with logical precision.

In the mean time God will be more and more justified in His constitution of His intelligent creatures: to a conscience sincere with itself, a quality much more rare than our self-love would fain represent it to be,

* Butler's "Analogy" may be taken as the great type of that class of Christian defences here alluded to.

Digitized by Google

the practice of the Christian religion, as embodied in the New Testament, will appear a simple thing, and all the more commendable because of its simplicity; whilst to unsympathizing theorists and interested recusants it will become more and more obscure, as it is disputed about and suspected; until, making themselves foils for the truth, "seeing they see not; hearing they hear not; neither do they understand," their boasted light culminating at length in total darkness.

Here present themselves some particulars, suggestive both of explanation of truth and of correction of error, too important to be entirely passed over in any notice, however brief, of the controversy under consideration. We reserve these for a third paper.

THE WORK DONE AT THE GREENWICH OBSERVATORY.

In passing in review the works that have been accomplished in furtherance of the objects for which the Greenwich Observatory was constituted, we begin with the formation of star catalogues, for these are the foundations of exact astronomy. Flamsteed formed a catalogue of three thousand three hundred and ten stars, that remained the standard work of its kind for half a century, and has, in respect of selection and nomenclature of the stars it comprised, served as the basis of every catalogue since produced. Halley did nothing in this department. Bradley worked wonders; he laid the foundations of the present fabric of mensurative astronomy. In 1750, when his new instruments were mounted, he began the daily course of meridional observations of principal stars, sun, moon, and planets, which has continued without interruption, save by bad weather, to the present time. His star observations were incorporated into a catalogue, which comprised three thousand two hundred and twenty-two stars, by Bessel, and, with values of the constants of refraction, aberration, precession, and other elements deduced therefrom, was presented by the illustrious Königsberg astronomer in a great work, whose title expresses its character—we allude to the "*Fundamenta Astronomiæ*." The rich harvest that Bradley reaped has not yet had all its good grain thrashed out; for at this moment several German astronomers are engaged in a re-reduction of his observations, believing that they can get from them even more than Bessel obtained. Maskelyne did not aim at producing a great catalogue: he confined himself to thirty-six of the principal stars, whose places he sought to fix with the utmost possible exactness, in order that they might serve as reference-points of the first order. Pond accumulated a long series of observations, and produced a catalogue of one thousand one hundred and twelve stars, which was the most valuable contribution to the sidereal astronomy of the time, and is second in accuracy to no modern catalogue. The present astronomer-royal has already produced four large catalogues; the first from the observations during the twelve years 1836–47; the second from the six years 1848–53; the third from the seven years 1854–60, and the fourth from the seven years 1861–67. The numbers of stars in these catalogues average over two thousand each; each contains all the fundamentals, and together they include the greater

Digitized by Google

portion, if not all, the stars visible at Greenwich down to the fifth magnitude, and the majority of the sixth. They are sought all the world over, wherever accurate astronomy is pursued for its own sake or for geographical or geodetical purposes, and they have served and will serve again as the best materials for researches upon the proper motion of the stars or of the solar system.

Then as to the moon; Greenwich has alone sufficiently supplied the investigators of her movements from the time of Newton to the present. At so critical a period was the Observatory established that Flamsteed actually fed Newton, so to speak, from hand to mouth, with places of the moon for perfecting the lunar theory which the latter was then deducing from his theory of universal gravitation; and there is an entry in Flamsteed's note-book of the author of the "Principia" coming down to Greenwich one evening for twelve observations of the moon, of which he was in urgent need. Halley, though he did no star work, made some moon observations, and compared them with his own lunar tables..... The lunar observations of Bradley, Maskeleyne, and Pond, have to be spoken of connectedly, for they were reduced *en masse* by the present astronomer-royal, and they form the basis of the Lunar Tables that are now in almost universal use. But before this stupendous uniform reduction, the Greenwich Observatory had furnished twelve hundred moon observations to improve the tables of Mayer, which were the first generally available for nautical longitudes; three thousand were employed by Burg for his tables, which so completely satisfied the conditions of a prize for such tables offered by the Consular Government of France, that the First Consul doubled the prize; and of the four thousand which were employed by Burckhardt to correct the lunar elements for his famous tables, which served for nearly fifty years prior to 1862 as the basis for all navigational predictions, nearly the whole must have been derived from Greenwich.

The great lunar reductions previously alluded to embraced nearly nine thousand Greenwich observations of the moon, made between the years 1750 and 1830—a series without a parallel. The first fruit of their reduction was a general correction by Sir George Airy of the received elements of the moon's orbit. The next was the discovery by Professor Hansen, of Gotha, of two inequalities of long period in the moon's motion, depending upon the direct and indirect action of the planet Venus. And what may be considered for the present as the ultimate outcome, was the construction by Hansen of the great Lunar Tables that bear his name, which represent the motions of our satellite with an accuracy surpassing all others, and abundantly sufficient for the preparation of reliable nautical ephemerides. Hansen's tables are used for all the important "Nautical Almanacks" of the world, with one exception, that of America, for which special tables were previously prepared, embodying, however, the corrections derived from the long suite of Greenwich observations.

If we look to other planetary tables, we find the same dependence for their data upon our National Observatory. The tables now used for Jupiter, Saturn, and Uranus are those by Bouvard (1821), and they depend mainly upon the observations of those planets by Bradley,

Digitized by Google

Maskeleyne, and Pond. The tables of Mercury, Venus, and Mars, are Le Verrier's, based chiefly upon the Greenwich observations from 1750 to 1830, which were, with the rest of the planetary observations for that period, reduced by Sir George Airy *en masse*, like the lunar observations. For the sun, Le Verrier's Tables are also used; and they depend upon a century's Greenwich observations. The current tables of Neptune are those by Professor Newcomb, for which Greenwich found the major part of the observational data. Throughout the whole series of Planetary Tables that belong to the period of accurate astronomy, there is such a broad reliance for data upon Greenwich, and such comparatively small support derived from other places, that it is evident there was no excessive flattery in Baron Zach's assertion that our astronomical tables would have been as perfect as they are if no other observatory had ever existed. All this we adduce, not with the idea of glorifying a national institution, but merely to aid the full conception of its mission, which was defined in Sir John Herschel's always happy words to be, "To furnish now and in all future time the best and most perfect data by which the laws of the lunar and planetary movements as developed by theory can be compared with observations."

It will be easily seen that with all things organized to this end, there is little room for such work as double-star measures, celestial photography, delineations of planets and nebulæ, spectroscopy, etc. Some of these have occasionally been taken up for a time, but none of them have been, or indeed could be, systematically followed.

Of late, however, there has been a tendency in some subjects of this character to overrun the powers of attention of amateurs to whom they have been left; and it has been suggested that inasmuch as they ought to be followed by the State, and Greenwich as at present constituted could not undertake the work, a special observatory ought to be established, and devoted to astronomical physics. The systematic record of solar phenomena (sun-spots, gaseous eruptions, etc.) has been mentioned as in immediate need of pursuit. Not unnaturally a counter question arose whether all that it was desirable for the State to undertake could not be done at Greenwich, and the astronomer-royal laid his views upon the general question before the Board of Visitors at their meeting in June last, in the following terms:—

"The tendency of late discoveries and consequent discussions in astronomy has been, not to withdraw attention from the exact departments of astronomy, but to add greatly to the public interest in those which are less severely definite. And this has become so strong, that I think it may well be a subject of consideration by the Board of Visitors whether observations bearing upon some of those trains of discovery should not be included in the ordinary system of the Royal Observatory. The criteria which, as appears to me, may be properly adopted in the selection or rejection of subjects of observation are these: observations which can be made at any convenient times, which do not require telescopes of the largest size, and which do not imply constant expense, ought to be left to private observers; observations which demand larger telescopes, and especially observations which must be carried on in continual routine and with considerable expense, can only be maintained

Digitized by Google

at a public observatory. The claims of each subject must be separately considered; but there can be no doubt that a very powerful demand for attention is made when private persons have been induced to continue observations for a long time at considerable current expense, and when plausible evidence is given of the connection of results thus obtained with other cosmical elements. I think that these considerations exclude measures of double stars at the Royal Observatory, but they leave an opening for the scrutiny of nebulæ, planets, etc., and possibly (but I speak in doubt) of solar spectroscopy. But I have no doubt that they fully sanction the undertaking a continued series of observations of solar spots.

"The character of the Observatory would be somewhat changed by this innovation, but not, as I imagine, in a direction to which any objection can be made. It would become, *pro tanto*, a physical observatory; and possibly in time its operations might be extended still further in a physical direction."

Upon the effect of these statements it would be premature to speak. It is, however, generally understood that the Board decided upon the advisability of extending the Observatory system so far (for the present) as to include regular photographic records of solar spots and systematic solar spectroscopy. The Visitors are an intermediary body: before full effect can be given to their decision the Treasury must be appealed to for funds for the first cost of instruments and the running expense of an increased personal staff.

Chronometers have such a direct connection with navigation and sea-longitude, that not unnaturally Greenwich has been identified with the testing of these instruments from their invention to the present day; and now it is the chief depôt for Government marine chronometers. All business of their purchase, trial, and repair, is transacted at the Observatory; and usually about two hundred chronometers are there under rating for issue to her Majesty's ships. Every year there is a competitive trial open to all makers, during which the chronometers are exposed to a wide range of temperature: four or six of the best instruments are each year purchased at good prices; and it is doubtless to these trials and to the general Government patronage of the trade that the supreme excellence of British chronometers is due.

Into the department of time and its distribution we need not enter further than to say that a signal ball is dropped at one o'clock daily at the Observatory, and another ball at Deal is dropped by direct current from the Observatory; and that accurate electric signals go forth from Greenwich every hour, which are variously distributed over the country; one of them, that at ten A.M., passing through well-nigh all the important telegraph lines in England.*

A magnetical and meteorological department was established in 1840, and, till 1847, eye-observations of its instruments were made every two hours, day and night. In 1848 photographic registration was introduced, and from then till now there has been an unceasing record of the

* A description of this interesting operation is given in this Magazine for 1871, pp. 325–330.

Digitized by Google

movements of the declination, horizontal force, and vertical force magnetometers, as well as of the barometer and the dry and wet bulb thermometers. The anemometers, for direction, force and velocity of the wind, and also a pluviometer, register themselves mechanically. The magnetic observations and registers to 1863 have been discussed, and the epitomised results form the subjects of various memoirs in recent volumes of the "Philosophical Transactions." It may be mentioned, that among other points these discussions negative the existence of a decennial magnetic period related to the period of solar spot activity. A great discussion of temperature records from 1848 to 1868 is now in progress. Within the past few years an important, and we believe unique, addition has been made to the photographic recording department. The spontaneous galvanic "earth-currents" that at times become so intense as to interfere with telegraphic operations, have been made to record themselves perpetually by reflecting galvanometers connected with special wires running in N.S. and E.W. directions through the Observatory, and attached to earth-plates at their extremities. A discussion of some of the registers has shown that these currents are related to the earth's magnetism in its disturbed state,—as during auroral displays,—but apparently not in its tranquil state.

In conclusion, it should be stated that the Greenwich observations of all kinds are published in yearly quarto volumes of nearly one thousand pages each, in which every observation is set down in the utmost detail, with every instrumental reading as it is recorded by the observer, and (especially in the case of the astronomical observations) with every step in the reductions exhibited, down to the final results, which are given in such a form as to be directly available to the theoretical investigator.—*Popular Science Review.*

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

The Pillar and Ground of the Truth. By the Rev. Daniel Macafee. Crown 8vo., pp. 520. London: Published for the Author at the Wesleyan Conference Office. 1872. —These sermons are comprehensive; they embrace a wide area of sacred truth; they are also argumentative, not simply stating, but defending with acknowledged ability, "the things which are most surely believed among us." And they are, emphatically, evangelical; not merely treating of abstract truths, however glorious in their nature, but setting forth the way of salvation, and labouring to apply the Word to the hearer's conscience. The task of the reviewer is, to some slight extent, anticipated by a discriminating and suggestive preface from the pen of the Rev. William Arthur, A.M. Indeed, the venerable author may well be congratulated

Digitized by Google

on his good fortune in having an editor so painstaking as Mr. Bush, and such a friend as the writer of the preface to introduce his volume to an expectant public, many of them already warmly prepossessed in the preacher's favour. We doubt not that those who heard Mr. Macafee in former years will be truly glad to have in a permanent form sermons which must have yielded them both pleasure and profit. And the younger preachers of Methodism will do well to acquaint themselves with so interesting a specimen of the way in which some of the fathers in our Israel have been accustomed to set forth the Word of Truth. The volume will surely attain, as well as deserve, an extensive circulation. In illustration of Mr. Macafee's style, we shall give one paragraph from his somewhat celebrated sermon on the blood of the Paschal Lamb.

"The sprinkling of the blood of Christ must be done in the day-time. It is in the day of life, and before the night of death cometh, that we must seek a conscience sprinkled with His blood. 'This is the work of God, that ye believe on Christ, whom He hath sent.' This can be done only in the present life. See how the case stands. The Scriptures teach that, from beginning to end, salvation is by faith. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Can a man believe after he has left this world? He cannot; because he goes into a region where testimony is unnecessary, and cannot possibly subsist. Faith, however, is the child and associate of testimony, and cannot be exercised when testimony is done away; and no faith, no salvation. The faith of the rich man was changed into knowledge when he *saw* Abraham afar off, and Lazarus in his bosom. Eternity is the region of necessity. Sinners of every class, who have died in unbelief, necessarily know now what they were once called upon to believe. Faith, not knowledge, is the condition of salvation. The testimony which faith lays hold of belongs only to this state of probation; and, consequently, when it is no longer borne, departed unbelievers cannot possibly fulfil the condition, and, hence, are lost for ever."—Such weighty words of warning as the foregoing deserve solemn consideration in these days of insidious error.

Physiology of the Soul and Instinct, as distinguished from Materialism. With supplementary Demonstrations of the Divine Communication of the Narratives of Creation and the Flood. By Martyn Paine, A.M., M.D., LL.D. New York: Harper and Brothers. 1872.—The separate existence of mind, both Divine and human, is one of those questions which necessarily occupy much attention in a sceptical age. Those who desire to dispense with the idea of a personal God are equally disposed to reduce the soul of man to a mere expression of physical development. Men are inclined, according to their mental structure, either to transcendentalism or empiricism. In the one case, the sceptic arrives at Pantheism; and in the other at Positivism. The one proclaims a nature-god; and the other a law-god. There is practically little or no distinction between them. Pantheism is but an attempt to escape from the assertion of Atheism; and government by physical law is unmitigated Materialism. The existence of the human soul, as a self-acting being,

Digitized by Google

is involved in the question of the Divine existence. In asserting its existence and immortality, Dr. Paine enters the lists against all opponents. He proposes to confine his proofs to arguments drawn from physiology. It is a bold position to assume; but our author brings to his task the knowledge of a master in physiological science, the skill of a metaphysician, and the results of extensive reading. The literature of his complex subject seems to have been exhausted by him. Certain physical results are held to be obviously produced by different causes, traceable in their different modes of operation, —the one physical, and the other mental,—showing the independent existence of the soul. This is further proved from the doctrine of final causes, illustrated by the relations of the various parts of the living organism to each other, thus evidencing a perfection of design beyond what appears in the mere structure of the animal form. The Divine existence, and creative wisdom and purposes are apparent: and so the fact of the soul's separate existence appears in the ability of man to read the evidences of the Divine existence.

An elaborate argument is conducted to demonstrate the absurdity of Materialism in all the forms in which it is advocated. The Mosaic narrative of the Creation is largely discussed, and made to contribute its portion to the general argument. It will be thought, however, by many orthodox theologians that here Dr. Paine aims at proving too much, and renders the harmony of revelation and science impossible. Considerable space is devoted to the relation between instinct and reason, in which the distinction is shown in manifold forms; and the soul's superiority to and separate existence from matter are inferred. "The Creation and Organization of the Earth," the "Flood," and "The Coal Formations" are treated in appendixes, for the purpose of more fully elucidating the portions of the argument in which reference is made to these subjects.

Dr. Paine's success in the line which he has taken is scarcely complete. The existence of the immaterial and immortal part of man may be best demonstrated from its direct manifestation and action. This is, however, by no means an ordinary book. It is a very armory for weapons against Materialism. But we fear the form in which its contents are presented will largely militate against its usefulness. The volume extends over seven hundred octavo pages, and embraces topics which could have been much more successfully treated in separate volumes. It is a book for students.

The Dangerous Classes of New York. By Charles Loring Brace. New York: Wynkoop and Hallenbeck, 1872. 8*vo.*, *pp.* 448.—This work claims attention by its mournfully graphic descriptions, valuable statistics, suggestive counsels, and earnest appeals. Its object is to prove that the cheapest and most efficacious way of dealing with "the dangerous classes" (a term at which we will not stay to cavil, for though not used in this country, it is sufficiently understood) is not to punish them, but to prevent their growth; to surround them with the advantages of education and discipline and religion, and so to draw them under the influence of "the moral and fortunate classes," that they may become profitable members of the

Digitized by Google

community, and inclined to aid its healthy progress. In the view of the writer, the class of a large city most perilous to its prosperity, morals, and political life, are "the ignorant, destitute, untrained, and abandoned youth; the outcast street children grown up to be voters, implements of demagogues, feeders of the criminals, and the sources of domestic outbreaks and violations of law." To do justice to this volume, we ought to compare its facts and scenes with those of our own metropolis, and to consider how far the remedies applied with such zeal and success across the Atlantic suggest improvement or extension of our reformatory efforts. But we cannot do this in detail. We must content ourselves with indicating some of the subjects discussed: "The condition of neglected children before Christianity, and the change wrought by means of the Gospel;" "Dens of crime and fever-nests in New York;" "Prisons and Reformatories;" "Orphanages;" "The weakness of the marriage-tie;" "Overcrowding;" "Intemperance;" "Boys' meetings;" "Industrial schools;" "Remedies for the social evil;" "New methods of teaching;" "Emigration;" "Free reading-rooms;" "Girls' lodging-houses;" "Factory-children;" "Alms;" "Foundlings;" "Criminal children;" "Secular education rather than none;" and "The true causes of success in relation to all these."

Most heartily do we commend the book to the attention of those who are working or seeking to inaugurate comprehensive and organized movements of their fellow-citizens. There can be no doubt that the wish so modestly expressed by the author will be realized. "I have the hope," he says, "that these little stories of the lot of the poor in cities, and the incidents related of their trials and temptations, may bring the two ends of society nearer together in human sympathy." The characteristic dedication must close our notice: "To the many co-labourers, men and women, who have not held their comfort or even their lives dear unto themselves, but have striven, through many years, to teach the ignorant, to raise up the depressed, to cheer the despairing, to impart a higher life and a Christian hope to the outcast and neglected youth of this city, and thus save society from their excesses, this simple record of common labours, and this sketch of the terrible evils sought to be cured, is respectfully dedicated."

Books received:—

The Life and Writings of St. Peter. By the Author of "Essays on the Church." London: Seeley, Jackson, and Halliday.

Overland, Inland, and Upland. A Lady's Notes of Personal Observation and Adventure. By A. U. London: Seeley, Jackson, and Halliday.

The Story of Daniel. For the Use of Young People. By the late Professor Louis Gaussen, Geneva. Translated, with Additions, by Mr. and Mrs. Campbell, Overend. Edinburgh: Johnstone, Hunter, and Co.

Science and Humanity; or, A Plea for the Superiority of Spirit over Matter. By Noah Porter, D.D., LL.D., President of Yale College. London: Hodder and Stoughton.

Digitized by Google

GLANCE AT PUBLIC OCCURRENCES.

THE TURN OF THE YEAR: SOME SIGNS OF THE TIMES.

It is not long since the first of January was regarded by Statesmen with unwonted interest, and often with profound anxiety, throughout Europe. On that day a few oracular sentences, from one of the high places of the political world, were supposed to go far towards settling, or unsettling, international questions of the weightiest order: potentates trimmed the sails of their several ships of the State as mariners do after a fresh observation of their longitude; and merchant-princes and capitalists enlarged or contracted their operations as they augured peace, or discerned complications, misunderstandings, war, from what was then spoken. Till "the Emperor" had opened his lips no one could presume to forecast the next twelve months. It is instructive to look back to those times: to see how vain are nine-tenths of the speculations of those who are accredited as the most far-seeing of public men, and how wide of the desired mark are the efforts of exalted personages, when nations are the subject of discourse or manipulation.

But if the return of a particular day in the year is no longer feared, it can scarcely be said that the uncertainty and confusion that gathered about it do not still exist. No oracle speaks at some favoured shrine, it is true, but there seem everywhere around us mysterious voices, ominous whisperings, which keep the nations in an incessant state of unrest. It does not yet appear that the late war, so afflictive to all who have the interests of Christianity and civilization at heart, was so closed as to give the promise of a protracted European peace. On the contrary, the embers of the great conflagration are scarcely extinguished before efforts are redoubled in preparation for its outburst elsewhere, under other conditions which no one appears able clearly to discern. A peace of ten years' duration would be worth, to France, many of the famous "milliards;" to Germany, repose for an equal period would be cheap if procurable by the return of the war-fine many times over,—to give opportunity for the consolidation of an empire such as with *doctrinaires* has been a dream through many ages, and which the fortune of war at last seems to have made possible. And to the other States, to Italy, in whose coffers gold and silver are so strange that she is scarcely able, in some of her fairest districts, to give security for life or property to her subjects; to Austria, contending with the almost impossible task of inducing her heterogeneous races to blend in a political system under a single suzerainty; to Russia, whose future greatness depends far more on its gradual absorption in the European system of nations than upon the hordes of troops which the Emperor can in time of peace maintain on a war-footing; to each of these, and to the minor States, whose movements as satellites must be governed by those of the great planets, a guarantee against an outbreak of hostilities for a single decade of years would be a boon beyond calculation. In this all are agreed, but none will abate a regi-

Digitized by Google

ment of soldiers, or dismantle a fortress, in pledge of agreement; the consequence being those warlike precautions, universally taken, which are hardly less disastrous, being continued year by year, than war itself, were it to make the half of Europe a scene of its desolations. This forms the constant background to every picture which the imagination draws of the proximate condition of modern Europe. It shapes the policy of Governments, is the inevitable factor of transactions on the exchanges, and determines the course, at least, in which religious and philanthropic enterprises shall develop themselves.

Nothing has of late taken place in neighbouring States of more importance than the change in the attitude of Prince Bismarck towards his late political associates, and towards the Papacy. As to the former, the explanation is easy. We have of late, moreover, so often seen the same thing done,—the sudden embracing of principles that a lifetime has been spent in resisting, or *vice versâ*,—that we seem scarcely to wonder at it. In recent times (we do not speak as political partisans) a Sir Robert Peel, in the matter of the corn-laws; Austrian Metternichs in giving and revoking a reformed constitution wrung from the Emperor by the troubles of 1848; a Disraeli, in the "Conservative surrender," have shown us afresh that, no matter what the antecedent professions of great Statesmen, Horace Walpole's sneer, "Every man has his price," contains more truth than is pleasant to dwell upon. So swiftly have the opinions of his former opponents made way since the German Chancellor's famous "supercilious speech" in the Prussian Chambers in 1866, that to change his front is the pledge which he has to give for the maintenance of his position at the head of the Prussian or German Government. The result will be, as the "Counties' Bill" just carried by packing the Herrnhaus shows, the abolition of the feudal system which has hitherto had its stronghold in Prussia, and to which the Prussian monarchy as a military power has owed so much in former times. Three difficult problems are, in fact, clearly before this prosperous strategist; the amalgamation of Eastern and Western Prussia in a system equally clear of aristocratic feudalism, and of the democracy of Prussia's near neighbour and hereditary foe; the preservation, by the unification, of the empire recently created; and the Prussianization of Germany, as opposed to that Germanization of Prussia which the mere preponderance of numbers, if we distinguish between Prussians and Germans, would seem to threaten. Every step in the peaceful solution of these important questions, fraught with the destinies of Central Europe, will be watched with the deepest interest.

Nor is it as to political affairs only that all eyes are fixed for the time upon Bismarck. His dealings with the Ultramontanes must in the nature of things put the top-stone on his state-craft, or entirely subvert it. There can be no medium. The gauntlet is thrown down by the sudden expulsion of the Jesuits. The success of the policy, whether greater or less, in every country of Europe in bygone times, is not the question; it has been deemed the best step to take as a preliminary blow at the power which interferes with the civil obedience due to the

Digitized by Google

imperial crown from so many millions of its Roman Catholic subjects. The long truce, in other words, between Protestantism and Roman Catholicism is broken; and if this divergency should soon become a quarrel on religious no less than on political grounds, no one, in these days of speedy developments, will be greatly surprised. The danger here is lest the instinct of self-defence in the rulers of the new empire should degenerate into something allied to persecution on account of religion, and so the risk be incurred of defeating their own just aspirations. A struggle at all events is begun in which, to judge from the current of modern history, an abasement of no common kind is probably in store for the Papacy.

"France is my difficulty" one can imagine some governor-general of Europe exclaiming, were such an unhappy functionary to spring into being. Rest here, would be rest everywhere. Whether a more generous treatment from conquerors holding the Divine right of Kings would not have been a virtue sure to bring its own reward, we will not now venture to inquire. The design of the treatment which was witnessed, deliberately carried into effect notwithstanding remonstrances as strong as friends, remaining friends, could make, has so far conspicuously failed. Three-fifths of the huge war-indemnity are discharged, another fifth is ready to be handed over, and the last fifth will be readily paid, should the present *regime* continue for another year or two, at its appointed time. Contrary, however, to what was looked for, and by some even desired, France is neither crushed nor discouraged, nor indeed permanently crippled in her monetary resources. At peace among themselves, the French might even now claim a place in European councils not unworthy of her former *prestige;* and a very few years would see her healed of every trace of the calamities through which she has lately gone, except that ineffaceable scar of wounded honour. She has the advantage of that national unity, the unity of manners and customs, literature, government, laws, and religion, which the recently-created empire of many States has yet to acquire. She has, too, an inexhaustible source of wealth in her favoured soil, a population buoyant by constitution, and geographical advantages which put profitable commerce, in addition to her industries and manufactures, within her easy reach. Yet what do we witness? A prevailing *insouciance*, amounting to recklessness, with regard to the national future; a fresh scope given to the play of party-spirit; the Reformed or Protestant Church split into two irreconcilable camps; all possibility of constitutional government threatened by disputes that would seem to leave for the country no choice but that between communism and the intervention, by some happy chance, of another despotism; the conscription more strictly enforced than ever; and a vast army that is not a servant of the State, but is one of the parties, if not factions, in it. The horoscope is not good, truly, either for distracted France herself or for the Governments that surround her.

Turning our attention homewards for a moment, it is pleasant to observe that the New Year finds Great Britain and her Dependencies at peace all over the world, and that the prospect also is one of peace and material prosperity,—of that indefinable thing

Digitized by Google

which, for want of a better word, is curtly called "progress." But to pleasant calculations of this kind there are some obvious drawbacks, which cannot fail to occasion uneasiness, not to use a stronger term, in many minds. Ever and anon the stealthy advance of Ultramontanism and its allied brood of errors and observances attracts notice; but neither public opinion nor (we had almost said, *of course*) the Legislature so speaks or acts as to arrest it. It is not the violence or craft of the attack that constitutes our danger from this quarter, but an unaccountable neglect of the means of self-defence. It seems to be assumed that, the temporal power of the Pope having been in these last times broken before our very eyes, and so signally, we are safe from the inroads of the system which "Rome" embodies. The same "science" which rejects revelation, tosses its head in scorn at the idea that "free thought" will ever again be fettered by "superstition;" and there are multitudes of religious people who appear to regard it as indicating a want of faith in God to hold the possibility of the "man of sin," if the Pope be he, ever again becoming a power in "our Protestant land." But a "spirit of slumber" *has* heretofore fallen upon a people, and under similar conditions, we need to remind ourselves, the like may occur once more. How far such conditions obtain among us, every one who "naturally cares" for the maintenance of evangelical religion, must candidly judge for himself; that they have no existence whatever, will only be maintained by such as are either indifferent to the movements of society, or incapable of estimating their significance. It is not an occasional philippic from the pulpit, or the solitary efforts of here and there a Society devoted to the purpose, or now and then a burst of indignation in the columns of a newspaper, that will counteract the assimilative force of the subtile Romanism in our midst. There is but *one* remedy—we need not describe it—and failing that one, there can be little uncertainty as to what the future of our national life, on its religious side, is ere long to be—Popery or infidelity, or both in unholy alliance, with religious freedom struggling for a precarious existence.

If we omit comment on the grave fact that English governments, whether Conservative or "Liberal," have in turn for many years past yielded to Popish encroachments; and if we forbear to dwell on such things as the growth of a luxury which occasions a regret on finding in history no instance of the efficacy of sumptuary laws, the widening distance between the working-man and his employer, the moral desolation wrought by the novelist, with many other evils, each in itself requiring a disquisition to unfold its true import; it is for the purpose of devoting a sentence or two to a feature of our social life which some would not hesitate to say is more ominous, in regard to the national well-being, than all the rest put together. We allude to an evil which has been for some time suspected, but whose existence is now put beyond doubt by the statistics of the Revenue Office just published by the Chancellor of the Exchequer. The National Revenue it appears is at present buoyant, a large increase having been realized over the figures of last year, which were themselves an advance upon the returns of some previous years. But at what price? One is filled

Digitized by Google

with sorrow to learn, upon what appears conclusive testimony, that the present high wages and lessened toils of the working-classes are not, on the whole, tending to promote their sobriety or self-improvement, *but the very opposite*. One of the daily newspapers,* puts the subject forcibly before its readers. The produce for 1872-3 of the Excise Duties will probably reach, we are told, twenty-five million eight hundred thousand pounds sterling, indicating an increase of twenty-five per cent. in the last four years. This prosperity in this particular branch of the National Revenue "suggests some weighty considerations:—

"We do not discover in the other items of the Revenue for the current year anything like this amazing growth. There is a rise in almost every division, but it is moderate. There is an increase in the Post-Office Revenue, but it is less than six per cent. The Telegraph Service shows a somewhat greater proportional increase, but this was to be expected from the development of the system under the conditions of cheapness and unity of management introduced by the use of the Post Office agency. Stamps are at a standstill. The Customs' receipts show an improvement, but it is very little more than one and a half per cent. on last year's revenue. It is true that there was a reduction in the coffee duties last year, but, after making the amplest allowance for this, the growth of the Customs' Revenue cannot be put higher than three per cent. What is this compared with the ten per cent. increase shown in the Excise, an increase which is but the continuation of one that has been maintained for years past; and what does this increase in the Excise Revenue mean? It means a constantly growing consumption of beer and spirits. Beer and gin, whisky and British brandy—these are the commodities which pour a stream of wealth into the Exchequer. An increase in the Excise Revenue proves an increase in the consumption. The rates of duty are fixed, and a growth of ten per cent. in a year means ten per cent. more malt consumed, ten per cent. more gallons of gin and other spirits drunk. An increase of twenty or twenty-five per cent. in four years tells a similar tale. In each case we see an increase of consumption far exceeding any advance in the population. It need not be added that these years have been characterized by a large addition to the wages of the working-classes; and we, perhaps, ought not to be surprised that a large increase in their wages has been accompanied by a large increase in the consumption of the drinks which are especially their own. Whether we ought to be surprised or not, we must express our regret that it should be so. It will not be contested by any one that there is a point beyond which an increase in the consumption of spirits and beer is to be deprecated. Men may differ about the limits at which an allowance that is permissible passes into an allowance that is excessive—one man will reduce the permissible quantity to zero, another will give it an elastic interpretation—but all agree that some point exists that should not be passed. Will any one pretend

* "The Times," December 18th, 1872.

Digitized by Google

that this point had not been reached four years ago? ..... Ampler wages have been made the means of greater indulgence; and the complaint of coal-owners, that an increase in the wages of their miners had been followed by a reduction in the hours of work and an increase in the hours of drinking, appears to be confirmed by the Revenue Returns issued from the Exchequer.....It is more than a century since Hogarth portrayed the horrors of Beer Street and Gin Lane; it is more than half a century since James Smith called upon 'Chancellor Van'—Lord Bexley—to 'tax gin a guinea a quart, and hew down the Upas tree in Marybone Lane;' but, though we have made much progress, and have hewed down other Upas trees in the interval, an improvement in the wages of the working-classes is now, as before, followed at once by an increase in the consumption of intoxicating drinks. But we do not look to fiscal adjustments for a cure of the evil. We do not expect it from Licensing Acts, though a recognition of the fact that better wages have resulted in the consumption of more beer, more gin, and more whisky may induce members of Parliament and candidates for vacant seats to stand by one another in upholding what has been done by increased stringency in regulating and supervising public houses. The amendment must come, whenever it comes, from an improvement in the education, the tastes, and the amusements of the mass of the people, so that they may find some better occupation for their idle hours, and some better means of employing their spare cash, than in soaking themselves in liquor."

With this deplorable account of the tendencies of a large portion of the population couple the prevalence of "strikes;" the growing aversion, in almost all classes, to such steady work as our fathers found their strength in; the stagnation, so far as regards the attainment of the one object without which all else is useless, of which not one but many sections of the Christian Church are complaining; and we need not add another word to show that in the midst of our acknowledgment of national mercies, confessedly neither few nor small, there is pressing occasion for self-abasement before God, for repentance, and for doing the "first works." When people who make no profession of religion gather from what they see around them the probability, or the possibility, of "a national catastrophe or a social cataclysm," it is the Christian Church that should be quickest to catch the warning voice, the first to spring to the rescue.

To what is sombre and discouraging there is of course a bright set-off to be made, and it is not just or safe to take one without the other in forming an estimate of what, so far as we can judge, our national prospects, in the moral and religious sense of the word, are. But at present it seems imperative that our evangelical Churches, Methodism included, should again measure the work that lies before them, afresh taking to themselves in humble faith the promises which assure them of the aid of the Divine Head of the Church whenever they earnestly seek it.

London, December 10th, 1872.

Digitized by Google

OUR ARMY AND NAVY WORK.

1. CHATHAM.—*From the Rev. R. Hardy.*—November 28th, 1872.—I did not find, on coming to this station, the facilities and appliances of Aldershot for daily and direct influences for good upon the soldiery. A small and underground vestry is used by the soldiers, chiefly as a night-school; and two nights in the week we meet in an inconvenient day-school. To remedy this, I applied to the commanding officers for the use of their lecture-theatres, and met with a prompt and hearty response. The lecture-rooms were placed at my disposal, and the attendance of the men, both of the Royal Engineers and the Royal Marines, far surpassed my expectations. Chatham has a noble Soldiers' Institute. I met in it Major Buckley, the honorary secretary, who told me that the new lecture-hall would be completed in December, and that any evenings I chose would be placed at my disposal for lectures, meetings, or tea-meetings. I thankfully accepted the offer, and at once appropriated certain nights.

The parade-services are very satisfactory; but my evening work, being spread over the Circuit, separates me from the soldier-work of Sunday night, so much blessed in Aldershot. We have a few faithful and devoted men here, and at least one conversion has gladdened us. In the hospital I rejoice over some who have found Christ; and I trust something like a soldiers' Home may be established for direct spiritual work.

2. *Extracts from soldiers' letters:*—

The first is from a staff-sergeant, the son of Wesleyan parents. He entered the army about nineteen years since, and was rapidly promoted; but about three years ago he came to Aldershot, having lost everything through drunkenness. He had served through the Crimea, many years in India, then in Abyssinia; but came to the camp a private, with no distinction, saving the medals on his breast. I induced him to become a total abstainer. Shortly afterwards he was most blessedly converted to God. He at once recovered the esteem of his officers, and, in less than two years, was made a staff-sergeant. His influence upon his comrades has been signally for good.—R. H.

From Staff-Sergeant H.—November 21st, 1872.—Reverend Sir,—Pardon my remissness in acknowledging your donation of pamphlets, etc.; they were most welcome; and, if possible, endeared you still more strongly to us. You will remember my coming to you, two years ago, troubled in mind—conscience aroused, and no peace. I was a teetotaller, but that did not suffice. You will remember giving me the Memoirs of William Carvosso, and, at the same time, inviting me to class, and leading me to Him who died to atone for my sins; showing me that my sins were laid on Jesus, and that I had only to rest upon His death and merit, and live. Sleep was out of the question for three nights, until, at four one morning, I realized by faith in Christ a sense of forgiveness, and a joy I had been an utter stranger to before. Here I am, a living witness of God's willingness to save even the "chief of sinners." Since that time, I have more than ever been impressed with the words of our Saviour, who said, "I am the Good Shepherd."..... I realize that with such a Saviour, who has so far given me the power to overcome sin, I shall, by the same grace, go on conquering and to conquer.....

Digitized by Google

Then I look how God's goodness and mercy have followed me. Two years and a-half ago I was a likely candidate for the military prison, and a likelier one to become an occupant of a drunkard's grave, and an inheritor of a drunkard's punishment. I believe, had you not appealed to my better nature, and called up old associations and memories, and recollections of Sunday-school, entreating me by words of kind sympathy, I should long ago have sacrificed myself to this debasing appetite.....I recovered the esteem of my officers, and was again promoted. I am now finishing my term of service, with a thankful heart for the provision made for temporal necessities, and ample time for doing good according to my ability. I am now a prayer-leader and secretary to a temperance society.

From a Gunner, Royal Artillery, to Rev. Richard Hardy.—October 20th, 1872.—O! how much have I to thank God for; I shall never be able to thank and praise Him enough. "Bless the Lord, O my soul, and forget not all His benefits!" I have often thought of you, and often I have pictured that dear "Home" where I have passed many happy hours in meeting with those who love their blessed Saviour, and in singing those sweet melodies.....Do not forget me in your prayers. I hope you are having very good meetings among the soldiers; but above all that souls are being saved.

HOME-MISSIONARY CORRESPONDENCE.

1. JUVENILE ASSOCIATIONS.—The admirable plan suggested by the late Mr. Blake, of Harrow, is making progress in public favour. Ten years since, namely, in 1861–62, there were but twenty-seven of these associations, which raised for home-missions, £231. 15*s*. Last year, 1871–72, there were three hundred and eight, which collectively paid to the home-mission fund, £2,892. 2*s*. 9*d*. Thus, as in every instance a similar or a larger sum was paid to the foreign missionary fund, our young people and children collected by this simple organization at least £5,784 in the year. All fear of this movement injuring the foreign missionary fund has been dissipated; for, in most cases, where this plan has been adopted, sums have been raised exceeding, and in some instances greatly exceeding, the amounts previously produced by the circulation of Christmas-cards. This result cannot but be viewed with pleasure by those who are alike interested in the work of missions and in the welfare of our young people. It is noteworthy that, in some Circuits, the portion of the money raised, and paid to the home-mission fund, exceeds the amount of the yearly collection in the classes and of the congregational collections combined.

This admirable plan will not, however, continue to be effective without exertions at once earnest, systematic, and persevering; and it is hoped that everywhere such exertions will be made. Regular meetings, each month, or more frequently, should be held, to which the ministers—who would be glad to encourage the young people in their work—should be invited, and at which missionary information should be given. As to our home-missions, ample details will be found in this Magazine, and in the "Home-Missionary Record."

It is much to be desired, that Juvenile Associations should be established in *all our Circuits*, as the Conference has repeatedly recommended. If vigorously and perseveringly sustained, they would prove a great blessing to our families and to our schools.

The home-missionary committee,

Digitized by Google

though it gratefully acknowledges a gradual increase in its resources, earnestly solicits co-operation in the extension of this plan; so that it may not have the pain of being unable, for want of funds, to meet the urgent and distressing appeals for missionary help from spiritually-destitute localities. C. P.

2. NEW CROSS.—*From the Rev. Joseph Dixon.*—November 28th, 1872.—I am glad to be able still to report progress at this mission. We have now been five months in our new chapel, which affords us every convenience for carrying on the work of God. Since the opening services were held, the congregation has steadily increased; in the evening it generally numbers from six hundred to seven hundred persons. The morning congregation is also proportionably good. The income from pew-rents for the first quarter is £37. 10*s.*; and we have reason to hope that twice this amount per quarter will ere long be realized.

It is not a listless and indifferent audience with which we have to deal. We often see signs of deep feeling during the service, and conversation with the people, when visiting them, also assures us that good impressions are made. The great want is decision, and to this we are aiming to bring them.

The week-evening services afford us encouragement. There has of late been a more regular attendance of the members at their respective classes. At the Thursday evening service, we commonly number one hundred persons. Acting upon the Scriptural principle, that men must be *won* for Christ, and *caught* in the Gospel net, I am endeavouring to make these Thursday evening services as attractive as possible, by preaching a course of sermons having a direct bearing on business and daily life.

I wish I could write of frequent conversions to God. A case now and then is not sufficient fully to answer the end of this mission. We are anxious that it shall be said of our new and beautiful house, "This and that man were born there."

I am glad to report, that notwithstanding an unusual number of removals, we found ourselves at the close of last quarter numerically on the right side of the total of the previous quarter. Since then we have commenced three new classes. These bid fair to be successful, each having already received several new members. We have now six classes meeting weekly. I also avail myself of the opportunity, once a month, of addressing the Society, after the regular Sabbath evening service; and I am now trying to establish a Tract Society. One part of New Cross affords a fine field for the tract-distributor to labour in. Hundreds are there who will gladly welcome a tract, and listen to anything that a sensible and godly person has to say in delivering it. Several members of our Society have offered themselves for this work, and I doubt not that when we have got this (to us) new machinery in motion, it will be productive of good.

We have just held our Sunday-school anniversary. Sermons were preached, on Sunday last, by the Rev. Frederic Greeves, and on the following evening, John Macgregor, Esq., (Rob Roy,) presided at the public meeting. There are three hundred and seventy children on the school-books, being an increase of seventy on the year. It is also gratifying to find that, with one or two exceptions, the teachers of these children are members of our Society. The proceeds of the anniversary amount to £20. 15*s.*, in addition to which Mr. Macgregor has promised us five pounds' worth of books towards the formation of a school-library. Our large school-room is now let to the London School Board, at a rental of £70. per annum. This arrangement will, in some measure, aid our funds; but it is not likely to continue more than a year or two. A minister's house has recently been taken and furnished. We have commenced a series of lectures, which are proving

Digitized by Google

attractive to the public; and have also made some preparations for a bazaar: several ladies are working for it with spirit.

3. OLD KENT ROAD.—*From the Rev. James Bransom.*—November 29th, 1872. —About twelve months ago there was no organized Methodism within a distance of more than two miles of this mission-centre; so that there were ten or more square miles of London streets and London population without Methodism in any shape whatever: the desert being relieved of its dreary aspect only slightly by the activities of other Churches. On a very eligible piece of unoccupied land, taken at a yearly rental, a temporary chapel, capable of holding three hundred persons, was built with the sanction of the home-missionary committee. A congregation soon began to gather, and the seats to be taken. For some time past, the chapel has been too small for the numbers desirous of attending; after allowing for a proportion of the seats for the Sunday-school and the poor, they are all, or nearly all, let.

The congregation takes its character from the neighbourhood, representing all classes in it. To inquire into the history of the religious life of the congregation, down to the opening of the chapel, would lead to the conclusion that it consisted, for the most part, of those who went *nowhere*, and of those who went *anywhere*. Of both classes, but more especially the latter, there are many whose early associations were connected with Methodism; but who, coming to London, and finding no Methodist chapel within a moderate distance, did not go regularly to any place of Divine worship. It is surely something to have brought these back to a settled home, as well as others who have been won from the wreck of an almost wasted life.

There are now meeting in class some seventy persons. An interesting feature of the work, is the Sunday-school. At the commencement of 1872, it was announced that a school would be opened. On the first Sunday there was an attendance of three in the morning, and eight in the afternoon. We have now on the books more than two hundred, and we register an average attendance of one hundred and sixty. The school, too, is efficiently worked by a goodly band of young men and women, who, without exception, have been furnished from the congregation. The chapel is not nearly large enough for the convenient management of the school, to say nothing of its inadequacy as to class-accommodation. On this account the new chapel scheme must be hastened. A site, a most excellent one, has been secured. It fronts in part to the Old Kent Road, and is in the heart of the population among whom we are working. The effort will be a great one; but there is about the people a determined spirit, which is a good augury. A building on the Hatcham Manor-works, about a mile from our iron chapel, which has been used by a clergyman as a school-chapel, has been thrown upon the hands of the proprietors. They are anxious that the place should be used for the moral and religious advantage of the neighbourhood; and, provided this be done, they are not at all disposed to make a monetary profit out of it. Only a nominal rental will be charged, for the purpose of keeping it in repair. This place, with these conditions, was offered to us; and although our hands are full with the project just named, we regarded the circumstance as a providential one, and were not disposed to let the opportunity slip. We took the place, therefore, and are making arrangements for commencing our mission-work among the surrounding population. Should our plans succeed, Methodism will have between Deptford and Southwark chapels, and in one of the main arteries of the metropolis on this side the river, three living churches, namely, New Cross, Old Kent Road, and Manor Street, where, but a short time ago, she had only a name.

Digitized by Google

4. SANDHURST, BERKS.—*From the Rev. R. W. Allen.*—November 29th, 1872.—The Sandhurst home-mission Circuit consists of six places, whose importance and general character may be inferred from the fact, that they are grouped around great public institutions, such as the Wellington College, the Broadmoor Criminal Lunatic Asylum, the Sandhurst Military College, and the Staff College. Originally small villages, by the establishment of these institutions they have come to be places of considerable and increasing population. Nine years ago, there was scarcely any, if any, Methodism existing in them, and the general condition of the inhabitants may be gathered from the fact, that in Sandhurst there is a public-house to every fifteen houses in the parish.

Into this district—first by the faithfulness of a few godly people who had been members of our Societies elsewhere, aided from Reading, and then by the indefatigable efforts of my predecessors at Aldershot—Methodism has been introduced and vigorously established. Two years ago last Conference, the first home-missionary minister, the Rev. J. B. Alger, was appointed. The results are, I venture to think, almost unprecedented, even among the many and great successes that have attended the revival of home-mission enterprise amongst us. Where nine years ago there was no organized activity belonging to Methodism, there now are two admirable chapels, on valuable freehold sites, the chapels alone worth £1,150, and paid for within a few pounds which still remain on the smaller erection. In addition, there are four other preaching-places, in three of which eligible sites for the erection of chapels are secured, and in part paid for.

A flourishing day-school has been established at Sandhurst, and a new building to accommodate it is now being erected, at a cost of £200, the foundation-stone having been laid not long ago by Lord A. Churchill; and, better than all, a Church-membership now exists in the Circuit, numbering eighty consistent, and in many cases devoted, people.

This year, this infant Circuit raises £65 for the maintenance of the ministry; whilst during the past two years, it has raised, either for the minister's maintenance, or for school and chapel extension, no less a sum than £502. There is no need to comment on such facts as these; they speak for themselves, and bear witness that, even in the "Methodist wilderness" of these southern counties, the soil is not uncongenial; that, rather, like some rich tract, desert only because uncultivated, it is waiting the labour of the husbandman to return an abundant harvest.

But, as in all such cases, to succeed is only to develop fresh necessities. There is a pressing need for chapels in the places where sites have been already secured. The liberal and self-denying people on the spot, none of them wealthy,—far indeed from that,—have done, and are doing, what they can. They not unnaturally look to the Methodist public, and seek from it some aid at least to build their chapels at these places. Let this aid be given, and soon there will be raised up churches, which, in added wealth of prayers and offerings, shall repay the Connexion a hundredfold its timely and fostering liberality.

Digitized by Google

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

PROTESTANT CHRISTIANITY IN JERUSALEM.—Bishop Gobat, in a letter sent to the London Society for Promoting Christianity among the Jews, reviews the missionary work done in Palestine during the twenty-five years which have passed since his arrival in Jerusalem. Earlier attempts had been successful only in gathering a small band of Jewish proselytes, and in opening an hospital for the same people. Bishop Alexander had tried to open a school, but had failed. The American missionaries had been there for some years, labouring without sufficient results to warrant their stay; and so they had withdrawn altogether. There was not a single school of any Christian denomination in all Palestine, and only one native Protestant, who lived at Safed, in Galilee.

The Bishop opened his first Christian school at Jerusalem, in 1847, with nine children of both sexes, which within three years increased so much in numbers, that it was divided into two schools, one for boys, and the other for girls. These, too, have so increased in size and number, that at the present time there are five in Jerusalem, attended by over four hundred children of both sexes; and in all Palestine there are twenty-five Protestant schools, in which about one thousand scholars are taught, from the five Christian denominations, and also from Jews, Samaritans, Moslems, and Druses. So faithfully is the Word of God inculcated in these schools, that they are called by the natives Bible-schools, after the expression employed by the Greek patriarch in cursing Bishop Gobat's school at Nablous, in 1848. In addition to these schools, three orphan asylums have been opened for the admission of nearly two hundred children, who have either lost both parents, or have only a destitute mother; and at least one hundred more have been refused admittance for want of room.

The results of all these educational and benevolent efforts are to be found in the number of those who have joined the Church. A large number love and keep the truths they have learned, yet remain in the sects or Churches of their parents, carrying light into those centres of lifeless religion. Many have been benefited, not only in their intellectual and moral condition, but in their outward circumstances of life. They are employed as catechists, school-teachers, dragomen, merchants, tradesmen, and farmers. Besides these direct results, there is to be included the establishment of at least one hundred schools by the Greek, Roman, and Armenian priests, in self-defence, and for the purpose of holding their ground against Protestant advance. Still, in communities of Greek or Roman Catholics, the Evangelical schools outnumber the others. It is a remarkable and encouraging fact that, though the parents know little of the truths of the Bible, they are impressed with what they do know, and what their children bring back to them from school; and so they want their children to know more of the Scriptures, believing such knowledge to be of the highest benefit. Thus is the Gospel preached among a great part of the people.—*Christian Work.*

DECLINE OF ROMANISM IN MEXICO.—The following summary of missionary

Digitized by Google

work done in and around the city of Mexico will be read with interest, especially by those who remember how short a time has elapsed since not a voice was there raised, or would have been allowed to be heard, in behalf of the pure Gospel of our Lord Jesus Christ. This summary has reference to the year 1872:—

In the city of Mexico the Gospel has been regularly preached in four places of worship. The two most important are the church of the ex-convent of San José de Gracia and the chapel of ex-San Francisco, both of which have now become Protestant churches. At both of them there are large congregations. The other two places of worship are missions, one in a house in the street Manzanares, and the other in the national prison.

A mission has been maintained in the town of Joquicingo, of which Mr. Hernandez is pastor. Here the congregation numbers over one hundred and fifty, and there is in connection with it a boys' school.

The department of Christian publications has received continued attention. As far as funds would allow, pamphlets, tracts, and occasional papers of a suitable character have been prepared for the different congregations in Central Mexico. A depository has also been maintained for the sale of Bibles and tracts, and systematic distribution has been pursued. The depository is situated in the best street in the Mexican capital.

A Sunday-school, a large and very successful boys' school and a Christian school for girls have all been well maintained in the city of Mexico.

A Young Men's Christian Association has accomplished much good at the capital; and some efforts have been put forth towards educating young men for the Christian ministry.

While the numerous Christian congregations in the surrounding country have been encouraged so far as possible to depend upon their own resources, aid has in various ways been accorded to some of them. Assistance has been rendered towards the fitting up of chapels in Tlalmanalco, Cocoticlan, and Tizayuca; rural congregations have been stimulated to extend the Gospel work to new fields; and when persecution has arisen, measures have been taken to bring the subject before the general government and to secure its protection.—*New York Christian World.*

Speaking of the progress of the Gospel in Mexico, the "American Messenger" says:—

No work of modern missions, especially in Roman Catholic lands, has surpassed in interest and hopefulness the progress of the truth in Mexico. But a few years since there was not a single Evangelical church in that Republic; now there are scores. Then Presbyter Manuel Aguas was the great preacher of the Roman cathedral at the capital; now he is the eloquent Protestant pastor of a large congregation in an immense church bought by American Christians in that same capital. Then Romanism controlled the political, civil, social, and domestic relations of the people; now its power is broken, its prestige gone, and its priesthood vainly struggling with the advancing wave of freedom. Aguas, the Gavazzi of Mexico, gives the following account of his conversion in writing to a New York gentleman who had contributed largely to the work in Mexico:—

"Allow me heartily to thank you for what you have done in our behalf. Part of your contribution for Mexico was converted into Christian pamphlets that were widely and effectively circulated here. One of these arrived at my sad dwelling, where I was despairingly suffering because I had not been able to find peace for my soul, finding myself as I then did in the darkness of Roman idolatry; but from the time that I read that Christian pamphlet—little esteemed by the worldly, but most precious to me as containing the Divine truth—the Lord commenced to lead me little by little, in a manner at once sweet and powerful, without in

Digitized by Google

the least wounding my free-will, until He guided me into the glorious light of faith, where I find myself so happy, and where, in spite of my littleness, by the Lord's help, with the Bible in my hand, I have succeeded in making the Roman magnates in this capital tremble with dread and consternation."

ITALY: SUPPRESSION OF RELIGIOUS ORDERS IN ROME.—The Italian Parliament opened on the 20th of November last. A Bill for the Suppression of Religious Corporations was introduced by the Minister of Justice on that day. It declares that the laws of 1866, 1867, 1868, and 1870, relative to the suppression of religious corporations and the conversion of their property, shall be applied to the province and city of Rome. The bill, however, maintains the houses of the directors of those corporations that have a director or deputy-director in the city of Rome. The original property of such houses may be retained, but cannot be increased, and they will not enjoy civil rights. The property of the suppressed corporations will continue to be applied to the charitable purposes for which they were originally established. The edifices appertaining to the religious establishments in Rome will remain at their disposal until such time as the pensions to be granted shall have been decided upon, which decision must be arrived at within twelve months. The property of the religious corporations in the city of Rome will be converted into inalienable public *rentes*. The minister, in the course of his speech, added that the total net revenue of the corporations amounts to seven million one hundred and ninety-two thousand francs.

The Bill provides for the pensioning of the members of the suppressed convents at rates varying from one hundred and fifty lire to six hundred lire per annum. The foreign religious bodies, which are included in the Expropriation Bill, may, during two years, constitute foundations, in conformity with their institutions, from the profits of the churches belonging to them. When the two years' term has expired, the government will no longer recognize their civil individuality, but will treat with the foreign governments whose subjects they are, to determine what is to be done with their property. Their immovable property will be sold, and the proceeds formed into a treasury for the payment of the pensions, under the control of the ministry.—*Evangelical Christendom.*

THE JESUIT MISSION TO THE FREEDMEN OF AMERICA.—The foes upon us are the Jesuits and their allies. Expelled from Europe, they confront us on this side the water like an invading army. Perfectly organized and disciplined, and under the command of a single head —the "Black Pope"—whose visit to this country is announced, they advance to the attempted conquest of our land. Now a powerful column is turning its point upon the Freedmen, and it is time the watchmen, through the religious press and the pulpit, should give the alarm. In some of the secular papers were published some time since such facts as should be known by all friends of the Freedmen. The facts are as follows:—

The Jesuits have for a long time entertained the idea of a mission to the Negroes of North America, and after various delays the Pope, through the Propaganda at Rome, has confided the work to the English Catholics. Archbishop Manning is the prime mover. He and the Jesuits, not satisfied with what they are doing to Romanize England, have in charge a special foreign missionary society called the St. Joseph's Society. For the purpose of raising up the missionaries, a foreign missionary college is in full operation near London. The principal of this college is Dr. Vaughan, the editor also of the London "Tablet," the organ of the Roman Church in England. Dr. Vaughan in the "Tablet" thus sets forth the project:—

Digitized by Google

"It is well-known that for many years the Holy See has been anxious to provide for the coloured population of America. The zeal of the American bishops to co-operate with the designs of the Holy See has been restrained only by the paucity of priests, the prior claims of the white population, and difficulties of various sorts. The number of Negroes in North America, according to the last census, is nearly five millions. Nothing can be imagined more deplorable than their religious and moral condition. Speaking of the great mass of them—though a nucleus of good Catholics is to be found among them, and some thousands of nominal Catholics, though without instruction—it is literally a *mission to the unbaptized and to the heathen* that we are undertaking. It is a mission full of hope; for they are possessed of good qualities, and will respond to the affection of those who, they will learn, have bound themselves by vow to their service and interest. Bearing upon this work, and in connection with St. Joseph's Society for foreign missions, I may mention, for ladies who feel called to devote themselves to the apostolic life, that a community of sisters is established. These sisters are under the care of our Society, and will take part in the missions assigned to it by the Holy See."

Letters from American bishops are quoted, showing their warm co-operation in the work. The Archbishop of Baltimore says:—

"As Baltimore is the natural and most appropriate point for the mother house of any institution for the benefit of the coloured people, whence it may form branches for the entire South, you should, I think, begin here. In these counties of Maryland there are no less than sixteen thousand Catholic Negroes, with half as many who are not yet Catholics, but well disposed. You have a field of action already ripe and prepared for the harvest."

He proposes to give sixty acres of good land and buildings for the beginning. Another bishop writes:—"Great numbers of Negroes in various parts of Maryland are in various stages of proximity to the work. Some are already fervent Catholics; some well disposed, though not converted; and there are immense numbers whose future will depend on the exertions that will be made in their favour. The present state of things has more or less of a transition character, as they have been hitherto in a state of slavery, and consequently the more urgent the need for immediate action."

Finally, the Roman Catholics, just as all Protestant Churches, look to the remote results upon Africa. The "Tablet" says:—

"While we are sent to evangelize the Negroes in America, we cannot forget the continent from which they have been brought. May not a portion of the race which was forcibly transplanted, but which has never amalgamated, and will always remain distinct, after having imbibed civilization and Christianity, be destined to return, and convert their own country? The conversion of Africa by Africans is perhaps a more hopeful scheme than its conversion by Europeans. Our chief care will be, humbly, and according to the means at our disposal, to form houses for the education of Negro youth, as well as labour for those whose youth is passed."

These extracts give us the object and aim of the Jesuit campaign. A special blessing from the Pope has been bestowed. The English Catholics are devoted, wealthy, and are to furnish the funds, to be supplemented by all that can be raised in the States. The college near London is to raise up the leaders, while in this country a large institution is to be established at Baltimore, with branches throughout the South, to raise up a host of native labourers. To co-operate in various ways, a sisterhood is to cast the net still more skilfully among the Negroes. The effort is made to grasp control of the education of the youth, and thus gain the control of the situ-

Digitized by Google

ation, and eventually wield the political and religious power of these millions of Freedmen to suit the Church of Rome.

The first missionaries, four in number, arrived in November, (1871,) and have begun their work. The ceremony on their departure was presided over by Archbishop Manning. The missionaries, kneeling in front of the altar, severally took a vow to undertake no other work than the conversion of Negroes, and the salvation of their souls. These four priests form but the vanguard. Forty more are to follow as soon as ground can be broken.

Present Papal efforts are being made where there exists a nucleus of Catholics, largely in Maryland and Louisiana, and with considerable success and activity in Florida. An appeal recently to the thronged Catholic churches in New York by one of the Southern priests brought overflowing contributions. They are already planting their strategical points, and are spending money with a lavish hand that puts to shame the efforts of other Societies. There is no doubt a compact and powerful effort will be made.

What will be their success? In reply, some would scout the scheme as entirely chimerical, and opposed to the whole genius of the Negro; but such must reflect that great success has attended the Jesuit efforts in some Negro communities, both in Africa and parts of America; and that success is attending their efforts to-day at several points among the Freedmen. No prejudice of colour finds place in their system. The sisters will find thousands of the homes of the needy poor open to them. The Negro taste for gaudy finery and show, for music, and for wild excitement, they will gratify. Visions and special revelations, such as Africans delight in, will be supplied. A broad basis of ignorance exists, and there are aptitudes and opportunities such as render it to the Jesuits "a mission full of hope." There is danger, real danger. Without counteracting effort the Freedmen will fall by thousands into the net that is spread by Rome. The truth seems to be just this: If neglected by Christians, the Romanists will step in. As one of the bishops above says, "There are immense numbers whose future depends on the exertions that will be made in their favour." Many of them are prepared for a religion that gratifies their tastes in worship, and gratifies their evil passions in practice. A religion without morality suits them....The antidote to Rome is the Bible, taught and practised. It is possible, with proper missionary effort, to see the next generation of Southern Negroes good citizens, and an intelligent Christian people. But neglect the means, and who can tell the fearful results? They will not rise, but sink, and become a prey to intemperance, licentiousness, and Rome. One who has had long experience among them says in a private letter:—

"After losing half a million of our bravest young men, and spending three thousand million dollars to free the slaves, we cannot afford to let the Romanists come in and cheat the Freedmen out of salvation. Southern Negroes are religiously inclined, and if Protestants neglect them, the Romanists will not. Europeans are aware of the cloven foot, and are driving out the Jesuits; but we Americans seem blind to their encroachments. Surely, it is a "mission-field;" may our Church feel its importance and sow the right seed, and, God helping us, an abundant harvest will be the result."—*Interior.* (American paper.)

Digitized by Google

BIOGRAPHICAL SKETCHES.

CHARLES VAUGHAN, of Goscote, in the Walsall First Circuit, died November 29th, 1870, aged forty-seven years. He was indebted to his mother for his first religious impressions, and began to meet in class when young. This he discontinued for a time; but it was not long before he again united himself to the Church of Christ, and that permanently. Although little is known of the circumstances of his conversion, no doubt is entertained of its reality. He was "a tree of righteousness" of the Lord's "right-hand" planting; the branches were healthy, the leaves fair, and the fruit ripe. His home was godly, and his family devoted to God. He was a faithful servant. One of his employers said of him, "He was always the same. Nothing, however trying, disturbed him. His influence in the shop was blessed, and those who knew him loved as well as respected him." He was an amiable and obliging fellow-workman: "He was universally respected," were the words of a fellow-servant; "and his name will always be remembered with affectionate regard by all who were associated with him."

He loved the habitation of God's house, and was regular and punctual in his attendance; and never did he hurry home from it irreverently. He was present at the last lovefeast which was held before his death, and bore a modest but noble testimony for his Lord. He said, "I never hear a profitless sermon, no matter who is the preacher. There is always food for me to feast upon." When the erection of the present chapel at Pelsall was in contemplation, he was chosen a member of the building-committee, and eventually a trustee. He was earnest in the cause, contributed liberally towards the cost, spoke of it as "his own" place of worship, and frequently expressed the delight he felt in meeting those who assembled in that house of prayer.

The following testimony to his worth was borne by his class-leader:—"Charles Vaughan was an example of punctuality. He loved the class-meeting. His religious experience was always that of an affectionate, confiding child of God; and it was a treat to listen to him when he spoke of Divine things. His constant aim was to do the will of Heaven, to bear the crosses of life in a Christ-like spirit, whilst he was ever thankful for the blessings he received. His class-mates mourn his loss, and feel that a friend has gone from their midst." He was truly amiable. His trials he bore with Christian fortitude. He would say, "We will not 'sorrow as those who have no hope:' let us trust in the Lord, and He will bring us through right at the last."

Several years before his departure he was greatly quickened. He said, "We must do more for God than we have done. I intend to do more." This resolution was carried into effect. He re entered the Sabbath-school, put on the armour afresh, and lived nearer to God than he had done previously. His services in the Sabbath-school, after this, were important, and cheerfully rendered. One of the superintendents said, "When Charles Vaughan was in the school, I felt there was a power there."

The writer visited him between three and four o'clock in the afternoon of the day on which he died, but had no apprehension that he would so soon be removed from earth to heaven. He saw his friend the same night at ten o'clock, when the spirit had taken its flight; but so calm and beautiful was his countenance that one might easily have thought the soul to be still dwelling in the house of clay. A noble man, a Christian friend, "an Israelite indeed, in whom is no guile," was the sainted one who has been taken from us.

H J. S.

Digitized by Google

Mrs. Wardle, the subject of this notice, was born at Bolton-le-Moors, August 31st, 1824. She was the second daughter of the late George Smith, Esq., of Darcy-Lever, in the Bolton (Wesley) Circuit; a man to whom Wesleyan-Methodism owes a lasting debt of gratitude for the part which he took, and the influence which he exercised in sustaining and maturing the interesting cause which still exists in that village. It may be truly said that, for very many years, "Jerusalem" was his "chief joy." He loved to see the house of God comfortable and attractive; and spared no pains to induce the people to attend, and to enter reverently and heartily into all the parts of public worship. And such was the estimate of his moral and religious character, that, immediately after his decease, an elegant marble tablet was placed in the chapel to perpetuate his memory, by the Society and congregation with which he had long been happily and usefully associated.

As might be expected, the child of such a father was trained up in the way in which she should go. The example of her father and mother, the tone and spirit of the household, the appropriate system of daily instruction and counsel, together with the order and discipline to which she was subjected,—all told upon the formation of her character, and, by the blessing of God, contributed largely to her early consecration to Him. When about fifteen years of age she sought the Lord with all her heart; and, having a desire to "flee from the wrath to come," she connected herself with the Methodist Society, that she might be instructed "in the way of God more perfectly." In the class-meeting she realized a means of grace eminently adapted to her case; and upon it she placed a very high value throughout the whole of her after life. We have not been able to obtain any circumstantial account of her conversion to God; but of the fact itself there cannot be the shadow of a doubt. From that time forward she became a thoroughly spiritually-minded person; and knew what it was to enjoy spiritual life and peace. She walked and talked with God; and with Him as her satisfying portion and all-sufficient refuge, she was enabled to rejoice in the conscious possession of that salvation which is by grace through faith.

She was naturally possessed of a vigorous mind, and displayed considerable energy and decision of character; and when these qualities became connected with love to the Saviour, and the grace of a new nature, she was soon constrained to seek an outlet for her zeal in several departments of Christian labour. In the Sunday-school, especially, she found a sphere that was eminently congenial; where, also, she was peculiarly happy in her fellow-labourers, and where it was her privilege and honour to sow the seed of eternal life in many young hearts, which, in not a few cases, bore fruit after many days. There are those at present living, and some are "fallen asleep," who have often acknowledged their deep indebtedness to her instruction, and the unflagging interest which she felt in their highest welfare. Whatsoever she took in hand she did it heartily, and therefore effectively. She was married to Mr. John Wardle in the year 1852; and the union was eminently a happy one. As a wife and mother, "she looked well to the ways of her household;" "the heart of her husband did safely trust in her;" and "her children," with her precious memory ever present in their minds, "arise up, and call her blessed." It is given to few Christian mothers to have their children more thoroughly or more lovingly in subjection; and yet there was no parade of authority, no boisterous assertion of rights, no needless appeal to fear or threatening. Her influence was acquired and exercised very kindly, but very firmly, and with much discrimination and good sense.

Mrs. Wardle's predominant desire, the endeavour of her whole soul, was, that her children should in early life

Digitized by Google

become true Christians, and members of the Church of her own choice and preference. And while her little ones were yet about her, she earnestly and believingly pleaded with God for this family blessing. It was her habitual practice to devote the Sunday afternoon to their catechetical instruction and to prayer; and she was especially wishful to deepen and intensify any obvious effect which might have been made on their young and tender minds by the preaching of God's word. Great indeed was her joy when one of her children became convinced of sin, and found peace with God through simple faith in Jesus Christ, and then requested that she might accompany her mother to class, where she sat by her side in the sweet fellowship of a newly-given life. She regarded this happy event as an answer to her many prayers; and hailed it as the pledge and earnest of similar ones yet to come.

In the order of a mysterious providence she was called, in common with the surviving members of her family-circle, to pass through a series of painful bereavements during the two years that preceded her own departure. The first that was called away was her brother Henry. He was a fine, goodly-favoured, and interesting young man, the joy and hope of all his friends, and more especially of his aged father. He died very suddenly,—"his purposes were broken off, even the thoughts of his heart,"—in the dawn of early manhood. Then followed her revered and beloved father, "in age and feebleness extreme," about eleven months after the death of Henry. And before another year had rolled away, she was called very unexpectedly to mourn the loss of a beloved sister, the late Mrs. Milburn, of Staley-Bridge. In four months after this, it pleased the great Disposer of all events to take to Himself her brother George,—a pious and excellent young man, who was esteemed and loved by all who knew him.

All these were removed in little more than two years: they all died in faith, and were all committed to their quiet resting-place in sure and certain hope of the resurrection to everlasting life. But the grief and loss occasioned by these successive and frequent bereavements produced their sad effects on the already feeble constitution of Mrs. Wardle; so that when she was overtaken by what proved to be her last affliction, her frame had been so completely undermined, that she quickly yielded to the attack of the last enemy. At first she was very wishful to recover, and to remain in the flesh a little longer, for the sake of her family. But when it became apparent that her work was done,—that the Master had come and called for her,—she was enabled to acquiesce in His will, and to commit all her loved ones, and every thing that had occasioned solicitude, to His holy care and keeping. This was not, however, an easy task; and was only accomplished after a struggle, and by the bestowment of special grace.

Two days before Mrs. Wardle's death, she appeared not only in great pain of body, but as if in conflict with the enemy of her soul; her lips moved for some time, as if earnestly pleading with God. At length she opened her eyes, and, with a face beaming with satisfaction, she said, "It is come, it is come." "What is come?" it was asked. To which she replied, "Trust, trust, and confidence in my Heavenly Father,—that He will do all for the best!" It cost her a severe pang that she was not able to see her eldest daughter, who was away at school, before her departure. "But I will try," she said, "to leave *that*, as well as every thing else, in the hands of Him who is 'too wise to err, and too good to be unkind.'" In reply to the inquiry of one who had very kindly waited upon her during her sickness, she said emphatically, "Christ is very precious to me." She derived much comfort from such pro-

Digitized by Google

mises as these: "When thou passest through the waters, I will be with thee;" and "Fear thou not, for I am with thee; be not dismayed; for I am thy God," etc. These and similar passages ministered largely and frequently to her spiritual refreshment and joy.

On the morning of her death, July 5th, 1871, she said to her sorrowing husband, "This is death; but I see eternity, eternity, before me!" It was the writer's privilege, as one of her ministers, to see her just as she entered the "valley of the shadow of death," and to receive her dying testimony; which, though uttered in broken accents, and amid much suffering and exhaustion, clearly indicated that all was well,—that Jesus was near and precious. She had not the least fear of death; and her happy spirit was filled with the well-grounded hope of a glorious immortality. Her last words were, "I commit—myself—;" she was unable to complete the sentence. Soon after, she passed away so peacefully that those about her could scarcely tell the exact moment of her departure.

THOMAS KENT.

MRS. MARY LOMAS, of Handforth, Cheshire, was the daughter of John and Charlotte Lomas, of Bank Parade, Salford, where she was born, December 14th, 1814. She was a Methodist of the fourth generation. Her great-grandmother was a member of the Wesleyan-Methodist Society, and often heard John Wesley preach. Her grand-parents were also exemplary Methodists. In her earliest childhood she was taught to pray at the knees of her parents, who earnestly sought that all their children should be among the "saved of the Lord."

When the subject of this sketch was only five years of age, her mother died, leaving precious memories of earnest supplications that her "little Mary" might become a child of God.

Her grandmother, with whom she lived for a time after her mother's death, carefully carried on the religious training which had been begun. At a prayer-meeting in the Sabbath-school, when very young, she found the "blessedness" of those whose "iniquities are forgiven, and whose sin is covered." She became a teacher in the Irwell-Street Sunday-school, Salford, and at seventeen years of age a member of a Society class. She never lost her consciousness of the favour of God; this rather grew with her growth, making her "path shine more and more." She continued a Sabbath-school teacher to the time of her marriage, and was a member of the Society until the day of her death, a period of nearly forty years. When twenty years of age, she was married to Mr. Thomas Lomas; and she and her husband at once reared a family altar in their house, which was never afterwards forgotten. For above thirty-six years her married life was full of blessing. She was the mother of a numerous family, whom she loved with a tender and strong affection. Many of her children died while young, and as she followed one little one after another to the grave, she felt the chastening very "grievous;" but it afterwards yielded peaceable "fruits of righteousness" which greatly adorned her life. Four daughters were spared, who formed a happy circle, having true-hearted and joyous communion together in the faith, the experience, and the work of Christ. The oldest of them, who was never strong, and in consequence was a subject of much anxiety to her parents, died at the age of nineteen, about seven years before her mother's death, departing in the faith of the Gospel. A year and a half before Mrs. Lomas's own removal, her youngest daughter also died happy in Christ, being only fifteen years of age.

From that day she seemed herself to begin to die,—so heavy was the stroke, and so deep the sorrow which she experienced. The happiness of her family circle,—so joyous, so loving, so intimately one in all that concerned their home life, as well as their spirit-

Digitized by Google

ual well-being.—made the inroads of death more than ordinarily painful, and the grief more intense.

Mrs. Lomas was characterized by a nervous temperament, a modest and timid nature, combined with strong and ardent affections. She was gifted with a sound judgment, which made her the valued counsellor of her family and of a large number of friends. The sweetness of her disposition, and her constant care to make others happy, caused her to be greatly beloved. She kept a record, headed, "My book of mercies," in which she wrote down memorials of the blessings which she received, that in times of depression she might derive comfort from reviewing them. She went about doing good: she fed the hungry, clothed the naked, visited the sick. Her generosity, moreover, was undeviating, and the poor villagers near her dwelling severely feel her loss. She distributed many religious books, one of which, a copy of the Life of Carvosso, was lent from person to person, causing a revival of religion in which it was estimated that several hundreds were led to Christ. She was given to hospitality, but especially rejoiced to welcome the ministers of Christ to her house.

Many times during her life, Mrs. Lomas expressed a fear lest in her last hours her faith should fail. But rarely does a Christian quit this life more happily than she quitted it. When one said to her, "You are going to Jesus," her smile told of triumphant joy, and her face was radiant with hope and love as she answered, "Yes." When asked, "Are you happy?" with the same smile, she replied, "Yes." To all similar questions she gave the same definite and consolatory answers. On July 15th, 1871, with her hand grasped by one of her daughters, and in the midst of her loving and sorrowing family, she seemed to hear some sister-spirit say to her, "Mary, the Master is come, and calleth for thee." The joy of the summons left its impress lingering on her features after the happy soul was gone to the rest and rapture of immortality.

T. L.

RECENT DEATHS.

JANUARY 28TH, 1872.—John Silvers. He was born at Woodside, near Dudley, in the year 1815. At the age of twelve he was led, with a number of his schoolfellows, to seek the Lord. He began to meet in class at that time, and did so ever afterwards. When in his teens he became superintendent of the Sunday-school, and in his twenty-second year was appointed class-leader by the late Rev. Walter Lawry. In this way, for several years, he continued to serve God, never forgetting Him who was his Lord and Master. At the age of thirty-seven he removed with his family to Pelsall, near Walsall, where he without delay attached himself to the Methodist Society. A considerable portion of the last five years of his life was spent in great bodily suffering; this, however, only made him cling the more closely to Christ. His painful malady continued to increase until the last day of the year 1871, when he took to his bed, from which he never arose. On that day his wife, sons, and daughters gathered around him, expecting every moment the summons to come which would take the loved one from them. He requested the writer (his youngest son) to reach his Bible, and to read to him the twenty-third psalm. We who were near him afterwards sang some hymns found in our Hymn-Book. He then asked us to promise to meet him in heaven, exhorting us to seek help of God in everything we undertook. He lingered in this happy frame of mind for one month. A few minutes before he died, he said, "There is a light all through

Digitized by Google

the valley;" and then, with a "farewell" to us all, calmly fell asleep in Jesus. A. S.

August 27th.—Jonathan Columbine. He was born at High Oakham, near Mansfield, in 1789. While yet young, he removed with his parents to Hucknall-under-Huthwaite, in the same neighbourhood, where he lived till his death. Having been deeply convinced of sin, he was truly converted to God in 1816; and from that time he joined himself to "the people called Methodists." He was appointed class-leader in the village in 1846, and was enabled to render to the cause of Christ, for many years, a course of earnest, self-denying, and uninterrupted service, which will be long and gratefully remembered. But though exemplary in his conduct, and "in labours more abundant," he held the lowliest views both of himself and his labours. Resting firmly on the Atonement, and watching for the Master's coming, he came to the grave as a shock of corn fully ripe for the heavenly garner. During the brief illness which terminated his life, he possessed a calm and joyous confidence in Christ. J. B.

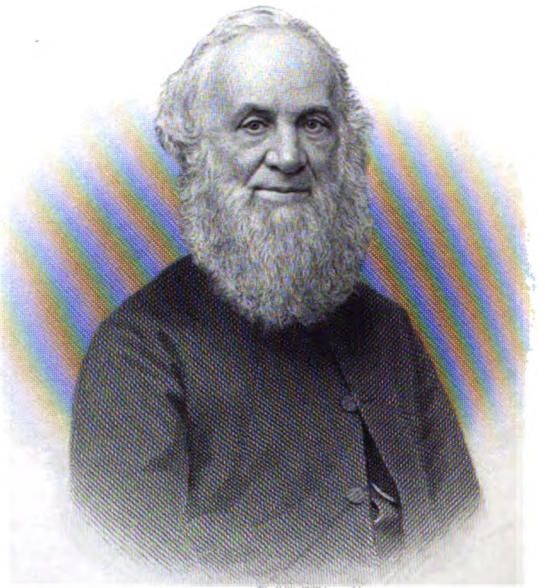
October 12th.—Mrs. Beard. She was born in London, November 7th, 1795. In early life she united herself with the Christian Church, and she was a member of the Wesleyan Methodist Society for above forty years. As the wife of a missionary in the West Indies for nearly fourteen years, she won to herself a good name, being much respected and beloved. As a class-leader she was faithful and intelligent. Her piety was rather intellectual than emotional; a woman of few words, and of retiring habits, she shrank from publicity. As she advanced in years, growing infirmities kept her almost always at home; but she read much, and the Bible was her constant companion. Her distance from the chapel prevented her attendance on the public services, and this she felt as a great privation. Her last illness was very painful; and the agony through which she passed was distressing to witness. To her daughter, who one night inquired about the state of her soul, she replied in her quiet but firm manner, very slowly, "Safe in Jesus." In moments of ease she evidently was praying; but the struggle with the last enemy was both severe and long-continued. At length, worn out with suffering, she passed away from the strife, and entered into peace. Her last words were, "Hallelujah! Hallelujah!" G. B.

October 24th.—At *Baldwin West*, in the Douglas Circuit, Isle of Man, Mrs. Robert Clague, aged fifty years. In her youth she was remarkable for her sobriety of mind and her good conduct. When twenty years of age she became deeply convinced of sin, and of the necessity of a change of heart; and, whilst wrestling with God in prayer, she entered into the glorious liberty of the children of God. She immediately joined the Wesleyan-Methodist Society, with which she continued in communion until her death. Mrs. Clague secured, by her fervent and consistent piety and generous spirit, the esteem and affection of all who knew her. Her excellent husband, who was for twenty years a local preacher, and also sustained the offices of leader and Society-steward, died in 1863, leaving her a widow with five children; but she maintained close fellowship with God, and was enabled to fulfil efficiently the duties which devolved on her. In recent years her health declined, and she was still more impressed with the value of true religion. After about an hour's illness she departed this life in great peace, almost literally ceasing at once to work and live. H. K.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google



REVD JOHN RANDERSON.

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

FEBRUARY, 1873.

MEMOIR OF THE REV. GEORGE ROEBUCK:

BY THE REV. JOSEPH BINNS.

The late Rev. George Roebuck was born at Holmfirth in the year 1804. His father, who was an efficient class-leader, and who continued his useful labours until increasing infirmities compelled him to resign his charge, survived his son thirteen months. He passed away to the skies October 5th, 1871, in the ninety-first year of his age, having been a member of the Wesleyan-Methodist Society nearly seventy years. His end was peace. Mr. Roebuck's mother, who is said to have been one of "the excellent" of the earth, was accustomed to take him to the class-meeting and other religious services, praying that "He who 'took the little children in His arms, put His hands upon them, and blessed them,' would bless her boy." She died in the Lord when the subject of this Memoir was only six years of age. An incident connected with her funeral may be mentioned here, as it was not without its influence for good on the mind of her child. The Holmfirth Circuit had been newly formed, and the late Dr. Newton was appointed its first Superintendent. He was invited to inter Mrs. Roebuck, and to baptize, over the coffin of the mother, the infant in giving life to whom she had lost her own. The boy grew, and became a sweet singer, and was beloved by all; but he followed his mother to the tomb at an early age; and George's first religious feelings were awakened by the death of his little brother David.

The loss of his pious mother was irreparable; but was to some extent compensated to him by the affectionate care of a devoted grandmother, an aunt of the late Rev. Dr. Beaumont. This excellent lady cherished for him all the solicitude of a parent; and her godly example and advice were greatly blessed to him. The youth was much affected when, on one occasion, she laid her hand upon his head, fervently praying "that God would convert his soul, and make him a minister of Jesus Christ." Mr. Roebuck was wont to speak of her with great affection, and to say, "If ever there was a person who carried out the Apostle's exhortation,

Digitized by Google

'Pray without ceasing,' it was my beloved grandmother." Serious impressions were at this time made upon his mind. These, though never erased, were, however, greatly weakened under the pernicious influences of evil companions. Of a volatile disposition, and possessed of a fine, rich voice, the youth was fond of exercising his vocal powers. This proved a snare, and frequently led him into company and scenes which were adverse to religion. Thus for a time were scattered the hopes of his friends. To all the entreaties of pious relatives he turned a deaf ear, running further into a career of dissipation and sin.

Mr. Roebuck became the subject of a saving change of heart and life in his twentieth year. A succession of means were blessed of God to the accomplishment of this great work. His mind was much affected under a sermon preached by Mr. David Shaw, a local preacher from Huddersfield. What he now felt was strengthened by a discourse from the Rev. Jonathan Barrowclough, then a local preacher in his native town. A revival of religion also took place at this time in Holmfirth and the surrounding villages. Not a few stout hearts were subdued, and, among others, that of Mr. Roebuck. He became greatly alarmed, and was thoroughly aroused from a state of indifference to one of earnest inquiry and intense concern respecting his soul. Deeply convinced of his lost condition he now sought, by true repentance and faith in the sacrifice of Christ, the forgiveness of his sins. Nor did he seek in vain; the darkness passed away, and the true light shined, revealing God reconciled through the death of His Son. The penitent experienced "a new creation" in Christ Jesus; for him "all things had become new." Former companions were forsaken, wayward courses were abandoned. Having "given himself first to the Lord, he gave himself to the Church by the will of God," and joined his father's class. This was seasonable and encouraging. The venerable sire had become dispirited, the class feeble and waning. The veteran leader had thoughts of giving up his office. But the conversion of his own son filled him with joy: the class rose in piety and increased in numbers; new life and energy were brought into the Society.

In the glow of his "first love" this young convert entered into all those spheres of usefulness which Methodism opens to her people; and was soon invited by a local preacher to conduct Divine worship in a cottage. He was in some perplexity how to act; the duty was pressed upon him unsought, and he durst not disobey what appeared to him as possibly a Divine call. Having retired for a short time, he opened his Bible on the words, "Pray without ceasing." Lifting up his heart to God he sought his Master's help, and then delivered what, for a youth, was a very

Digitized by Google

impressive address. The preaching of the young evangelist ere *long* proved attractive and useful. A neighbour about his own age was brought to God under one of his sermons, and remains to this day a devoted local preacher, having a son in our ministry. The seed thus early scattered has borne fruit which, being re-sown, will doubtless germinate yet again for future harvests.

It soon appeared evident that Mr. Roebuck was endowed with gifts and grace which marked him out for a higher sphere of activity. He was accordingly recommended, at the Quarterly-Meeting of his own Circuit, for the work of the ministry, and was accepted by the Conference. Whilst on the President's "list of reserve" he was sent as "a supply" to the Skipton, Pateley Bridge, and Snaith Circuits. His labours in these localities were greatly blessed. At Skipton numbers were brought to God, among whom was a charwoman, who, to the end of life, cherished great affection for the youthful preacher. A young man was saved through his instrumentality, who served as butler in a gentleman's family, and, after some time, died in the Lord. Mr. Roebuck had no knowledge of this conversion till the gentleman himself informed him of the fact. On a subsequent occasion he wrote to his brother, informing him that there were "eight penitents crying for mercy in the same meeting."

He received an appointment to the Tenterden Circuit in 1827, and for six years travelled with great acceptance and usefulness in the county of Kent. He was next sent to Bridlington, and subsequently was stationed in some of the most important Circuits of the Connexion, including Scarborough, Lincoln, York, Bristol, Liverpool, and Nottingham. The present writer was appointed his colleague, in the West Bromwich Circuit, in 1855, where three happy and prosperous years were spent, and where a friendship commenced which was only *interrupted* by his lamented death.

At West Bromwich Mr. Roebuck's superior abilities as a preacher and a pastor were soon perceived and appreciated. He had just suffered a painful bereavement in the death of his beloved wife, and came amongst us a man of a sorrowful spirit; to use his own words at the time, "His harp was on the willows." This circumstance appeared to give a subdued tone to his ministry. He was listened to with delight wherever he preached, and was specially prized by those who loved to hear the "deep things" of God set forth in beautiful thought and choice language, accompanied by the "unction of the Holy One." He had a correct taste for poetry, as well as a good voice for sacred song, and would sometimes discourse on the Psalms, or other poetical parts of Scripture, with a pathos and power which enchained his congregation, and led them to exclaim, "It is good for us to be here!" By a course of extensive

Digitized by Google

reading of the best authors, and a careful digest of their works, he had acquired large stores of knowledge, all of which were made subservient to his holy calling as a Christian minister. His sermons, which evidenced much thought and wide research in their preparation, great logical acumen and perspicuity in their arrangement and delivery, were thoroughly pervaded by evangelical truth. Christ, in His Divine character and mission; Christ, in His atoning sacrifice; Christ, as a mighty and present Saviour, were his constant themes. His preaching was not demonstrative or sensational, reminding one of the mountain-torrent, but like a river, deep and broad, fertilizing all within its reach; not the stormy shower, but "as the dew of Hermon, and as the dew that descended upon the mountains of Zion."

He was moreover effective on the platform as well as in the pulpit, and his services were sought in every direction. One instance of his effectiveness as a speaker may not inappropriately be introduced. The West Bromwich Branch of the "British and Foreign Bible Society" having fallen into decay, the noble President of the Society, Lord Shaftesbury, was invited to the annual meeting. His lordship kindly complied with the invitation, and Wesley chapel was the only place sufficiently large to accommodate the vast assembly, of all denominations, which was collected. Mr. Roebuck, who spoke first after the address by the noble Chairman, caught the spirit of his theme: urging the meeting to its duty, he said, "The pestilence is abroad: send the remedy. There is darkness resting on the nations: hold up the torch, flash the living light around. Men are in bondage and slavery: blow your trumpet, and announce the jubilee of a ransomed world. There is a famine of the Bread of Life: we 'have enough and to spare;' let us 'deal out our bread to the hungry,' and give the Water of Life to a thirsty world!" The late Rev. John Angell James and others also spoke on the occasion with an eloquence and power never to be forgotten. The Circuit was visited with a gracious revival of religion during this period, which greatly cheered the heart of our departed brother; many were brought to a saving knowledge of Divine truth, some of whom are now found in the ranks of our ministry, others are members and office-bearers in the Church, whilst several are safely garnered in the House above.

Mr. Roebuck next laboured in Leeds, (St. Peter's,) and afterwards in the Carlisle Circuit, and for three years he had charge of the Carlisle District as its Chairman. In 1864 he was appointed to Burslem, where his ministry, however, was of short duration. In the following May, while attending the annual District-Meeting, he was visited with a paralytic seizure. The friends were kind,

Digitized by Google

and the best medical attendance available was secured. He was taken to Llandudno, in the hope that its bracing air might restore him. But his public life was closed. To a friend he expressed a strong desire to engage in the blessed work of preaching the Gospel again, but with Christian resignation he bowed to the Divine decree, saying, "The will of the Lord be done." The Rev. Dr. Osborn has favoured the writer with the following testimony to his character and worth: "I had not at any time an intimate personal acquaintance with Mr. Roebuck.....I heard him preach, in all three times, with much pleasure. The style was compact, his language appropriate, his delivery energetic, and his voice most sweet. Add to this that his spirit was devout and earnest, and you may wonder (as I sometimes did) that he was not more popular. He was much at our house, for he found in my father and other members of the family lovers of sacred song as ardent as himself: and I heard much from them at different times both of his good singing, good preaching, and good temper. This may explain to you how, without much *personal* intercourse, I knew much of him, and how we always met on intimate terms. He, and almost all my friends, with whom he was during these two years in daily intercourse, have passed away. But the memory of the dead becomes increasingly precious as time advances, and among them few memories are pleasanter than that of the genial temper and lovely song of Mr. Roebuck."

At the Conference of 1865 he became a Supernumerary, residing first at Burslem and then in Leeds, where, as his failing health allowed, he still led a class. By medical advice he removed to Otley; where he lingered for upwards of two years in great feebleness, patiently suffering his Heavenly Father's will, but cheered with the hope of a better inheritance. At length, under the pressure of affliction, partial paralysis of the brain supervened, and he sometimes experienced great depression of spirits. But he had lucid seasons. On January 18th, 1870, Miss Roebuck writes, "Last Friday morning he awoke mamma about three o'clock, told her he was happy,—that 'he felt he was saved, and that Christ was precious.' He begged her to tell us (his children) to 'get into the good way, to keep in it, and to meet him in heaven.' He seemed to think this might be his last opportunity of speaking sensibly and calmly; for he impressed it upon her solemnly, saying, '*Remember, remember* what I have told you.'" On another occasion, apparently overwhelmed with a sense of the Saviour's condescension and love, he exclaimed to his sorrowing wife: "O the preciousness of Jesus! The water and the blood,—the water and the blood!" The visits of his brethren he greatly prized;

Digitized by Google

and the kind attentions of the ministers in the Circuit soothed and comforted him again and again.

As might have been expected, he was still very conversant with our hymns; they were to him, as they have been to thousands, a source of great comfort, being on his lips by day and by night. Whether in petition, thanksgiving, or adoration, his sentiments were breathed in verse. When pleading for a clearer manifestation of the Divine favour, he prayed,

> "Lord, I will not let Thee go,
> Till the blessing Thou bestow:
> Hear my Advocate Divine!
> Lo! to His my suit I join:
> Join'd to His, it cannot fail:
> Bless me; for I will prevail!"

As the closing scene approached, and he was nearing "the better land," he breathed in feeble accents, but with deep emotion,

> "O remember me for good,
> Passing through the mortal vale;
> Show me the atoning blood,
> When my strength and spirit fail;
> Give my gasping soul to see
> Jesus crucified for me!"

A short time before his death, he suddenly shouted, "They are there, they are there!" "Who are there?" said his beloved partner. He answered, "Bright angels." She added,

> "Bright angels are from glory come."

"Yes!" he said,

> "They are round my bed, and in my room;"

repeating the whole hymn. During his last night he frequently exclaimed, "Abba, Father! Abba, Father!" He also reverted to the hymn in which he had not long before joined with such emphasis, and with all his remaining strength cried, "All is well! All is well!" In this frame his happy spirit passed from earth to heaven, September 6th, 1870, in the sixty-sixth year of his age, and the forty-fourth of his ministry.

THE HOLY TEMPLE IN THE LORD.

(*Concluded from page* 16.)

In considering this spiritual Building, we have now to advert to,

V. Its growth unto completeness and perfection.—It "groweth into an holy temple in the Lord." The Christian Church is not like the "New Jerusalem" which John saw, "coming down from God out of heaven;" that is, perfect and complete in all its

Digitized by Google

parts, "prepared as a bride adorned for her husband," and "having the glory of God." Its truer emblem is the grain of mustard-seed, which, when cast into the ground, germinates, springs up, and grows into "a great tree;" or the "little leaven" cast into a measure of meal, and there silently fermenting until the whole is leavened. There are two respects in which the Church of Christ is, and was from the beginning, destined to grow,—*numerically* and *spiritually*, in external magnitude and in spiritual perfection.

It is matter of history that, from the day on which it was founded, to the present time, the Church of Christ has continued to grow; and we surely believe it will continue to increase until, like "the stone cut out without hands," it shall have "filled the whole earth." It contains within itself the principle of illimitable expansion, an exhaustless power of growth. This power was notably manifested in the Apostolic age; the word of the Lord ran "very swiftly." At the election of Matthias to fill the place "from which Judas by transgression fell," we are told "the number of names together was about a hundred and twenty;" but on the day of Pentecost "there were added unto them about three thousand souls." And farther on in the sacred narrative we meet with such statements as the following:—"Believers were the more added to the Lord, multitudes both of men and women;" (Acts v. 14;) "And much people was added unto the Lord." (Acts xi. 24.) Hence, in his Second Epistle to the Corinthians, St. Paul writes, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." (Chap. ii. 14.) And we know that, at a comparatively early period of post-Apostolic history, Christian churches existed in almost every part of the then known world. Thus signally was the Scripture fulfilled: "A little one shall become a thousand, and a small one a strong nation." (Isai. lx. 22.) And under the fostering care of its Divine Founder, the Church still continues to grow; its area is extended more and more, and its members increase and multiply in almost every nation under heaven.

In regard to its internal state, its moral and spiritual condition, the purest and most prosperous Christian community that exists might say with St. Paul, "Not as though I had already attained, either were already perfect;" or with the beloved disciple, "It doth not yet appear what we shall be." The Saviour's purpose in relation to this matter is beautifully set forth in the Epistle from which our text is taken. "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Him-

Digitized by Google

self a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25–27.) To bring His people into conformity with this grand ideal, is the final purpose of the Saviour's love. That a Church without "spot or wrinkle," having nothing to defile its purity, or blemish its beauty, or mar its happiness, has never yet existed upon earth is, of course, certain. Yet such ultimately is to be the blessed result. For this Christ died, and to accomplish this all power is given unto Him "in heaven and in earth." The gift of the Holy Ghost, in all its manifold grace and blessing, is at His sovereign disposal. Great and marvellous as the work confessedly is, "faithful is He that calleth, who also will do it." And in the final perfection and eternal blessedness of "a glorious Church," her glorious Lord "shall see of the travail of His soul, and shall be satisfied."

The ultimate destiny of the community of Christian believers on earth is a subject on which we must forbear to speculate. That a brighter, happier future is in reversion for her, a future in which the Church on earth will more truly resemble the Church in heaven, we confidently believe, though, in order to attain that happier future, she may yet have to pass through the fire. It would seem, however, that, as a Church, a measure of imperfection will cleave unto her, even until "the time of the end." At the great supper we read that, "When the king came in to see the guests, he saw there a man which had not on a wedding garment." And speaking of "the tares of the field," when the servants asked, "Wilt thou that we go and gather them up?" the owner answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." (Matt xiii. 29, 30.) No Christian community can tolerate scandal in its members and be guiltless; no Church can fail to attempt to exterminate everything that offends, and be innocent. A godly discipline ought ever to be maintained; and those who walk disorderly and will not be amended must be cut off. Still, within a certain latitude, the law of the case would seem to be, "Let both grow together until the harvest."

But the time of final and complete purgation is surely fixed. "Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." (Matt. iii. 12.) Again: "So shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." (Matt. xiii. 40–42.) The mists of calumny and misrepresentation on the one hand, the mask of

Digitized by Google

hypocrisy and the trappings of formalism on the other,—all will be done away. And through the thousand forms of misapprehension which baffle us now, and which so often lead to false conclusions, and to a false estimate of character: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." (Mal. iii. 18.) Not a grain of wheat shall then be lost; not a particle of chaff shall remain. "He will throughly purge His floor." And in the residue thus sifted, and thus purified, shall be at last fully realized the object of Divine purpose and work, a people "that may offer unto the Lord an offering in righteousness."

But what, in the mean time, is the view to be taken of the Church on earth? As we understand the matter, the New Testament theory of a Christian Church is, not that of an absolutely perfect community; but rather that of a Divine institution for producing, training, and perfecting individual saints. Let us try to illustrate this idea.

You go into some hospital. Here you will find a number of people afflicted with divers maladies. All are sick, all are under medical treatment, and all are anxious to be fully restored to health. Some are in one stage of recovery, some in another; some all but perfectly recovered, some about to be dismissed as incurable. So it is in the Church of Christ. All the members of it profess to have a desire to be made whole; to be saved from sin and renewed in the spirit of their mind. All are, so to speak, under medical treatment; many in various stages of recovery. Some, it may be, are of the class incurable; but some, thank God, are well-nigh ready for their discharge,—"having a desire to depart, and to be with Christ; which is far better."

Go into the studio of some celebrated sculptor, and you will find numerous figures in almost every stage of artistic progress. Here, an almost shapeless block of marble; there, a design roughly chiselled; and there, a beautiful statue, a finished specimen of the sculptor's art, worthy to take its place among the cherished productions of human genius. The artist is busily employed upon all the rest, chiselling, graving, rubbing, in order to bring each figure into faultless shape. Such, spiritually, is the Christian Church. It is an institution in which, from shapeless blocks, souls petrified and deformed by ignorance, and sin, and guilt, are being produced forms of immortal beauty,—forms which, when made perfect, will be fit to adorn the palace of the King of kings.

Take another illustration. When the temple of Solomon was being built in Jerusalem, the stones and the timber were prepared in Mount Lebanon. "The house was built of stone made ready

Digitized by Google

before it was brought thither;" each block, each piece of timber, being fitted exactly for its particular place in the sacred edifice. "There was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." (1 Kings vi. 7.) Here we have a striking emblem of the higher work of which we are speaking; by which countless millions of pure, immortal, and blessed human spirits, "as living stones," are being "built up a spiritual house," "an holy temple in the Lord," "a glorious Church!" And what Mount Lebanon was to the temple of Jerusalem, the Church on earth is to the Church in heaven. Here every "living stone" is being prepared and fitted for its abiding place in the upper temple,—is being wrought upon with hammer and tool till fit to be transported from the quarries of Lebanon to the building on Mount Zion;—

"From a suffering Church beneath,
To a reigning Church above;"—

from an imperfect communion even with the good on earth, to one that is perfect in heaven.

On this view of our subject, the following Scripture, quoted in a former paragraph for a different purpose, deserves particular attention: "And He gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11, 12.) Into the precise meaning of the several titles here employed, we cannot stay to inquire; nor is it needful that we should. Let us rather call attention to the interesting fact that Apostles, prophets, evangelists, pastors, and teachers,—all are Divinely appointed for this definite purpose; namely, "For the perfecting of the saints,...for the edifying of the body of Christ." It was in the spirit of this high and holy design that the Apostles of our Lord prosecuted their ministry: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. i. 28.)

Two members of the text yet remain to be considered. The following is suggestive of individual personal obligation, duty, and privilege:—

VI. "IN WHOM YE ALSO ARE BUILDED TOGETHER."—The Church of Christ, as stated already, may be regarded either as spiritual and invisible, or as visible and corporate. To be "builded" into the *first* is to become one with Christ, to be "joined to the Lord," so as to become with Him "one spirit." And when a man truly and savingly believes in the Lord Jesus, he becomes a living member of Christ's living "body." To be "builded" into the *second*, is to become incorporated into the Christian community. To what

Digitized by Google

particular branch or section of the visible Church a man will belong, is a question which every one must determine for himself; the matter must rest between God and his own conscience. But to be identified with *some* branch of the "body" of Christ, is a duty to God and to the cause of the Redeemer. This duty is plainly enjoined in Holy Scripture; and Christian communion is, in ordinary circumstances, essential to the maintenance of spiritual life. It is in the Church alone that Christ is openly and Scripturally confessed; and the Saviour has declared that if we confess Him, He will confess us; and that if we are ashamed of Him, He will be ashamed of us. It is in the Church, it is in it alone, that those spiritual agencies are in full and effective operation which God has ordained: to neglect the "communion of saints" is, therefore, practically to despise the merciful provision which God has made for the safety and salvation of them that believe.

Considering the number and the hostility of her assailants, there are many obvious reasons why all well-wishers to the cause of Christ should openly identify themselves with *His Church;* and why no trifling consideration, no mere matter of taste or feeling, should be allowed to keep them outside the pale. Sincere, God-fearing people scattered outside its precincts, are so many goodly stones which, if "builded together," and fixed each in its proper place, would give both strength and beauty, both support and ornament, to the spiritual fabric. Here lies a block of granite, there a piece of marble, and there an iron pillar, timber for beam and rafter, and every useful purpose; and ebony, and cedar-wood, and precious metals, too, are at hand. Excellent as materials are these, but as yet properly no part of "God's building." The fault of their position is, that they neither fulfil the duty nor share in the blessedness of Christian communion.

VII. "FOR A HABITATION OF GOD THROUGH THE SPIRIT."—At the dedication of the temple, Solomon prayed: "Now therefore arise, O Lord God, into Thy resting-place, Thou, and the ark of Thy strength." (2 Chron. vi. 41.) And concerning Zion God hath said: "This is My rest for ever: here will I dwell." (Psalm cxxxii. 14.) To the Church of Christ the language of the Psalmist is pre-eminently applicable; and in that must find its ultimate realization: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." (2 Cor. vi. 16.)

The Apostle employs this metaphor in a twofold sense. (1.) *With respect to believers individually.* "The Spirit of God dwelleth in you." This is a blessed experimental truth. As the witness of your adoption, and the seal of your sonship; as the Sanctifier of the saints, and the abiding Comforter; the Spirit of God "dwelleth" in His

Digitized by Google

people. And as in the mount of transfiguration the glory of the indwelling Deity shone through the Saviour's humanity, so ought the glory, the purity, and spirituality of the Holy Ghost to shine through and beautify the outward life of every genuine believer in Christ. If only we are faithful to the grace of God, every moral and spiritual perfection that can adorn the most finished Christian character will ultimately be Divinely produced in us. (2.) *To the Church collectively*, that is, to the entire community of "the true worshippers." Collectively, and in God's estimation, these constitute *the Church*, that Church, both catholic and holy, against which "the gates of hell" shall not prevail. "God is in the midst of her; she shall not be moved." "Perilous times" may yet have to come. The Church, not this or that particular sect or denomination of Christians, but that which is such in the highest and holiest sense of the term, may seem to be in peril; the cause of Scriptural truth and godliness may be hindered by the rashness and impiety of foolish and ungodly men; and for a season "the daughter of Zion" may have to "weep and lament." But her Lord "shall help her, and that right early;" with Him as her glory and her sure defence, her light and her salvation, she shall "never be ashamed."

In a word, confining our view to the present, it is our privilege to sing:—

"In Sion God is known
A refuge in distress;
How bright has His salvation shone
Through all her palaces!"

And if we turn our eye from earth to heaven, where the redeemed of every clime and every age are gathered together, and united in one "holy city," the beautiful ideal depicted in the Apocalyptic vision is finally and for ever realized: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

SIR HENRY LAWRENCE.

(*Continued from page* 25.)

We now follow Henry Lawrence to a higher sphere. Just at this time the first notes of the Cabul storm were heard. Failing in his application to be allowed to join his troop, which was under orders

Digitized by Google

for the field, he procured an appointment as assistant to Mr. G. Clerk, political agent for the North-West at Loodiana, January, 1839. This was his transference from the army to the political field, which was henceforth to be his sphere. The friend whose recommendation procured him the post was Mr. F. Currie, who had marked his ability in the survey, and added, "I have helped your foot into the stirrup. It rests with you to put yourself into the saddle." Lawrence's head-quarters for the next three years was Ferozepore, divided only by the river Sutlej from the Punjab, and forty miles from Lahore, the Sikh capital. At this very time the great ruler of the Punjab, Runjeet Singh, died, and thus the strong hand which for thirty years had kept the wild Sikh spirits in check was withdrawn. Most likely Runjeet Singh liked the English as little as his countrymen; but he knew them better, and he knew that discipline would turn the scale where valour was equal. With far-seeing prudence he employed able French and Italian officers to discipline his troops on the European model. He foresaw, as did many Englishmen, that war was only a question of time. The Sikhs would not chafe for ever behind the barrier of the Sutlej. Their country lay between our territory and Cabul; and when the disasters in the latter place came, we owe it to the masterly management of Mr. G. Clerk, seconded by his able assistants, that the Sikhs, who were wild with excitement and eager for the fray, did not rise in mass and cut us off from our beleaguered countrymen. Not only to prevent this, but to induce the Sikhs to assist us in vindicating our honour, was a triumph of diplomacy for which no reward could be too great. Ferozepore is on the high-road to Cabul. When the day of trial came, all the military traffic passed through it. Henry Lawrence had to find money, carriage, supplies, as well as act as postmaster. Everybody looked to him, and blamed him when anything went wrong. He had a short interval to prepare, which he used in studying the Sikh chiefs and politics, the people and the country; and also in rebuilding Ferozepore, surrounding it with a wall, patching up the fort, and attracting population by running up streets of shops. He had to do a bit of everything, up to baptizing his own infant daughter.

At last the storm burst. Though every Englishman knows the story of the Afghan war, Lawrence's life would not be complete without a reference to it. As usual, the blundering was with Government, the skill and courage which redeemed defeat were in subordinates. It is no wisdom after the event to say that the Afghan war was unjust in policy and imbecile in execution; for this was the judgment on the spot of Outram, Clerk, Lawrence, and other competent judges in India and at home. Our object, a

Digitized by Google

good one, was to prevent Russia through the Persians becoming masters of Afghanistan. The Persians were besieging Herat in the west; but they were driven back, chiefly through the heroism of Eldred Pottinger. The danger was over. We must then have a ruler on the throne at Cabul friendly to us. Still good. There is one on the throne, Dost Mahommed, the choice of the people, the ablest man in Central Asia for centuries, who wishes to be our ally, and shows the Russian offers to Burnes, our envoy. But we must depose Dost Mahommed, and set up Shah Shoojah, a weak puppet, unpopular, whose right is a few years older than Dost's. This is done. Shah Shoojah is enthroned; Dost Mahommed is a prisoner in India; Cabul, Ghuzni, and Candahar are occupied by British troops. Now, why not withdraw? No; instead of withdrawing, or else strengthening our force in a country where every man is a soldier, we retrench. We cut off the subsidies to the chiefs. Instantly the country rises. Burnes is murdered in his own house, and British troops look tamely on. The English general thinks only of capitulation to fierce barbarians. Sir W. Macnaghten, the envoy, is shot in open conference by Akbar Khan, Dost Mahommed's son. Still British officers only beg leave to withdraw. They will trust in the good faith of savages instead of trusting in their own right arm. Scornful leave is given.

On January 6th, 1841, the army moves out of Cabul, four thousand troops, with twelve thousand camp-attendants. Of this host a solitary horseman a week after by miracle reaches Jellalabad. Of the rest most lie under the snow, massacred by treacherous foes. A few hundred native troops are prisoners, as well as some officers, ladies, and children, held as bail against the infidel's vengeance. Henry Lawrence, whose brother George was among the prisoners, vindicates the memory of Macnaghten. The fault was not in him. He ever took high ground. The military leaders would not fight. Lawrence also differs from those who think that Akbar Khan slew the envoy in a gust of passion. He gives a letter of Akbar's, which Edwardes believes genuine, glorying in the deed. In a paper drawn up six months before, Lawrence sketches the kind of force he would send on such an expedition, in which we see by contrast the mistakes committed. He would have one chief, supreme in war and politics: there were two chiefs, and the one who had the sword would not use it. The officers should be chosen by their fitness for the posts: the rule followed was the rule of seniority,—a general past service, a second insubordinate; as to the others, no question asked about qualifications. An army going into the heart of an enemy's country should be equipped with Spartan simplicity: it goes

Digitized by Google

encumbered with luxuries. We have seen the same errors in our more recent wars, and in the late disasters in France. Yet there were gleams in the darkness. Sale at Jellalabad, and Nott at Candahar, refusing to acknowledge a treaty of surrender signed by a captive general, held on for months through siege, assault, and famine, till relief arrived. What wonder? Who held Jellalabad? Sale, and Dennie, and Broadfoot, and Monteath, and M'Gregor, and Havelock, each one a synonym for supreme skill and valour. Any one of these in place of General Elphinstone at Cabul would have made all the difference. Elphinstone is to be pitied. He was old, and broken in mind and body by gout; he went against his will, and died a prisoner.

What was to be done? Lord Auckland, who, under the inspiration of his Council, was the author of the fatuous policy, wavered. Well was it that the men on the spot, Outram, Clerk, Lawrence, Pollock, though they had disapproved the expedition, were for war. To have accepted the insult would have been to proclaim our weakness. The Sikhs would have flung themselves on India. The Sepoy army, already simmering with panic and mutiny, would have broken in our hand. The natives all believed the English star was setting. Native merchants refused bills on the British Treasury at a premium. The Mutiny was hardly staved off till we were better prepared. Clerk, on his own responsibility, ordered troops at once to Peshawur, at the mouth of the Khyber Pass. But so demoralized were they, that on the first attempt to force the pass, they were beaten back ingloriously. Lawrence spoke his mind on the misconduct of some officers, and was rebuked by Government. Pollock arrived in February, 1842, and devoted two months to organizing a force and giving it tone and character. Lawrence was responsible for the Sikh contingent. The Maharajah was loyal, but not so the body of the Sikhs. Lawrence's tact and patience were taxed to the utmost. To the last it was uncertain how the Sikhs would act. At length he was able to send this despatch to his wife:—"Darling, all well, 4th April. Letters of 31st from Jellalabad. To-morrow certainly Pollock advances, and the Sikhs really look as if they would help. Your own, H. M. L." Pollock did advance. The Sikhs held one fork of the terrible defile while the English advanced by the other. They took seven days to march the twenty-eight miles of the pass, the first two days fighting inch by inch. There were narrow gullies, overhung by cliffs, from which destruction might have been rained down, and where more determined foes might have held an army back. On April 16th, "that illustrious garrison" of Jellalabad, in Lord Ellenborough's phrase, met them, and played them in to the tune of "O, but ye've been lang o' coming!" On the 7th, while the others

Digitized by Google

were advancing through the pass, the garrison had issued out, eighteen hundred against six thousand, and utterly routed the besiegers, burning their camp, and taking their cannon. Here Lawrence again met Havelock and attended some of his religious services. Even at this point Lord Ellenborough would have withdrawn. The responsibility of the rest was left with Pollock and Nott. Nobly they accepted it. One from the east, one from the south, both met at Cabul, burnt to the ground the grand bazaar where Britain had been defied in her ambassador, recovered all the prisoners, carried off the enemy's guns, and marched back to India with hardly a shot fired at them.

What had Lawrence done? He led a body of Sikhs right on to Cabul. Through him and others the pass was safely left in Sikh and Afghan hands,—our communications in the hands of doubtful friends, a measure against all the rules of war; but the smallness of our force left no alternative. By working day and night he kept up the supplies of food and carriage, without which the army could not have moved. On the morning of the advance he was ill, "deadly sick and vomiting." Pollock never expected to see him again alive; yet by sheer strength of will he overcame the pain, and went with the force. In order to supply the troops with water "he purchased or made up hundreds of earthen jars and brass vessels, to be slung in panniers on camels, and skins to be carried on bullocks or by hand; and the result showed his foresight." Writing on the 7th, during the advance, he says, "I got twenty-one of the British wounded into Peshawur, which was good. I came out here twice yesterday." But here is a note by Edwardes: "He does not tell his wife what happened the second time. Here it is in a memorandum to Pollock: 'At four P.M. that day I again rode up from Jumrood to Ali Musjid; but the enemy had now recovered their panic and waylaid me, killing two of the horses of my small escort.' The object of thus exposing himself so often in the pass was simply to be generally useful, and contribute to the success of a great operation by a hundred thoughtful acts which everybody else was too busy to attend to." Thus, finding the narrow parts blocked by stores and grain, he goes up to General Pollock to request him to send assistance. Clerk writes to him, "All along this frontier praises are loud of your exertions, alacrity, and spirit. The whole of this I know and reckoned on, and hence I sent you, as Government knew. But it is gratifying to me to observe that you are everywhere thought of in the way which I well know is so much deserved." On this Lawrence comments, "Very fine, is it not? It is wonderful what soft snobs we are, and how we like butter better than bread." "For his service in getting the Sikhs to

Digitized by Google

advance, and thus showing the Afghans that the Lahore court was with us, Mr. Clerk addressed to him a special letter of thanks, praising his 'persevering exertions, patience, and care.'" Nothing pleased Lawrence more than to live to be commended for "patience." We have forgotten one characteristic fact of this period. When George Lawrence came to Jellalabad with offers of negotiation from Akbar, and had to return into captivity, Henry was eager to take his place. Of course George would not consent. Henry's noble wife approved: "George is as much to Charlotte as you are to me. He has five children, and you have but one. .....You have more than my acquiescence in changing places with George."

Again there was a pause, much needed, in Henry Lawrence's life. After some delay he was rewarded by Lord Ellenborough with one of the best posts in the gift of Government, the British Residency in Nepaul, a small native State right in the bosom of the Himalayas. Here for two years his business was to do nothing and observe everything. But though idle officially, he was never more busy in private; reading hard, and writing many Indian articles for the "Calcutta Review" which raised him to the first place as an Indian statesman. Mrs. Lawrence was a true helpmate to her husband in all these matters. They were their own society. She polished his writings, and journalized herself on all sorts of subjects from Himalayan sunsets to nursery incidents. At this time she had a serious illness, which took her home to England.

It was also during this highland retreat that Lawrence worked out a scheme which will perhaps do as much good as any measure of his life. He had long been struck with the neglected condition of the children of English soldiers in India, and formed the idea of schools in cool hill-stations, where they might be educated and trained for useful situations. In spite of official and private discouragement he succeeded in interesting others in the scheme, and the result is seen in the Lawrence Asylums at Sanawur and Murree for North India, Aboo for Bombay, and Ootacamund in the South. The "religious difficulty" of course cropped up. Roman Catholic priests and bishops, not parents, opposed. The biography is not clear as to the way in which the difficulty was met. In one place we read that the Bible was to be read, not commented on. (Vol. ii., p. 28.) In another, Lawrence speaks of the Scriptures being "daily read, daily taught, daily enforced." (P. 268.) Ministers of all Churches are admitted at certain times; but all proselytism is absolutely forbidden. Orphans are supported free; for others there is a moderate charge. Yet it is found that the private soldiers, whom Lawrence had most in view, avail themselves of the advantages

Digitized by Google

less than the class of non-commissioned officers. Henry Lawrence's own support in money and labour was unstinted.

Now came the call to the great field for his powers, for which his wide reading, life among the people, and former experience of the Sikhs were a providential training. The long-feared invasion of India by the Sikhs had taken place. It could only have one result. A man would be wanted to preside over the coming changes, and it is not too much to say that all India turned with Lord Hardinge to Henry Lawrence. The hurried summons came through his old friend Currie, then secretary to the Governor-general, January 6th, 1846. He set off the day after receiving it. He had now realized his ambition, to stand in the place of his old chief G. Clerk. His title was, Political Agent at Lahore and for the North-west. After the final British victory at Sobraon the question presented itself, what was to be done to bind the Sikhs over to keep the peace in the future? Some even then called for annexation; but this would have been premature. The Sikhs were defeated, but not subdued. They were not yet fully convinced of their inability to conquer the English; and any attempt at subjugating the country would have provoked an instant rising. The treaty, therefore, provided for the occupation of Lahore by British troops for a year, during which time it was hoped a strong and friendly native government might be established. The Governor-general had little hope of success; but the experiment was made in all sincerity. During the year, Lawrence's knowledge of the Sikhs and influence over them were severely tested.

The treaty, in execution of a policy of securing the frontier by friendly independent chiefs, provided that Cashmere should be severed from the Punjab and made over to Goolab Singh, a chief bitterly hated by the Lahore court and ministry. The loss of a fine province was of course not to the taste of the Lahore durbar. The Sikh governor of Cashmere was secretly ordered to resist the transference. Lawrence carried out the obnoxious measure by means of the very troops who had just been fighting against us. He put himself at the head of ten thousand Sikhs, marched into Cashmere and duly installed Goolab Singh, one of the best-abused men in India, and not without good cause. The audacity was splendid and secured its own success; Lawrence himself called it a "ticklish operation." Returning to Lahore he brought Lal Singh, the prime minister who had issued the orders to the Cashmere governor, to trial for high treason, got him convicted before a court composed mostly of Sikh nobles, and sent him off to British India. The presence of a British force in the Sikh capital could not but be galling. Slight incidents might any day cause serious danger. Once an English sentry wounded some cows which obstructed the

Digitized by Google

street. At once the city was in a ferment, shops were closed, Lawrence and his staff, who came to explain and pacify, were insulted. Firmness and gentleness at last removed the difficulty.

When the year of occupation closed, the English would gladly have withdrawn. It was at the request of the Sikh chiefs, after free discussion, that they consented to stay, but they stayed only on their own terms. The whole military and civil administration of the country was vested in the Resident, and a subsidy paid for the British troops. "And thus Henry Lawrence was left in all but name the master, uncontrolled save by the supreme Government at Calcutta, of the magnificent realm of the Five Rivers, the kingdom of Porus, the original India of the Greeks and Persians." It was a proud position, entailing labour and anxiety of proportionate magnitude. Army, revenue, police, everything had to be organized. The people, too, were still restless. We could not expect them to be anything but enemies. The centre of all the intrigues against us was the queen-mother, widow of the great Runjeet, originally a slave-girl, who, however she might affect submission, never forgave her minister's fall and our assumption of the power which she wished to grasp. Removal from Lahore and the neighbourhood of the young Maharajah Dhuleep Singh did not quiet her, and her plotting led eventually to the second Sikh war. This broke out during Lawrence's absence in England on sick furlough. He hurried back, and reached India shortly before the annihilation of the Sikh power by the great victory of Goojerat, February, 1849.

(*To be concluded.*)

DISSENT IN ITS RELATION TO THE CHURCH OF ENGLAND:

THE BAMPTON LECTURE FOR 1871.*

For nearly ninety years these annual Lectures, on the foundation of Canon Bampton, have been delivered before the learned body whose benefit the founder in the first instance, though by no means exclusively, contemplated. And while many of the volumes thus produced have soon sunk into obscurity, others have been long and widely circulated, and form a valuable contribution to that theological literature which is the glory of our country and our language. The pages of this Magazine record the praises of

* "Dissent in its Relation to the Church of England. Eight Lectures preached before the University of Oxford. By George Herbert Curteis, M.A., Principal of the Lichfield Theological College, etc." 8vo, pp. 448. London. 1872.

Digitized by Google

more than one learned, orthodox, and able writer, who in this department has "served his generation by the will of God," either by defending the faith of God's elect, or by elucidating and confirming the sacred records.

Among the themes of this long series of preachers ecclesiastical topics have by no means been overlooked, but have been both incidentally and directly treated. Occasionally a dignified protest against separation, or a solemn caution against the evils of schism, would point a paragraph in a volume devoted to other subjects; while the praises of "our excellent Establishment" and "our venerable formularies" are, as might be expected, sung to every tune. Just seventy years ago (1802) one lecturer devoted his whole time and strength to prove that Wesley and Whitefield were both enthusiasts and schismatics. Five years later another was fain to impress upon his audience "that the numerous enemies with which the Establishment was beset and hemmed in," showed that schism "was an evil of such magnitude and pressure as required to be resisted with all the vigilance and all the powers which Providence had bestowed upon them." It is a significant and instructive circumstance that this gentleman deemed Lord Viscount Sidmouth the fittest person to whom he could dedicate his published Lectures; and that in his Dedication he plainly speaks of measures which his Lordship "had in contemplation to provide for the advancement and security of ecclesiastical establishments, and for the counteracting, if not preventing, of those disorders which the lecturer had laboured to mark and reprove." Those "measures," which afterwards made the name of Sidmouth so unhappily notorious, were, it may seem, discussed with, and perhaps actually concocted by, this Bampton lecturer. Ten years afterwards (1817) the duty of unity among Christians, and the nature and hindrances of unity, were the subjects of a scholarly volume; and again, only three years subsequently, (1820,) another was occupied with the same or similar topics, with the addition of some melancholy predictions concerning the probable consequences of the repeal of the Test Acts, which then was under discussion. Since that time, except however the year 1861, the "sectaries" have been more left to themselves; and the lecturers have found better employment in discussing such subjects as the Supremacy of Scripture, the Means of Grace, the Doctrine of the Resurrection, Miracles, Millenarianism, and Missions, or "Christ as Prophet, Priest, and King," or the History of Dogma.

We have thus adverted to the past as the only means of enabling us to understand the contrast between former lecturers and Mr. Curteis, and the change which must have come over the Church of England, and the University, before such a volume as this could have been produced. Here is a discussion from the University pulpit

Digitized by Google

of the subject of Dissent which actually recognizes the manhood, the scholarship, and the Christianity of Dissenters, and the sins and shortcomings of the Established Church; and which also seeks to make Dissenters and Churchmen better acquainted with each other, in order that, whether they can be brought into union or not, they may at least approximate in feeling, and that mutual respect and kindness may take the place of distrust and estrangement. A most praiseworthy purpose this, and one which we believe the lecturer has endeavoured to carry out with all sincerity. And if the pages of his volume did not supply ample evidence of the kind and serious spirit of the author, it has been abundantly furnished by a letter which he has lately addressed to a dissenting periodical, in which his work has been reviewed. This document manifests such a noble temper as to deserve a more permanent record, and we accordingly insert the greater part of it. Thus he writes under date of September 10th, 1872; and his aspirations and inquiries will, we are persuaded, find a response in the hearts of our readers generally, who are as sick of "worn-out squabbles," and as desirous of something better, as Mr. Curteis can be.

"I was not, of course, so sanguine as to expect that all the views I have advanced would meet with acceptance; or even trust, with all my endeavours to be fair and true, I should escape making some statements that are open to question. But what I think so reassuring is, that those endeavours have really been received with a kindly appreciation of the writer's intention, and that a long step has been made in advance towards that most desirable consummation,—a mutual understanding.

"For this, and not proselytism, has been (and shall be) the earnest object of my labours. That, and that alone, seems to me the worthy prize of all our controversies. And amid the nobler and purer atmosphere of Christian charity and a truthful intelligence, I feel certain that a great many of our present unworthy differences would of themselves vanish away. Why should not all sections of Christendom in this country try, with God's grace, to rise *above* all those trifling worn-out squabbles of the past; and seek re-union on some higher Christian level than we have *any of us* yet attained?

"Dissenters surely, on their side, are far too well content with a miserable spectacle of sectarianism which no man who reads his Bible with intelligence can for a moment suppose our Lord Jesus Christ or His Apostles would have sanctioned. And those members of the Church of England who come most before the public are far too easily content, on their side, with mere mechanism and ecclesiastical subordination. But is there anything, either in the Gospel or in the present state (at least) of England, which

Digitized by Google

forbids us to hope that a combination may some day be effected—on the high ground of mutual esteem and of duty to our Master's cause—of ecclesiastical efficiency with spiritual valour and enthusiasm? Is there anything which should lead us to despair of casting out the devil of jealousy, calumny, and self-assertion in all its Protean forms? And then, is there any reason to doubt that victories would be achieved over the strongholds of ignorance and sin,—such as the Church has not known for many a long and weary day?"

It is our duty also to state that the efforts of Mr. Curteis to accumulate "materials by which his fellow Churchmen may be aided in forming an intelligent and candid judgment, as to what precisely these dissenting denominations really are," (Preface, p. xviii.,) have been very painstaking; and that where he has failed to convey a true idea of those whom he writes about, it is certainly not for want of labour or research. Either the sources of his information have been defective, or he has failed to catch the import of the facts and arguments adduced. Thus, in quoting our "Large Minutes," he explains "helper" to mean "local preacher;" and, in speaking of the standards of Methodist doctrine, he does not perceive the distinction between those sermons which alone are referred to in Chapel Deeds, and Mr. Wesley's Sermons at large. (Pp. 308, 386.)*

While we have thus borne our testimony to the good intentions and good temper of our author, we are bound in honesty to say that we can go no further. It is no doubt pleasant to us to be treated with respect and kindness, rather than with contemptuous silence, or dignified rebuke; still more pleasant than to be held up to ridicule for doctrines which we not only do not believe, but have repeatedly disavowed, or for practices which have no place among us, nor ever had any. We are sensible of the change, and are glad for the sake of those who differ from us that they are no longer open to the charge of violating truth and justice. But the more sensible we are to their kindness, the more we are obliged to take care that they do not misunderstand our deep convictions. We may therefore proceed to consider without

* Although where so many details are involved entire accuracy is perhaps scarcely to be expected from an outside observer, we are bound to supply a correction in passing. The total number of pages in Wesley's Sermons is given by Mr. Curteis, *ubi sup.*, at 1469. The Sermons referred to in Chapel Deeds comprise no more than 680 pages of the edition of 1829, (8vo). The same mistake has been made by Mr. Isaac Taylor, who speaks contemptuously of "some dozen volumes of heterogeneous and polemical theology" to which the preachers are bound. ("Wesley and Methodism," p. 293.) There is no edition of Wesley's Notes published without the text, so that the total number of pages of his writing in them cannot easily be specified, but they can scarcely be more than four hundred and fifty, if so many.

Digitized by Google

further delay the more serious questions which Mr. Curteis has raised. Is there a higher Christian ground upon which union is possible? May the several religious bodies now in England hope to find a meeting-place where the several excellencies of each may be made available for the common advantage? These are matters of the first moment, and we wish we could find in the volume before us the materials of an affirmative answer, or that Mr. Curteis's judgment were as sound as his temper is unquestionably amiable.

In his preface the lecturer briefly develops his leading ideas. The day of unimaginative religion he believes is over; the world has now to choose between superstition and infidelity; the Teutonic races will govern the world, and the Church of the future will be what they make it; the Roman and Greek Churches are both Episcopal, and there is no chance of union with them except the Teutonic Churches are also Episcopal; an united Christianity is indispensable to progress and ultimate triumph; and, therefore, Mr. Curteis appears to hold it is necessary that we should all embrace Episcopacy. There are but two methods upon which union can be secured; that which he calls the scheme of the Evangelical Alliance; and that which he calls the scheme of the Old Catholic Church, meaning thereby one which shall recognize the Bishops of Rome, Constantinople, and Canterbury, as being respectively the patriarchs of the Latin, Greek, and Teutonic Churches. From this standpoint he is of opinion that he can prove dissension within certain limits not to be unwholesome; and also that neither the Church of England is so objectionable as to some Dissenters she appears to be, nor Dissenters so strange and horrible as some Churchmen have supposed; so that, forgetting former struggles, and admitting present defects on both sides, they may combine in the cause of veracity, justice, charity, and peace.

Pursuing this thought he labours to show that each principal English denomination embodies some leading idea; the Independents he supposes to contend for the purity of the Church in its external relations especially; the Baptists for the same purity in internal relations; the Quakers for the spirituality of the Church; the Romanists for its organic unity; the Unitarians for intellectual freedom; and the Methodists for the development of feeling in religion. Admitting the value and importance of these several objects, Mr. Curteis is of opinion that they might all be secured within the Church of England; that her system recognizes them in substance and effect; and might be so modified as to bring out what is most valuable in the respective religious bodies. He attempts to trace the history of each, grouping them in pairs in a certain historical

Digitized by Google

order. First, the Independents, dating from 1568, next the Romanists from 1570; then the Baptists, dating from 1633, and the Quakers from 1646; then the Unitarians from 1689, and the Methodists from 1795.

It is remarkable that Mr. Curteis, amidst all his research into Denominational history, and with an evident desire to understand what he writes about, should appear to think it possible to unite all Englishmen in the Church of England upon some basis of mutual concession. Their doctrinal differences seem to him quite secondary in comparison with their ecclesiastical differences; nor does he appear to have considered that the latter arise out of the former. No imaginable scheme of comprehension could bring Quakers and Baptists, or Unitarians and Romanists, into one communion. The Quaker who believed in the obligation of using water, (in whatever mode,) would be no longer a Quaker, and the Baptist who allowed sprinkling of infants would have abandoned his fundamental principle. The Independent could not consent to part with his right to choose his fellow-communicants, or to be considered part of a Church where that right was ignored or denied. Methodists, while cherishing sincere respect and Christian love for many Calvinists, could not be ecclesiastically identified with the advocates of limited redemption and Christianized fatalism; and honest Unitarians, in contending for the personal unity of God and the mere humanity of Jesus Christ, must feel that they are practically incapacitated for any ecclesiastical association but their own.

It is the vainest of all vanities to attempt to gather us all into one organization while retaining our respective persuasions and beliefs; and such an agglomeration could exercise no moral influence, because most of those who had been wrought into it would have had their consciences wounded or seared in the process. To "bear witness to the truth" was the leading object of our great Master's life, and woe betides the Church which is not like-minded with Him. "To try and combine in one broad polity" seems to Mr. Curteis a noble object of ambition, and the only effectual means of such a union as shall influence mankind at large. This "broad polity," in his belief, is to be found in the Episcopal system, as understood and practised in England. With this he begins and ends. In his Preface (pp. xvi. and xvii.) he identifies the old Catholic system of the Church with that which would make the Archbishop of Canterbury the patriarch of (at least) the English-speaking Churches. And in his last Lecture he declares, "It were sheer folly to expect the Church of England to abandon the very principle of visible and organic unity on which her own existence is founded." (P. 426.) His "broad polity" thus practically resolves itself into one of the narrowest of narrow sects. A Congregationalist

Digitized by Google

or a Methodist Minister could fraternize in worship with members of the Episcopal, or Presbyterian, or Baptist communions in England, Ireland, Scotland, or America, while a strict Episcopalian would feel himself wholly precluded; or, as a recent correspondence relative to Glengarry plainly showed, could only undertake services in Presbyterian Scotland on terms insulting to the Established Church of that country.

Thus, notwithstanding the lecturer's kind intentions and expressions, we are compelled to conclude that he has a very inadequate comprehension of the subject he has undertaken to discuss, and in reality trifles with matters of the gravest import. His aspirations at last dwindle into bringing our countrymen together once more, if not for preaching, at least for "common worship, uniting in a common ritual, and lifting up our hearts in common psalmody." (P. 480.) But he appears unconscious of the fact that this has been successfully attempted by the Evangelical Alliance, from whose methods he strongly dissents; and also that no common ritual could be devised in which Quakers and Romanists, or Unitarians and Trinitarians, could honestly join. If Mr. Curteis thinks otherwise, let him try the experiment, and he will find that his benevolent imaginations have carried him far away from the regions of reality. He is eloquent on the subject of music and psalmody, but forgets that the authors whom he quotes assume that those who sing together have one faith and one hope, without which their song, however musical, must be an empty sound.

Is there, then, it may be asked, no hope? Must the existing state of things be perpetuated until Christianity becomes feebler and less influential than even at present? We cannot think so; for, in the first place, we demur to the picture drawn of our present condition. We are persuaded there is more of real unity among the professed disciples of Christ in England than at first sight appears. The fundamentals of Christianity were never more firmly held, or held by larger numbers of persons; and what is really wanted is that this real unity should be visibly manifested. Holding this opinion we further believe that the secret of obtaining such a manifestation does not lie in denouncing sectarian development, or insisting on uniformity of worship or government, but in a just appreciation of our actual agreements as compared with the points of difference. So long as forms of government and questions of discipline are held to be of the essence of a Church, Christians will be repelled from one another. So long as even secondary points of doctrine are ranked with fundamentals, the manifestation of the existing unity will be obstructed and delayed. But a truer estimate of the value of our agreements and differences is sure to result in kinder feeling,

Digitized by Google

which, in its turn, tends to diminish differences on all sides, and leads men to seek how far they can agree. "A visible and organic unity," instead of being taken as the basis of effort, should be regarded as only possible, (if at all,) when mutual understanding and mutual affection shall render it inevitable. Nor is there any fear that Christianity would suffer much from its absence, if only such a state of feeling as we have now indicated could be secured. On the contrary, the spectacle of the followers of the same Master agreeing to differ on minor points, and walking together as far as they were agreed, might teach the world a more effective lesson than the spectacle of an organic unity which, to an outside observer, would appear to lack freedom and spontaneity. What, for example, should hinder the celebration of a great united communion in St. Paul's, or Westminster Abbey, if the questions of gesture and posture could be left open? Surely a public and common testimony of common dependence upon one Divine Saviour, and of obedience to one Divine Teacher, would be of inestimable value as evidence of the substantial agreement of hundreds and thousands of English Christians as against Romanists and infidels! And the force of that testimony would scarcely be diminished, nay, might even be enhanced, by the fact that the elements were received by some standing, by others sitting, and by others kneeling. The old maxim that "diversity of custom establishes the unity of faith," would have a juster illustration in such a communion than it has ever before received; and multitudes of pious Churchmen, Methodists, Independents, and Baptists would rejoice in an opportunity of thus testifying to the world, that while maintaining their own views on non-essentials, they are entirely at one in regard to the Deity and Atonement of Christ, and the duty and blessedness of believing in Him.

Such celebrations could not be frequent, nor need they interfere with the stated customs of the several communities which contributed to the attendance upon them. But their effects would be most blessed. And in view of such effects we can but deplore that they are rendered impossible by the laws which insist upon one posture, and so bring up a tenth-rate question to first-rate importance. So in regard to government. Is diocesan Episcopacy, or Presbyterianism, Independency, or Connexionalism of equal importance with the questions as to the being of a God, the inspiration of the Scriptures, or the doctrine of the Trinity? And if not, why should men who are at one on the greater points be as widely separated from one another as from those who deny them? Let the Churches show that they can distinguish between things that differ, and they may hope to teach the world the great lesson which it so much needs. "The life is more than meat, and the body than raiment;" but our present procedure too often makes

Digitized by Google

the modes of preparing the "meat" and putting on the "raiment" the first concern. Confusion in practice is the natural result of this confusion of thought; and to remove it, as far as we are able, is the best contribution that any of us can make to the great cause of peace and unity.

But to return to Mr. Curteis:—

While in the interests of truth we object to his general idea of comprehension as too broad in its scope, and in the interests of charity as too narrow in its basis, we must proceed to notice the manner in which he deals with particular religious bodies. To follow him in detail would require more space than we have at disposal; so we must deny ourselves in relation to several tempting topics, such, for instance, as the manner in which he deals with the Puritan controversy in the Second Lecture, identifying Puritans with Presbyterians, while he justly distinguishes between Puritanism and Independency. "The Puritan, so called, was nothing else than a Presbyterian. His one eager, all-absorbing passion was to Calvinize the Church of England,—to assimilate its polity and ritual in all respects to those of Scotland and Geneva." And again, "this Puritan or Presbyterian faction." (P. 423.)* Such, also, as the challenge to Congregationalists to discover any *essential* difference between their system in many of its leading features and that of the Church of England, (pp. 117, 118, note,) which would be amusing, if it were not on so serious a subject. Such, too, as the statement that Presbyterianism in Scotland has "split up into two or three irreconcilable fragments," (p. 48,) when it is notorious that two or more Presbyterian denominations have lately combined, and form that powerful body the United Presbyterians, and that among others the question of union is one of the most prominent of the day. The ignoring of Scotland, indeed, is one of the most curious features of the book before us; but perhaps the lecturer's plan could scarcely have been carried out at all, had he allowed himself to discuss the relationship of the two countries, or the mutual action and re-action of their respective systems of doctrine and polity. Leaving then, these, and other kindred points, of which this second Lecture (the longest of all) would supply several, let us turn to that in which the relations of Rome and England are considered.

(*To be continued.*)

* The mistake is not uncommon. Hence we have collections of so-called "Puritan divines" made to embrace not only H. Smith and Sibbes, and W. Gouge, but even Adams and Fuller among Conformists, and such distinguished Nonconformists as Ph. Henry, Howe, Swinnock, and Bunyan. The mistake arises from introducing those who are called Doctrinal Puritans, instead of restricting the term to dissidents on ceremonial matters.

Digitized by Google

THE WESLEYAN HYMN-BOOK ILLUSTRATED.

NO. XIV.

THE inhabitants of North America justly regard Great Britain as their parent country; so Englishmen must ever consider Germany as the fatherland of her Anglo-Saxon population. Moreover, England was greatly indebted to Germany in the sixteenth century for her share in the blessings of that mighty movement commenced by Luther, when he gave the Bible to his countrymen, and shook the Papal throne. Thus, also, in the eighteenth century, as we have seen, through the instrumentality of the Moravians from Herrnhuth, John and Charles Wesley were qualified and prompted to give a commencement and direction to that movement which, under the name of Methodism, has been so extensively beneficial, both in its direct and indirect results. And it was not only by the teaching and influence of simple-minded and earnest men from Germany that their theological views were corrected, and their troubled and anxious minds enabled to find the way of peace, but it was also from the sacred fire of the German hymn-writers that they kindled their poetic torch.

The English reader and admirer of our hymns (and who so dull as to read and not admire?) may not be aware how much those which are said to be "from the German," are indebted to the translator for their beauty and sublimity. To translate a lyrical composition from one language into another, so as to give the thoughts and meaning correctly, without impairing or sacrificing the music and the melody, may be possible; but it is a work of so much difficulty, that it has very rarely been attempted. John Wesley neither meant the hymns which he published "from the German" to be translations, nor did he call them so. They are, in fact, paraphrases, more or less corresponding to the supposed original. Richard Watson calls them "imitations of German hymns, admirably versified." The English poet used the thoughts contained in them, and clothed them with his own language, aiming rather to produce as good a hymn as possible, than to make an accurate version of the original. If the reader is unacquainted with German, or has no access to the original of these hymns, let him compare the following nearly literal rendering of one among them into English metrical rhyme, with the truly sublime hymn in our Collection (88) which represents it:—

"1. O thou incomparable Good!
Who would not love Thee fervently?
Who would not that his heart subdued
Might sympathize, my God, with Thee?
To Thee, who giv'st life, strength, and soul,
Who would not consecrate the whole?

"2. With awful splendour circled round,
Thou art the Light; on whom to gaze
No angel worthy can be found,
No mortal durst endure the blaze;

Digitized by Google

Yet Thou more universal art,
Than the far-shining sunbeam's dart.

"3. Supreme in majesty and worth!
Thee as their Source all honours own;
The Lord, in whose dread presence Earth,
And Hell, and Heaven, themselves bow down:
And yet Thou stoop'st so low that Thou
Dost even to my meanness bow!

"4. Wisdom in Thee alone we find,
Thy reign eternal we confess;
Thou the profound, primeval Mind,
Art Fountain of all happiness:
And yet so kind art Thou to me,
That one day I shall reign with Thee!

"5. Thou art Thyself the Sovereign Good,
And canst not want or wish for more;
Thou hast of joy the plenitude,
No added bliss can swell Thy store:
And yet Thou long'st within my breast,
With all Thy heavenly joys to rest.

"6. Beauty's essential self Thou art!
No rival canst Thou ever know;
Thou to the angels dost impart
Whatever beauty they can show:
Yet such Thy love to me, a shade,
That me Thy chosen Thou hast made!

"7. Thou sittest on Thy throne sublime,
And Hell with trembling owns Thy power;
Strong is Thy Kingdom through all time,
And shall endure for evermore:
And yet for me that lowly doom
Thou didst accept, the Cross and Tomb!

"8. O Thou incomparable Good!
Towards Thee how should my love not rise?
How should my heart want gratitude,
Or fail with Thee to sympathize?
Then let my mind and spirit be
Entirely lost, O Lord, in Thee!"

The above will serve to show how much John Wesley's freer version surpasses anything that could have been produced by a strictly literal rendering. To a German ear, however, the original hymns of Scheffler, Dessler, Gerhard, and others, may have a charm beyond what they can have for any ear unfamiliar with the language in which they were written. It has been said, that no work of imagination was ever successful, unless written in the language which the author acquired earlier than he can remember.* And the chasm which separates the idioms and euphony

* "No noble work of imagination, as far as we recollect, was ever composed by any man, except in a dialect which he had learned without remembering

Digitized by Google

of any two living languages may render it equally difficult fully to appreciate the beauty of a poem written in any other than our native tongue. While, therefore, the German poet can be best appreciated by his own countrymen, ours is the advantage of having a version in English by such a poet as John Wesley, who felt himself under no obligation to literal accuracy. This will still more strikingly appear, if we compare his renderings with translations of the same hymns, authorized and sanctioned by the Moravian Church in this country.

We shall not weary the reader or tax his patience by inflicting on him any lengthened quotations. Let us take the first stanza of Hymn 133, and compare the two renderings :—

MORAVIAN TRANSLATION.

"O Jesus, 'fore whose radiation,
The Seraphim must cover'd stand,
When in their awful ministration,
They wait Thy order and command!
How shall this body's eyes, dim-sighted,
Be fit Thy glorious light to see,
When by sin's gloomy misery
And shadows dim they are benighted!"

JOHN WESLEY'S HYMN: FROM THE GERMAN.

"Jesu, whose glory's streaming rays,
Though duteous to Thy high command,
Not seraphs view with open face,
But veil'd before Thy presence stand!
How shall weak eyes of flesh, weigh'd down
With sin, and dim with error's night,
Dare to behold Thy awful throne,
Or view Thy unapproached light?"

To assist the comparison, we subjoin a nearly literal version of th same stanza, and place the original at the foot of the page :—*

"O Jesus while the Seraphim,
When Thy command is on them laid,
Only with shaded faces dim
Gaze on Thy Majesty display'd;

---

how or when, and which he had spoken with perfect ease before he had ever analysed its structure."—Macaulay's "Critical and Historical Essays," vol. iii.

* "Mein Jesu, dem die Seraphinen,
Wenn dein befehl an sich ergeht,
Nur mit bedecktem antlitz dienen,
Im glanze deiner Majestät!
Wie solten meine blöden augen,
Die der verhassten sünde nacht
Noch so viel trüber hat gemacht,
Dein helles licht zu schauen taugen!"

Digitized by Google

How shall my weak and erring eyes,
O'er which with its detested night
Sin bids the murky cloud still rise,
Endure to look on Thy pure light?"

The Hymn (189) which John Wesley placed at the commencement of part iv., section i. of our present Hymn-Book, is worthy thus to lead the enraptured choir of "Believers Rejoicing." It is from the German of Johann Andreas Rothe, a native of Lissa in Görlitz, born May 12th, 1688, where his father was the minister. After having studied at Leipzig, in 1722, on Count Zinzendorf's invitation, he accepted the charge of pastor at Berthelsdorf, in which he continued fifteen years. He was a very pious and talented man, the friend of Count Zinzendorf, who, on his recommendation, invited Christian David to Herrnhuth. He was the author of several theological works, and of forty-five hymns. He died in 1758. In 1740 John Wesley published his version of one hymn, the one just referred to, penned by this great and good man. He entitled it, "Redemption Found;" it is a triumphant song of praise, in which the translator expresses his gratitude for his new-found pearl and security: and every believer who reads it must share in the delight.

Mr. G. Stevenson relates, on the authority of a letter written by P. H. Molther, a name familiar to the reader of Mr. Wesley's "Journal," an anecdote which shows that whatever freedom he allowed himself in preparing his hymns "from the German," the utmost care was exercised by him in the process, and every available means employed for securing correctness. When he had made his version of this hymn, he sent a copy of it to Mr. Molther for his revisal, who returned it with his approbation of all, excepting one verse, which Mr. Wesley altered accordingly. This was in 1740, the letter which accompanied it being dated January 25th of the year in which it was published:—

"Now I have found the ground wherein
Sure my soul's anchor may remain:
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

This hymn keeps nearer to the original than most of those from the German; and indeed, making allowance for the necessities of rhyme and metre, may be considered nearly literal, as a comparison of the above stanza with that of the original, placed at the foot of the page, will show.*

Two of the profoundest hymns in our present Collection, originally

---

* "Ich habe nun den Grund gefunden
Der meinen Anker ewig hält!
Wo anders, als in Jesu Wunden?
Da lag er vor der Zeit der Welt;
Den Grund, der unbeweglich steht,
Wenn Erd' und Himmel untergeht."

Digitized by Google

one, and now inscribed, "Part First," and "Part Second," respectively, are translations from the German of Ernst Lange, a native of Danzig, where he was a magistrate, and died in 1727, at the age of seventy-seven years. He was the author of many religious poems and excellent hymns, which are full of fire and energy, and prove him to have been a man of sublime genius and ardent piety. The two hymns by which he is represented in our Hymn-Book are 240,

"O God, Thou bottomless abyss," etc.,

and 241,

"Thou, true and only God, lead'st forth," etc.

The original poem consists of ten stanzas, two of which are omitted in the version. A more literal translation of the whole, including the omitted stanzas, *in the metre of the original*, may not be unacceptable to the English reader.*

"1. O God, Thou bottomless profound!
Enough of Thee how can I know?
Thou Great Sublime, what voice or sound
Thy glorious attributes can show?
Incomprehensible Thou art;
I plunge me in Thy mercy's sea:
Void of true wisdom is my heart,
O let Thine arms encompass me!
I place Thee in my view,
And would proclaim Thee too,
But this my utter weakness shows:
Thou hast no end, nor hast
Beginning in the past:
This thought my senses all o'erthrows.

"2. Thy fountain is Eternity,
Which like Thee never has begun;
Thou wert ere time began to be,
And ere Thou mad'st the earth and sun.
Greatness unspeakable is Thine,
No period will Thy glories mete;
No limit hath Thy age Divine,
That shall Thy course of years complete.
To Thee no change is brought,
Because Thou needest nought;
Thou hast an endless life above.
To all that moves and lives,
The power Thy bounty gives
Thus to exist and live and move.

---

* Four lines of the Moravian version may suffice:-

"O God, Thou bottomless abyss!
Thee to describe I am not able;
I can't express Thy properties,
Thy heights and depths unfathomable.'

Digitized by Google

"3. Through Thy Omnipotence we are,
All things originate from Thee;
Chance in creation had no share;
If Thou wert not, nought else could be.
All objects that our senses strike,
Whate'er we know, or think, or see,
The unseen and visible alike,
All its existence owes to Thee.
Whate'er Thou hast decreed
Becomes a real deed,
The impossible is easiest in Thy sight.
Thou to Thyself alone
Canst e'er be fully known;
Thy mind and wisdom equal even Thy might.

"4. Heaven is Thy throne where Thou dost sit,
And o'er the earth extends Thy sway;
In Thy dread presence all men's wit
As folly doth to shame give way.
Whate'er is in our thoughts conceal'd,
Lies all uncover'd in Thy sight
Whatever is by darkness veil'd,
Thou seest as in the morning light;
Thou dwellest in the light
Which hath no gloom or night,
Yet the least shadow it hath none.
Peerless Thou dost remain;
Thine own almighty reign
On high and here below is one.

"5. Thou, true and only God, hast sway
O'er all the armies of the sky;
Thou scorn'st the gods of earth, and they
Astonish'd from Thy presence fly
Before Thee the angelic choir
Their downcast faces dare not raise,
Such awe Thine attributes inspire,
While they through heaven resound Thy praise
With Thee the world is fill'd,
The conscious creature, thrill'd
With shuddering fear, Thy presence feels.
The world on which we gaze
The Immutable displays,
An image which Thy presence veils.

"6. No limit can that Presence bound;
Were there a thousand worlds, to Thee
A little thing they would be found,
A sign of Thy supremacy.
Thy dwelling is immensity,
Thy path above the highest star;
Thy glorious Name and majesty,
Eternal and unbounded, are
Beyond man's thought; while all
To Thee in worship fall,

Digitized by Google

And must with lowly reverence bend,
Who, trusting Thee alone,
His grief to Thee makes known,
To him Thy looks will help extend.

"7. Wisdom and Counsel dwell with Thee,
And Justice in Thy Court presides,—
Perfection's height above degree,—
Compassion, too, with Thee abides:
Thy mercy's great, Thy ways are true,
Thy ample grace and love immense
To us are every morning new,
And act with free beneficence.
Each moment as it flies
Fresh proof benign supplies,
And doth to us Thy favour show:
Yea, all that is our own,
Must ever and alone
From Thee, the Eternal Fountain, flow.

"8. O Father, who producest all,
Thine are the highest power and good,
On us Thy richest blessings fall,
Our best success hast Thou bestow'd.
Thou for all creatures dost provide,
Suiting each mode of life and kind;
They by Thy blessing beautified,
From Thee delight and plenty find.
Thou art a Foe to none;
Impartially Thy Sun
Shines on the worthy and the base,
While falls Thy gentle rain
O'er hill, and vale, and plain,
On all mankind and every race.

"9. Whose mouth and heart, of all mankind,
Rightly Thy praises can resound?
Thou to no temple art confined,
Thy service is without a bound;
What shrine uprear'd by men can be
For Thee a habitation meet?
Thou lov'st the man that trusts in Thee,
And humbly lays him at Thy feet.
Whate'er for Thee we do,
Ourselves it blesses too;
Our gifts were Thine before;
For Thou to us hast given
Our all in earth and heaven,
And no man can increase Thy store.

"10. Yet who serves Thee Thou liftest higher,
And to Thy foes wilt surely be
A withering and consuming Fire,
While joy Thy friends receive from Thee.

Digitized by Google

Thy praise increaseth evermore;
The cherub hosts and seraph choirs,
Where the blest elders Thee adore,
Kneel, as they sweep their golden lyres,
Thy might and glory bless,
Thy kingdom's holiness!
To join them I with rapture try,—
The majesty is Thine,
Whose glories all outshine,—
And 'Holy! holy! holy!' cry!"

A comparison of the above, which is quite as literal as the idiom of each language, and the exigencies of rhyme and metre would permit, will show the freedom and beauty of John Wesley's hymns from the German; and thus illustrate his general manner of treating them. It should be remembered, however, that a faithful translation is not a merely verbal one, and is not produced by the substitution of a word in one language for its supposed equivalent in another. To be faithful, a version must not only give a verbal rendering, but also create the same impression as the original, and place the reader in as near a relation as possible to the mind of its author. The translator, as far as he is able, should write in his own language, as the author would have done had he employed it.

Two or three remarks on the two hymns, 240, 241, as the work of John Wesley, may here be made.

In the First Part, verse 2, occurs the following line:—

"Eternity Thy fountain was,"

which is John Wesley's rendering of the original; and so it appeared at first in our Hymn-Book. But in 1808 it was altered, and this reading substituted:—

"Eternity Thy dwelling was,"

which so continued till 1813, when the former reading was restored. We have always felt that the past tense in this line is awkward; "was," as if it were not so *now!* "Was, and is, and is to come," is the Scriptural description; and "from everlasting to everlasting, Thou art God." In the original of this hymn the expression is quite correct;—

"*Dein ursprung ist die Ewigkeit:*"

"Eternity Thy fountain is."

In considering the figure, we should remember that a "fountain" does not create the water which issues from it; and of the Almighty it is said, His "goings forth have been from of old, from everlasting." The margin of our English Bible reads, "Heb., The days of eternity." (Micah v. 2.)

In the Second Part, verse 2, we have:—

"Thy waken'd wrath doth slowly move,
Thy willing mercy flies apace!"

Brady and Tate have almost the same words:—

Digitized by Google

"His waken'd wrath doth slowly move
His willing mercy flows apace."

(Psalm ciii. 8.)

Again,—

"His anger moves with slowest pace,
His willing mercy flies."

(Psalm cxlv. 8.)

And Dr. Jeremy Taylor has, "God is quick in sending angels of peace, and they fly apace, but the messengers of wrath come slowly."*

It is obvious that these hymns of John Wesley, "from the German," are less cheerful and jubilant than the original ones of Charles Wesley. But if in him, who was destined by Providence to be the Bard of Methodism and the *Choragus* of Church-minstrelsy of the Anglican race, the poetic fire blazed up with a higher and intenser flame than that with which it had glowed in Germany, this may have been partly due to the diversity of national character in the two peoples; but, also, and in no small degree, to the possession by the Wesleys of a more genial and gladsome theology than most of the German hymn-writers were acquainted with. Yet if the hymns which John Wesley thus rendered into English do not equal his brother's original compositions in the fervent and glowing language of triumphant faith and holy joy, they have a charm of their own in their character of deep and tranquil solemnity, and that rapture of repose and peace which springs from entire trust and devotion, flowing like a mighty river from its hidden but perennial source along its chequered and winding way. J. W. T.

THE JESUITS.

NO. II.—HOW JESUITS REPAY THEIR PATRONS.

THE pretenders to a high antiquity would have us forget the past: but as they belong to a community which is called unchangeable, having a chief whom they must believe to be infallible, they cannot reasonably object to our own belief that they are what they have been, and will continue to be what they are until they cease to be; and that therefore they are to be studied in the past as well as in the present.

Last month we spoke of the Jesuits in France, and related the warning words of De Harlay, President of the Parisian Parliament, addressed to Henry IV. of France. For a moment we recall that passage of their history. The University, the Parliament, and various monastic bodies had solemnly declared that the Jesuit Society was better fitted for destruction than for edification, and could not be safely tolerated. It had been suppressed for a time, although not quite extinguished, when, in the year 1561, an assemblage of archbishops and bishops, under the presidency of a friendly cardinal, declared the Order to be re-established in France; yet it was laid under many and great restrictions, and some people thought it would be thereby rendered harmless, as perhaps it was

* Funeral Sermon of the Lord Primate.

Digitized by Google

for a season, like a serpent coiled under a stone in winter. The winter-time passed over, and the serpent crept out again. The massacre of the Huguenots, on St. Bartholomew's Eve, 1572, refreshed the evil beast, and after that direful day, Henry, King of Navarre, to gain the throne of France, on the death of the king who had perpetrated that great crime, renounced the reformed religion, and professed himself a Papist. Having bartered his faith for a crown, they who gave him the crown thought him bound to hand over to them for it all those Reformed who had escaped the massacre, and to enrich the Romish Church with the full flood of royal favour and bounty. Against their demand he strove, willing perhaps to make some amends to man, if not to God, for the apostasy, and the wrong of which he had been guilty. He gave the *pretended Reformed* the humiliating Edict of Nantes in 1598, to quiet his own conscience, if possible; and he bestowed on the reviving Jesuits patronage, places, and revenue, to quiet them. It is not likely that he could find peace to his soul in that compromise, and having given so much to the Jesuits after their disgrace, he was repaid only with disloyalty and insolence.

The so-called German "Catholic States" were hostile, and Henry was on the point of leading an army into Germany. He had also a war in Italy. Before leaving France, he thought it right to have his queen anointed and crowned, that she might govern the kingdom in his absence; and preparations were going forward rapidly, that the coronation might be conducted with all possible magnificence. But neither king nor queen was without misgivings. One Gonthery, a Jesuit preacher in the church of St. Gervase, had lately declared from the pulpit, when preaching there before the king and court, that any man who should say that the Pope was Antichrist,—and the Reformed, with the best reason, all said so,—was not fit to live. He maintained that no peace the king could gain for France would be sure or happy so long as any such people were left alive in the land. He enforced his position by adding that, if the Pope was Antichrist, then Henry's marriage with Maria de Medici must be null and void, since it had been made by the Pope's authority. This looked like a brand flung to kindle civil war at the very juncture when France was threatened from Germany and Italy, if not also Spain. After sermon the king rebuked the Jesuit fiercely for his insolence, and while persisting in his purpose, made the best provision possible for the safety of the kingdom, including specially the coronation of the queen, mother of many children, and cordially beloved by the French in general, priests and Jesuits excepted. She was consecrated with great pomp, the cardinal Jousa performing the ceremony, assisted by three other cardinals, and several bishops, on the 13th of May, 1610.

Meanwhile, rumours, whence coming no one could tell, arose, that "the Catholic religion" was in extreme danger. Secret agitators whispered complaints that the king had been persuaded by heretics to make war upon the emperor and the Catholic princes of Germany, and to invade Italy, the chief seat of the Catholic religion. It was now discovered that two or three assassins were ready to kill the king, but he proceeded fearlessly, nevertheless. The army was just on the march. The coronation was over. He only desired to take the queen in state into the city before joining the troops, and attended by a few members of the

Digitized by Google

court, one of them in the same carriage with himself, he was riding from the Louvre one afternoon to inspect and hasten the preparations. Some carts happening to obstruct the road, the king was for a moment separated from his suite, and the way was blocked. Seizing the opportunity, a man, who had followed the royal carriage from the palace, crept alongside, threw himself on Henry like a tiger, buried a sharp knife between his fifth and six ribs, and cut through the ascending and descending branches of the aorta. Death was instantaneous.* The murderer did not attempt to escape, and so was caught at once, glorying in the deed. Under long examinations, and tortures as cruel as ever human fiends inflicted, he refused to tell who had incited or aided him. He only said that he had been assured by many persons that it would be a pious and meritorious action to kill the king, who was an enemy to the Church. He did indeed mention one D'Aubigny, a Jesuit confessor, to whom he had disclosed his intention, but who had only replied that he was under a delusion, and should cast off such idle thoughts, and saying no more, let him go. D'Aubigny was brought into his presence, and he persisted in saying that *that* was the priest to whom he had confessed. D'Aubigny persisted in denying himself to be the same. Yet, surely, the Jesuit, even if he was not an active accomplice, might have taken some measures to prevent the murder. He might have restrained the man, and warned the king of danger; but he did nothing of the kind. D'Aubigny simply allowed the crime which Gonthery had in effect pronounced beforehand to be so just. Other persons were mentioned by the assassin, who gave a full account of himself and his relations, but none were produced except D'Aubigny, and therefore not one could be examined. De Harlay, it will be remembered, at the head of the Parliament of Paris, had gone into the king's presence six years before, read an impassioned remonstrance against the favours that his majesty was bestowing on the Jesuits at that time, earnestly and without reserve discoursed on their doctrine of the lawfulness of killing heretical kings, and almost as clearly as if he had been a prophet, predicted to Henry the very death he afterwards suffered, quoting the case of his predecessor, Henry III., who was murdered by the Dominican monk, Jacques Clement.

Here, too, was a coincidence too striking to be left untold. After the surgeons had examined the royal corpse, the heart was removed, and sent to the church of La Fleche, in Anjou, there to be buried, according to a promise given by the king and queen when they presented that church to the Jesuits, who had a large establishment at the same place, that their hearts should be laid there. There it was that their preacher launched his threats in the very face of the king. What was commonly believed may be inferred from the fact that the Senate, after the funeral, caused a book of Mariana, wherein regicide is advocated, to be burnt publicly. Some members of the Senate made great efforts to prevent this burning, lest they should offend the excellent and pious Jesuits,—perhaps fearing for their own lives,—and so, by way of compromise, the words "Spaniard" and "Jesuit" were tenderly, but significantly, omitted from the sentence.

While speaking of the abolition of this obnoxious Order, which was

* Nicholas Rigaltius, in continuation of Thuanus, devotes one masterly chapter to this event.

Digitized by Google

proclaimed just a century ago this year, we must not fail to notice Russia, where the fugitive members found ready refuge and the kindest treatment, and relate after what manner they acknowledged the compassion shown them. Murders, like those of the two Henrys in France, and thousands more, are not usual in countries where the confessional is not in full play. So far as the present writer is aware, they were not resorted to in Russia by ecclesiastics. When Clement XIV. was constrained to abolish the Society in 1773, his brief could not have any force beyond the limits of the Popedom, nor did he desire that it should; and even within those limits Jesuits lurked in considerable numbers. Catherine II. believed that a body of fugitives from Romish countries, casting themselves on her hospitality, offering to promote much-needed education in her dominions, being repudiated by the Pope, and then welcomed by herself, would prove themselves her faithful subjects. She haughtily saluted the Pope as "bishop in his own district," denied him any authority over persons of the Latin rite in Russia, and vested the disciplinary administration of their Church in a Synod of their own bishop, subject to the control of the sovereign in regard to external discipline, but not interfering with their doctrine. The Jesuits professed themselves well content; the sovereign of the Russias held the Pope in abeyance, and there was little to disturb the public tranquillity for forty years. But when the great European war was concluded in 1815, the Pope reinstated at Rome, and a morbid pity for him excited among multitudes in all countries who justly abhorred the atrocities of the French Revolution, and exulted over the fall of Napoleon Buonaparte, who had held Pius VII. in captivity; and when the same Pius VII. called back the Jesuits to share with him in his triumph, the disguise of loyalty cast over their private operations in Russia, as elsewhere, was thrown aside. The Jesuits in St. Petersburg and Mohiloff had been professedly confining the instructions in their colleges to literature and science, using no bias, but leaving undisturbed the religious opinions and principles of the scholars. Sometimes, indeed, both youths and adults presented themselves for admission into "The Catholic Roman Apostolic Church," but such approaches, they declared, were always discouraged; nay, *resisted*, until the more earnest postulants would no longer be denied. The process of perversion was so slow and silent, and the Jesuit fathers were so studiously unobtrusive, that hundreds and thousands of perverts were mingled with the so-called Catholic Congregations, from one extremity of the empire to another, without arousing any general concern.

After the European peace, when Alexander I. returned from his visit to England, Dr. Pinkerton and others were pursuing their labours on behalf of the British and Foreign Bible Society in Russia. At that time friendly communications between that country and England were attended with much truly Christian intercourse: the Bible Society was welcomed at the Court of St. Petersburg, and Prince Galitzin, Minister of Worship, promoted the distribution of the Holy Scriptures with exemplary zeal. Then the Jesuits bestirred themselves. They had a nephew of the Prince among their scholars in St. Petersburg, and probably set about securing for themselves the adherence of this young man in order to counterbalance the weight cast by his uncle into the scale of Protestant Christianity. The young man, no doubt sincerely attached to his amiable

Digitized by Google

masters, and entirely open to any influence of theirs, professed himself publicly, with a solemnity which does not seem to have been previously accustomed, a member of the Church of Rome. The natural remonstrances of his uncle were resented by the Jesuits as persecution. They assumed a tone of defiance, and were very properly put in check by the Emperor, who required them to leave the chief cities, and pursue their labours modestly in the country, refraining from proselytism, according to their original engagement, and not interfering with ecclesiastical arrangements. But then it became apparent that they had been industriously working up to the point actually gained. The Russian converts to Romanism were already imbued with disaffection to the principles of their own Government, but not so much through weariness of despotic rulers, which would have been right enough in itself, as through the instigation of foreigners. Plotting in a foreign interest, and actually claiming for the Pope the right of ecclesiastical control in all the Russian dominions, the Jesuits were inviting the members of the Greek Church, in those dominions, to return to communion with the See of Rome, which their fathers, as they were told, had wickedly forsaken. The supremacy of the Emperor was declared sinful; the Pope claimed authority over him and all his subjects; the Jesuits refused to pray for the Emperor, in spite of St. Paul's injunction to pray for kings, given when Nero himself was Emperor at Rome. Therefore, as faith-breakers and rebels, they were deservedly banished from all Russia. So are they now. The laws of God, the principles of true Christianity, and the sacred Volume whence these are to be learned, were set at nought. This treachery provoked in Russia the bitterest antipathy, and against it the Russians have striven, and still are striving, with all their power. But their conduct has ever been consistent; the experience of every nation where they have found refuge for a time, has always been the same. Their friends have been rewarded with ingratitude, and their patrons with rebellion. W. H. R.

THE AMERICAN BOARD OF COMMISSIONERS ON FOREIGN MISSIONS:

THE LATE ANNUAL MEETING IN NEW HAVEN, CONNECTICUT.

THIS important Board represents the first great American movement for foreign missions. It was formally organized in the year 1810, and obtained a deed of incorporation from the Legislature of Massachusetts in 1812. Its earliest missionaries were Judson, Newell, Nott, and Hall, and it has now connected with it some of the foremost men in the foreign field. By its constitution it was entirely undenominational, and in the year 1831 it had, out of its sixty-two corporate members, thirty-one Presbyterians, twenty-four Congregationalists, six Reformed Dutch, and one Associated Reformed. Gradually, however, as denominational efforts for the diffusion of the Gospel became organized, the Presbyterians and others have withdrawn from it, leaving it now almost entirely in the hands of Congregationalists. The last amicable secession of this sort was immediately after the union of the Old and New School Presbyterians, two years ago, when the New School Presbyterians, taking

Digitized by Google

with them a portion of the foreign field, chose to carry on their missionary efforts in harmony with the Old School, with which it had become incorporated. But though thus left mainly in the hands of Congregationalists, the Board stands on its original unsectarian basis, so that it has fared very much as the London Missionary Society in England, which at the first had the support and co-operation of all denominations, but is now sustained chiefly, if not entirely, by Congregationalists.

There is no legal limit to the number of the members of the corporate Board. At present it has about two hundred, drawn from most of the States of the Union. It is a self-elected body, much after the fashion of the old close corporations, its members annually voting in others from without to supply the vacancies which may have occurred, or, if found expedient, adding to the aggregate number. Besides these corporate members, there are over twenty thousand associates, who become such by the payment of a subscription of fifty dollars in the case of clergymen, and one hundred dollars in the case of laymen. The affairs of the Board during the year are managed by a Prudential Committee, which sits statedly at Boston. Once a year the Prudential Committee makes its report to the members of the Board, who arrange to meet each year at some important Christian centre. The meeting in 1871 was held at Salem, Massachusetts, and it was then resolved to meet in October, 1872, at Chicago; but in consequence of the sad calamity which befell that city more than a year ago, it was deemed advisable to alter the arrangement, and accordingly the meeting was convened at New Haven.

The city which was thus honoured is one of the most beautiful in the United States. It is emphatically the city of elm trees; and having a university, that of Yale, in the midst of it, there is an air of refinement and culture among its inhabitants which is very delightful. It has a population of about sixty thousand, and its central "Green," with its fine rows of elms, having on the west side the college building, and in its centre the three principal churches, with the State capitol behind the middle one, and the City Hall in front, has a magnificent appearance. In one of its streets, called Temple Street, the huge old elms on either side reach over to each other their leafy arms, and make a vast natural cathedral, which no Gothic architecture can surpass. The homes of the inhabitants were generously thrown open for the reception of visitors, and the Committee of Arrangements, with whom it rested to see that every one was suitably provided for, had no sinecure. Three thousand guests had to be housed for three days; but the hospitality of the Elm City was equal to the occasion, for when private resources were exhausted, the class-rooms of the college were brought into requisition, and in them dormitories of a comfortable description were erected for some three or four hundred persons, who daily dined together in the large hall of the *alumni*. The expenses connected with the meeting were borne by the Christian people of the city, who subscribed the handsome sum of our thousand dollars for the purpose.

The first meeting of the Board was held in the Music Hall, when a report of its financial condition, as well as of its foreign operations, was presented by the Prudential Committee. From the first, it appeared that during the year ending September 30th, 1872, the subscriptions,

Digitized by Google

donations, and legacies had amounted to four hundred and twenty-eight thousand six hundred and ninety-three dollars, and the expenditure to four hundred and nineteen thousand six hundred and ninety-nine, leaving, for the first time for many years, a balance in the treasurer's hands. From the second it appeared that there are sixteen missions, with seventy-seven stations, and four hundred and forty-five out-stations; that there are one hundred and thirty ordained missionaries, of whom seven are physicians; seven physicians not ordained, five other male assistants, and one hundred and ninety-two female assistants, making a total of three hundred and thirty-four; that there are ninety-four native pastors, two hundred and forty-two native preachers and catechists, four hundred and nineteen school teachers, and one hundred and eighty-nine other native helpers, making a total of native assistants of nine hundred and forty-four; that from the mission-presses there had been seven million nine hundred and forty-seven thousand eight hundred and seventy pages issued during the year; that there are one hundred and seventy-three churches, with a membership of nine thousand and nineteen, of whom nine hundred and nineteen were added during the year; that there are twelve training and theological schools, twenty boarding-schools for girls, and four hundred and sixty-two common schools; and that at the training and theological schools and station-classes there are two hundred and ninety-four pupils; at the girls' boarding-schools, five hundred and forty-one; and at the common schools, fifteen thousand four hundred and eighty. These missions are in Africa, among the Zulus; in the Turkish Empire, in Western, Central, and Eastern Turkey; in India, at Madura; in Ceylon; in China; in Japan; in Micronesia; and among the Dakotas on the Missouri river. Recently the Prudential Committee have added to these a mission to Spain, where the brothers Gulich are working side by side with the missionaries to that land lately sent out by the Edinburgh Mission Board. The report made grateful mention of the fact, that during the year no death had occurred among the missionaries, and announced that the Rev. Dr. Seelye, of Amherst College, had been commissioned to visit India, to see whether, and by what means, Christian influence could be brought to bear on that large number of natives, who, under the teaching which they have received in the Government schools, have renounced heathenism without accepting Christianity. Special interest was also felt in the stations in Japan, from the fact that Dr. B. G. Northrop, secretary to the Connecticut State Board of Education, had been requested to proceed to that island, and take the oversight of the educational institutions which the Government are organizing there.

The annual sermon before the Board was preached in the Music Hall, by the Rev. Dr. Bartlett, of Chicago. The room was crowded to its utmost capacity by an audience which numbered close upon three thousand, and on and around the platform were many of the most eminent men of America. In the chair, at the preacher's right hand, was seated the venerable Dr. Hopkins, who has just resigned the presidency of William's College, and who holds the honourable position of President of the Board; that silver-haired, erect old man near him is the Rev. Dr. Anderson, who has been for many years its secretary, and whose historical sketch of the Eastern Mission Churches among the

Digitized by Google

Nestorians and Armenians has just issued from the press; the gentleman next him is Mr. William E. Dodge, a well-known Presbyterian layman, who still retains his interest in the Board with which he has been so long identified; and farther to the right is the venerable Dr. John Todd, whose "Sermons to Children" were the delight of our boyhood, and whose "Student's Guide" was the monitor of our university days. There is quite an array of college dignitaries. Most of the professors of Yale are present, and many of them may be recognized by the white riband on the breast of members of the Committee of Arrangements. There is President Porter himself, with his keen metaphysical face and piercing eyes, and lips that tell of his delight in playful banter. There, too, is Stearn of Amherst, and Chapin of Beloit, and Atwater of Princeton; and yonder is Dr. Ray Palmer, whose beautiful hymn the audience sing with deep fervour,—

"My faith looks up to Thee,
Thou Lamb of Calvary."

In front of the platform, in seats specially reserved for their convenience, are some ten or twelve missionaries, "come back," as one most happily expressed it, "to warm themselves at the fire in the old homestead," before setting out anew into the cold dreary darkness of the heathen world. Conspicuous among the general audience are the students of the college and the theological seminary, who have availed themselves of the opportunity of hearing the great missionary sermon of the year. Here are representatives of all districts of the land, and all quarters of the globe. The echoes of the discourse will reverberate yet in Ceylon and Japan, in Turkey and in Southern Africa, in the islands of the Southern Pacific and among the wigwams of the Indian Dakotas; nay, more, almost every individual in the audience has come from some church with which he is connected as minister or office-bearer, and will carry with him to his home something of the speaker's influence, wherewith to rouse and stimulate those with whom he is daily working. It was certainly a most inspiriting occasion, and the preacher rose to it, and improved it well. His theme was the old, best theme for such a time—the Gospel of Christ, the only hope for the elevation and salvation of the human race; and the sermon, elaborated almost to a fault, was a cumulative argument, illustrated by the facts of missionary history, and manifold allusions to those whose names were household words among his audience.

The meetings of the following day were in full accord with the key-note which Dr. Bartlett had so happily struck. A paper was read by one of the secretaries, on "The Ministration of the Spirit," and by another, on "The Supply of Missionaries," and the entire day was devoted to the consideration of these two topics. Addresses were delivered, prayers were offered, and hymns were sung, all having special reference to these points.

On the Wednesday evening, besides the session of the Board proper in the Music Hall, there were three missionary meetings held in different churches of the city. All of them were well attended, and one, which

Digitized by Google

donations, and legacies had amounted to four hundred and twenty-eight thousand six hundred and ninety-three dollars, and the expenditure to four hundred and nineteen thousand six hundred and ninety-nine, leaving, for the first time for many years, a balance in the treasurer's hands. From the second it appeared that there are sixteen missions, with seventy-seven stations, and four hundred and forty-five out-stations; that there are one hundred and thirty ordained missionaries, of whom seven are physicians; seven physicians not ordained, five other male assistants, and one hundred and ninety-two female assistants, making a total of three hundred and thirty-four; that there are ninety-four native pastors, two hundred and forty-two native preachers and catechists, four hundred and nineteen school teachers, and one hundred and eighty-nine other native helpers, making a total of native assistants of nine hundred and forty-four; that from the mission-presses there had been seven million nine hundred and forty-seven thousand eight hundred and seventy pages issued during the year; that there are one hundred and seventy-three churches, with a membership of nine thousand and nineteen, of whom nine hundred and nineteen were added during the year; that there are twelve training and theological schools, twenty boarding-schools for girls, and four hundred and sixty-two common schools; and that at the training and theological schools and station-classes there are two hundred and ninety-four pupils; at the girls' boarding-schools, five hundred and forty-one; and at the common schools, fifteen thousand four hundred and eighty. These missions are in Africa, among the Zulus; in the Turkish Empire, in Western, Central, and Eastern Turkey; in India, at Madura; in Ceylon; in China; in Japan; in Micronesia; and among the Dakotas on the Missouri river. Recently the Prudential Committee have added to these a mission to Spain, where the brothers Gulich are working side by side with the missionaries to that land lately sent out by the Edinburgh Mission Board. The report made grateful mention of the fact, that during the year no death had occurred among the missionaries, and announced that the Rev. Dr. Seelye, of Amherst College, had been commissioned to visit India, to see whether, and by what means, Christian influence could be brought to bear on that large number of natives, who, under the teaching which they have received in the Government schools, have renounced heathenism without accepting Christianity. Special interest was also felt in the stations in Japan, from the fact that Dr. B. G. Northrop, secretary to the Connecticut State Board of Education, had been requested to proceed to that island, and take the oversight of the educational institutions which the Government are organizing there.

The annual sermon before the Board was preached in the Music Hall, by the Rev. Dr. Bartlett, of Chicago. The room was crowded to its utmost capacity by an audience which numbered close upon three thousand, and on and around the platform were many of the most eminent men of America. In the chair, at the preacher's right hand, was seated the venerable Dr. Hopkins, who has just resigned the presidency of William's College, and who holds the honourable position of President of the Board; that silver-haired, erect old man near him is the Rev. Dr. Anderson, who has been for many years its secretary, and whose historical sketch of the Eastern Mission Churches among the

Digitized by Google

Nestorians and Armenians has just issued from the press; the gentleman next him is Mr. William E. Dodge, a well-known Presbyterian layman, who still retains his interest in the Board with which he has been so long identified; and farther to the right is the venerable Dr. John Todd, whose "Sermons to Children" were the delight of our boyhood, and whose "Student's Guide" was the monitor of our university days. There is quite an array of college dignitaries. Most of the professors of Yale are present, and many of them may be recognized by the white riband on the breast of members of the Committee of Arrangements. There is President Porter himself, with his keen metaphysical face and piercing eyes, and lips that tell of his delight in playful banter. There, too, is Stearn of Amherst, and Chapin of Beloit, and Atwater of Princeton; and yonder is Dr. Ray Palmer, whose beautiful hymn the audience sing with deep fervour,—

"My faith looks up to Thee,
Thou Lamb of Calvary."

In front of the platform, in seats specially reserved for their convenience, are some ten or twelve missionaries, "come back," as one most happily expressed it, "to warm themselves at the fire in the old homestead," before setting out anew into the cold dreary darkness of the heathen world. Conspicuous among the general audience are the students of the college and the theological seminary, who have availed themselves of the opportunity of hearing the great missionary sermon of the year. Here are representatives of all districts of the land, and all quarters of the globe. The echoes of the discourse will reverberate yet in Ceylon and Japan, in Turkey and in Southern Africa, in the islands of the Southern Pacific and among the wigwams of the Indian Dakotas; nay, more, almost every individual in the audience has come from some church with which he is connected as minister or office-bearer, and will carry with him to his home something of the speaker's influence, wherewith to rouse and stimulate those with whom he is daily working. It was certainly a most inspiriting occasion, and the preacher rose to it, and improved it well. His theme was the old, best theme for such a time—the Gospel of Christ, the only hope for the elevation and salvation of the human race; and the sermon, elaborated almost to a fault, was a cumulative argument, illustrated by the facts of missionary history, and manifold allusions to those whose names were household words among his audience.

The meetings of the following day were in full accord with the key-note which Dr. Bartlett had so happily struck. A paper was read by one of the secretaries, on "The Ministration of the Spirit," and by another, on "The Supply of Missionaries," and the entire day was devoted to the consideration of these two topics. Addresses were delivered, prayers were offered, and hymns were sung, all having special reference to these points.

On the Wednesday evening, besides the session of the Board proper in the Music Hall, there were three missionary meetings held in different churches of the city. All of them were well attended, and one, which

Digitized by Google

was specially designed for the young, was crowded to overflowing, while the audience in the Music Hall was as great as ever.

On the Thursday the different mission-fields were presented *seriatim* to the meeting. The day before, the portions of the report bearing on the foreign field had been referred to a series of committees, each of which had one distinct field to consider, and at the Thursday morning session these reports were brought up. As each was presented, a word or two was said by some member of the committee on the particular mission to which it referred; and if, as in almost every instance happened to be the case, there was a missionary from that field present, he was introduced to the audience, and had an opportunity of presenting its claims. Here brevity was the order of the day; but when men know that they have only a limited time at their disposal, they speak in "telegrams," and it was amazing how much information was communicated and received within a few hours. The mere sight of the missionaries, most of whom were just about to return to their labours, was full of interest, and would enable every one present to connect the reports which he may henceforth read with some one whom he had seen and heard.

On the afternoon of Thursday the members of the Board observed the ordinance of the Lord's Supper; but as the numbers were so great, they could not all "come together into one place," and three churches were completely filled with the communicants. This service was felt by all who were privileged to take part in it to be peculiarly refreshing, and served to explain to me the remark of a brother, who said, as we were journeying together to New Haven: "We think we get nearer heaven at the meetings of the American Board than anywhere else."

The evening was again devoted to missionary meetings, of which there were three; and on the Friday morning there was a valedictory service in the Music Hall; after which, the missionaries who were about to return to their several fields, gathered together on the platform, and after having been commended to God in prayer, bade each other an affectionate adieu.*

CHAPTERS FROM THE HISTORY OF SPAIN.

II.—THE ARABS.

(*Continued from page* 52.)

From the most trustworthy evidence, it seems that the government of the Arabs in Spain was characterized by a great spirit of toleration,—at any rate, immediately after the conquest. They accepted the offers of submission of the inhabitants, and a kind of compromise was brought about between the invaders and the vanquished, the former allowing the latter to retain the free possession of the soil, and to practice all the observances of the Christian religion without any hindrance. For instance, a deed has been handed down to us, stating the capitulation of several towns of Andalusia, such as Orihuela, Alicante, Lorca, etc., with

* Correspondent of the "United Presbyterian Magazine."

Digitized by Google

the express declaration that the inhabitants of these localities shall enjoy freedom of conscience to the fullest extent, provided that each town agrees to supply for every gold crown four measures of wheat and four of barley, four casks of wine, four of vinegar, and twelve measures of honey: each plebeian is to pay half the amount of that tribute.* In another document, bearing date 734, we see Alboacen, governor of Coimbra, imposing certain obligations upon the inhabitants of that city, and granting them in return sundry immunities. We subjoin the principal clauses of this kind of treaty:—

"The Christians shall pay tributes double those of the Moors.

"There shall be established a contribution of twenty-five ounces of good silver for each church, and of fifty for each monastery.

"The Christians shall have a count of their own nation (*de loro propria gente*) for the purpose of administering justice to them according to their own laws: no sentence of capital punishment shall be carried out except with the sanction of the Moorish Alcade or Alguazil, and this sanction shall be granted only on payment of the sum of one hundred ounces of silver.

"The inhabitants of each locality shall appoint their own judges. If a Christian is convicted of having maltreated a Moor, he shall be judged by the Moorish law.

"If a Christian insults a Saracen woman, he shall be at liberty to avoid death by becoming a Mussulman, and by marrying the lady, if he is a bachelor; otherwise he shall be put to death.

"The same penalty shall be inflicted upon any Christian who enters a mosque, or blasphemes the name of Mahomet.

"The priests shall celebrate mass only after having directed all the gates of the church to be closed." †

To these capitulations, which the Moors readily granted at the time of their first settling in Spain, succeeded much harder conditions. For there is a perfect incompatibility between Christianity and Islamism, and the Mohammedans can tolerate Christians as their subjects only by humiliating and enslaving them.

Unfortunately, it too frequently happened that Christian counts, and even bishops, degraded themselves so far as to become the instruments of the despotism and persecutions of the Moors. On the other hand: "Many Christians," says Saint Eulogius, "refuse to flee, to suffer, or to conceal themselves with us; there are some who finish by forsaking Christ for Mahomet; a much greater number still who lately glorified the resistance of the martyrs, applauded their constancy, celebrated their trophies, and were proud of their triumphs, but now alter their opinions, and blame for what they call indiscreet zeal the very men whose heroism they admired and envied." ‡ Although these Christians were always disposed to connive at Islamism, they remained exposed to such persecutions that, in 1125, ten thousand Mozarabic families emigrated from the kingdom of Cordova to that of Aragon. Then the Moors employed

* Flores: *España Sagrada*, lib. ix.

† *Id., ibid*, lib. x., tract. 33, cap. 87.

‡ Eulog. *in memoriali*, vol. ii., cap. 15.

Digitized by Google

the sword and confiscation against those who attempted to follow that example, or to make the slightest act of proselytism in favour of the Christian religion.

The progress made by the Saracens of Spain in all the branches of intellectual pursuit is now universally acknowledged; at a time when ignorance and barbarism prevailed through every part of the Roman empire, literature and philosophy found an asylum amongst them; and by a singular revolution in the history of nations, Europe became indebted to her Mohammedan invaders for the first lessons of science and learning. The Arabic historian Al-Makkari, describing the state of mental development in Andalusia, makes some interesting remarks, which are equally applicable to the whole Saracen community. "We must own in justice that the people of that country were the most ardent lovers of knowledge, as well as those who best knew how to appreciate and distinguish a learned man and an ignorant one; indeed, science was so much esteemed by them that whoever had not been endowed by God with the necessary qualifications to acquire it did everything in his power to distinguish himself, and conceal from the people his want of instruction; for an ignorant man was at all times looked upon as an object of the greatest contempt, while the learned man, on the contrary, was not only respected by all, nobles and plebeians, but was trusted and consulted on every occasion; his name was in every mouth, his power and influence had no limits, and he was preferred and distinguished in all the occasions of life."*

Poetry has ever been one of the chief gifts enjoyed by Eastern nations; the Arabs especially cultivated it with an ardour which amounted to a passion. "The Andalusians," says Al-Makkari,—and his remarks here also are susceptible of a much wider application,—"may safely be pronounced to have been gifted by the Almighty with those shining qualities necessary to make a good poet,—quickness of thought, great command of language, a fertile imagination, and an extensive knowledge of men and things. These qualities, indeed, were not confined to the Moslem inhabitants of Andalusia, but were also shared by women as well as infidels. We ought not to wonder, therefore, if poetry among them has left such visible traces, especially when poets have been on all occasions much regarded by their kings, who rewarded their merits with bounteous gifts and large pensions. It was the custom in Andalusia for the most eminent poets at the courts of the various Sultans to appear before them at certain festivities, and on other great occasions, there to recite poetical compositions in praise of the Sovereign. By these means poets rarely failed in drawing upon themselves the munificence of the monarch, who would reward them according to their merits and their rank, unless it happened that times were calamitous, and ignorance prevailed, although the former was more common."†

Al-Makkari proceeds to give a list of the chief Andalusian poets, with specimens of their works. We shall subjoin one extract. The Sultan of

* Al-Makkari, "History of the Mohammedan Dynasties in Spain," Eng. transl., vol. i., p. 139.

† Al-Makkari, vol. i., p. 151.

Digitized by Google

Valencia, 'Abd-el-'Aziz Ibn Merwan, was an excellent writer. The following two verses are recorded as having been repeated extempore by him on the event of his learning that he had been deposed from his kingdom, to make room for a man his inferior in every respect.

"No wonder that a man has been found to succeed me in the government of this kingdom. 'Tis true the day will dawn for them, (the subjects) but they will have no evening."

"His light will be like that of the stars in heaven, which never begins to glitter until the sun is quite gone down to the west."

A prose translation cannot, of course, give any adequate idea of poetry, especially when, like the poetry of the Arabs and Persians, it is full of metaphors and images of every description. We may, however, observe here, that the Sultan of Valencia, like all his fellow-poets, makes use of similes which are both strikingly accurate and particularly characteristic of the civilization of the Arabs. Comparisons borrowed from astronomy, which might seem affected and unnatural, if habitually employed by bards of modern France, Germany, or England, suggest themselves spontaneously to a people like the Arabs, who live in the open air, and who are immediately surrounded by the mysterious influences of the starry heavens.

The list of historians which the annals of Spanish Mohammedanism offer to us is a very long one, but it does not give any name worthy of remembrance. As a dry collection of facts, as colourless annals, more or less accurate, the works of Al-razi and Ibn Haygan may be quoted; but it would be useless to seek in them the qualities of philosophical writings, namely, method, criticism, and the habit of tracing events to their causes. At the same time it cannot be denied that the opinion passed by Spaniards upon the Arabic chroniclers should be received with the greatest caution, because it was in most cases dictated by the spirit of violent national hatred and religious bigotry. Thus Mariana and the best Spanish historians have always manifested the greatest contempt for the writings of the Arabs, whom they frequently stigmatize as "a ruthless warlike nation, hostile to science and polite literature." Rejecting the abundant means of research afforded them by the historical records of the Arabs, as well as the advantages likely to result from a comparison between the Christian and Mohammedan accounts of the same events, they compiled their histories chiefly from one-sided national authorities; and, without attending to the successive revolutions of the Arab States, their internal wars, divisions, and numerous dynasties,—without stopping to consider their social condition, or to inquire into the cause of the rise and fall of their power, topics all so closely allied with the subject they had in hand,—those historians proceeded on their course, wholly unmoved by the vicissitudes of the Mohammedan kingdoms, and as if not deigning even to cast a glance on the enemies of their country and religion. The effects of such illiberality on their writings need scarcely be pointed out. The history of Spain during the middle ages has been—and still is, notwithstanding the labours of modern critics—a tissue of fable and contradiction. We see, therefore, that if the Mohammedan historians of the Spanish peninsula are to be

Digitized by Google

found fault with, it is mainly with reference to style and literary composition. They view events, of course, from their own stand-point, and naturally test them by the touchstone of the Koran; but they never falsify, designedly, the facts they have to relate; and they can be safely consulted as evidence, in part, on the relations which existed between the Spaniards and the Moors.*

But it was in metaphysics, in experimental and physical science, that the Spanish Moslems chiefly excelled. From the establishment of the Umeyyah dynasty, the greatest attention was paid to the study of mathematics and all the other exact sciences. Copies of the works of Dioscorides, Hippocrates, Galen, Aristotle, Apollonius, and other Greek writers, were procured in Constantinople, brought to Cordova, and translated. Amongst the most eminent professors of philosophy the following are particularly distinguished:—Averroes (or rather, Abú Abdallah Ibn Roschid) of Cordova, who died A.D. 1198; Abdulmaleh Ibn Zohr, (commonly called Abenzohar); and the famous Ibn Bajat, or Avempace. Their knowledge of botany was considerable, and likewise that of medicine and chemistry; in both which subjects they made considerable proficiency. In mathematics and the sciences dependent on them, they were still more distinguished. A Spanish Arab, a native of Toledo, named Az-Zarkal, improved the astrolabe, and invented an instrument for observing the motions of the heavenly bodies, which was long known in Europe by the name of its inventor.†

After having thus endeavoured to give an idea of the state of civilization prevailing amongst the subjects of the western Khalifs, it is time that we should turn our attention to political matters.

The historian Al-Makkari, from whose interesting work we have already made several extracts, describes, in the following characteristic manner, the causes which led to the conquest of Spain by the Arabs:—

"This book contains an account of the conquest of Andalusia by the Moslems, under the command of Musa and his freedman, Tarif, and how that country became the arena wherein their noble steeds raced, and the halting-place wherein their camels laid down their burdens and grazed, together with much useful and well-selected information drawn from various sources, and the accounts of historians compared together.

"And, first, be it known that when God Almighty decreed that those words of His messenger should be fulfilled, which stand thus:—'I have seen before My eyes the east and the west, and every one of the regions comprised in them shall be subdued by My people,' an enmity broke out between Rudherik (Roderic) king of the Goths, and the lord of Ceuta, a city situate at the mouth of Bahruz-Zokak, (Strait of Gibraltar,) and became the cause of the conquest of Andalusia by the arms of Tarif and Tarik, and their master, Musa. The mercy of God be upon them all!

"Al-Hijari, Ibn Haygan, and other writers, agree in saying that the first man who entered Andalusia with hostile intentions was Tarif, the Berber, the freedman of Musa, the same who afterwards gave his name to the island of Tarifa, situate on the Strait. He was helped in that

* Al-Makkari.

† "Penny Cyclopædia," art. Moors.

Digitized by Google

expedition by Ilyan (Count Julian) the Christian, who had conceived some animosity towards Roderic, king of Andalusia. The number of troops engaged in this first expedition amounted only to one hundred horsemen and four hundred foot. They crossed the Strait in four vessels, landed on the opposite shore in the month of Ramadan of the year ninety-one, (July, A.D. 710,) overran the country, and returned loaded with spoil.

"No sooner was Musa, the governor of Africa, apprised of the success of this first expedition, which, as we have already observed, took place in the month of Ramadan of the year ninety-one, than he appointed his freedman, Tarik, to command another expedition against Andalusia, and sent him over in company with Ilyan, king of Ceuta. The landing of Tarif and Tarik has been differently related; but, as it is our intention to recount in detail every one of these events, and we shall have therefore many opportunities of returning to the subject, we shall now proceed to examine the causes which are generally believed to have given rise to the conquest." *

We observe that, in the passage we have been quoting, the historian Al-Makkari alludes to a cause hinted at already in a previous paper, namely, the supposed insult offered to Count Julian's daughter by Roderic, king of the Goths. The appointment of Musa to the government of Africa is likewise regarded by our chronicler as having determined the conquest of Spain; finally, he gives as another cause a wonderful circumstance so truly in accordance with what we know of Arabic fiction that we cannot resist the temptation to insert it here.

"In times of old the Greek kings who reigned in Andalusia were terribly afraid of an invasion on the part of the Berbers. To avoid this they constructed different spells, and amongst others, one which they put inside a marble urn, and placed in a palace at Toledo: in order to insure its custody and preservation, they placed a padlock on the gate of the palace, leaving instructions for every succeeding king to do the same. This injunction having been faithfully complied with, it came to pass that after the lapse of a great many years, twenty-seven padlocks were appended to the gate of the building,—that number of kings having reigned in Andalusia, each of whom had put his padlock as ordained. Some time previous to the invasion of the Arabs, which, as is well known, was the cause of the overthrow of the Gothic dynasty, and of the entire conquest of Andalusia, a king of the Goths, Roderic by name, ascended the throne. Now this king, being young and fond of adventure, once assembled his viziers, great officers of the State, and members of his council, and spoke to them thus: 'I have been thinking for a long time about this house with its seven-and-twenty padlocks, and I am determined to have it opened, that I may see what it contains, for I am sure it is a mere jest.' 'It may be so, O King,' answered one of the viziers, 'but honesty, prudence, and policy demand that thou shouldst not do it; and that, following the example of thy father, of thy grandfather, and of thy ancestors,—none of whom ever wished to dive into this mystery,—thou shouldst add a new padlock to the gate.' When the vizier had done speaking, Roderic replied: 'No, I am led by an irre-

* Al-Makkari, vol. i., pp. 250, 251.

Digitized by Google

sistible impulse, and nothing shall make me change my resolution. I have an ardent wish to penetrate this mystery, and my curiosity must be satisfied.' 'O King,' answered the vizier, 'if thou doest it under a belief that treasures are concealed in it, let us hear thy estimation of them, and we will collect the sum among ourselves, and deposit it in thy royal treasure, rather than see ourselves and thee exposed to frightful calamities and misery.' But Roderic being a man of undaunted spirit, stout of heart, and strong of determination, was not easily persuaded. He remained deaf to the entreaties of his counsellors, and proceeded immediately towards the palace, and when he arrived at the gate which, as we have already observed, was furnished with several locks, each of them having its key hung to it, the gate was thrown open, and nothing else was to be seen but a large table made of gold and silver, and set with precious stones, upon which was to be read the following inscription: 'This is the table of Suleyman, son of Doud, (upon whom be peace!)' Another object, besides the table, was to be seen in another apartment,—provided also with a very strong padlock, which being removed allowed Roderic to look into it,—an urn, and inside it a roll of parchment, and a picture representing in the brightest colours several horsemen, looking like Arabs, dressed in skins of animals, and having, instead of turbans, locks of coarse hair; they were mounted on fleet Arabian steeds, bright scimitars hung by their sides, and their right hands were armed with spears. Roderic ordered his attendants to unroll the parchment, when, lo! what did he see but the following inscription written in large letters upon it: 'Whenever this asylum is violated, and the spell contained in this urn broken, the people painted on this urn shall invade Andalusia, overthrow the throne of its kings, and subdue the whole country.' They say that when Roderic read this fatal prognostic he repented of what he had done, and was impressed with a strong belief of his impending ruin." (Al-Makkari, vol. i.)

This is, we repeat, quite worthy of a place in the "Thousand and One Nights' Entertainments;" but it would be wrong to suppose that either the story of the twenty-seven padlocks or others of the same kind which we find in the ancient Spanish chronicles are to be ascribed to the fantastic minds of the Arabs. As the English translator of Al-Makkari observes, it was in the midst of populous cities like Toledo, Cordova, and Seville, and among the motley elements which formed their populations, —Jews, Mozarabs, and Moors,—that these and similar fables were forged, and thus adopted by the Arabs who, as usual, imparted to them an eastern colouring.

Before passing on in another paper to details of a more authentic character, we may notice, with reference to the designation *Greeks* here employed, that the author applies it to the imperial rulers in whose hands were still some of the fortresses and ports lining the northern shores of Africa. The word *Rum*, here translated *Greeks*, was first used to designate the Romans of the lower empire, and the people living in its dependencies. It became in time a synonym for Christians, owing to the Greeks generally professing Christianity.

(To be continued.)

Digitized by Google

LIVINGSTONE AND HIS DISCOVERER.

II.

THE Christmas book for the season that has recently passed has unquestionably been Mr. Stanley's story, entitled, "How I found Livingstone." There are many indications of haste in the style and the matter which a second edition would probably remove. But it is impossible to withstand the cheery, enthusiastic spirit of the enterprising adventurer, who has proved himself no unworthy representative of our "go-ahead" cousins across the water. It is not the first time that he has distinguished himself in his character of "Travelling Correspondent of the New York Herald," as he styles himself on the title-page of his volume. He was the American journalist who in the Abyssinian war first succeeded in conveying intelligence to the western world of the tyrant Theodore's defeat and death; and now a second time he has fairly and honourably outstripped us in the race. Englishmen have laurels enough cheerfully to yield the palm in these instances to the stranger, whose nationality and language may really be called their own. If it is an American that found Livingstone, the romantic achievement is the highest compliment which our Transatlantic friends could pay to the indomitable tenacity of our own illustrious explorer, who still perseveres in the perilous researches of which Mr. Stanley has brought us news. The hardships which the latter suffered in order to accomplish thus much, bring out into strongest relief the more protracted toils and dangers of the former. It is a pleasant picture which spreads itself before us in this book—the English and American flags flying in amicable concord on the surface of the remote inland African lake Tanganyika, on the north-east shore of which Ujiji stands, where the travellers met. May the two nations, so intimately related to one another, know no worse rivalry than that of common adventure in the interests of science, humanity, and religion! Never was the gold medal of the British Royal Geographical Society more worthily won than by Mr. Stanley; who not unreasonably expected it, but characteristically tells us so, and expresses his pleasure at receiving it.

An unimportant controversy has, by the by, arisen out of the allegation that the discoverer of Livingstone is Welsh by birth. It may possibly interest some of our readers if we transcribe Mr. Stanley's sole allusion to the subject. He is depicting his feelings when the dreaded fever prostrates him for a week at Unyanyembe, his half-way station to Ujiji. After referring to the reminiscences which at such seasons crowd upon the over-excited brain, he says: "The loveliest feature of all to me was the form of a noble and true man, who called me son. Of my life in the great pine forests of Arkansas, and in Missouri, I retained the most vivid impressions. The dreaming days I passed under the sighing pines on the Ouachita's shores; the new clearing, the block-house, our faithful black servant, the forest deer, and the exuberant life I led, were all well remembered. And I remembered how one day, after we had come to live near the Mississippi, I floated down, down, hundreds of miles, with a wild fraternity of knurly giants, the boatmen of the Mississippi, and

Digitized by Google

how a dear old man welcomed me back, as if from the grave. I remembered also my travels on foot through sunny Spain and France, with numberless adventures in Asia Minor, among Kurdish nomads. I remembered the battle-fields of America, and the stormy scenes of rampant war. I remembered gold mines, and broad prairies, Indian councils, and much experience in the new western lands. I remembered the shock it gave me to hear, after my return from a barbarous country, of the calamity that had overtaken the fond man whom I called father, and the hot, fitful life." (P. 274.) That is all: Mr. Stanley is welcome to the reserve with which he treats what he chooses to call an idle curiosity. The service which he has rendered in discovering and relieving Livingstone has been done to humanity at large.

Mr. Stanley's book abounds with valuable information as to the countries which he has traversed, and their inhabitants. We shall, we think, best minister to the pleasure of those who have not the opportunity of reading his pages, if, in the present paper, we interweave as many of these as possible with a rapid survey of his memorable expedition. One cannot too much admire the energy, perseverance, and resource, with that mixture of the enthusiastic and the practical, which so eminently fitted him for his enterprise. The shrewd matter-of-fact audacity of the race which is now engaged in the ceaseless development of the marvellous resources of the western continent, is strikingly illustrated throughout the volume from which we quote. For example, on page 681, he says: "With a sufficient supply of money, all Africa can be explored easily; not only explored, but conquered and civilized; not only civilized, but intersected by railroads from one end to the other, through and through." So, again, on page 122, he says: "Casting a retrospective glance away from Simbamwenni to distant Bagamoyo on the coast, I know of one State in our country that might be very well compared to this tract in fertility, in physical contour, in its forests and bits of level prairie enclosed by tall woods, in its cones, in its rigid and grand undulations, verdure-clad,—and that is Missouri. The elevation of Simbamwenni cannot be much over one thousand feet above the level, the rise of the land having been gradual. It being the rainy season, about which so many ominous statements were doled out to us by those ignorant of the country, we naturally saw it under its worst aspect; but even in this adverse phase of it, with all its depth of black mud, its excessive dew, its dripping and chill grass, its density of rank jungle, and its crouching fevers, I look back upon the scene with pleasure, for the wealth and prosperity it promises to some civilized nation, which in some future time will come and take possession of it. A railroad from Bagamoyo to Simbamwenni might be constructed with as much ease and rapidity as, and at far less cost than, the Union Pacific Railway, whose rapid strides towards completion the world heard of and admired. A residence in this part of Africa, after a thorough system of drainage had been carried out, would not be attended with any more discomfort than generally follows upon the occupation of new land." And, once more, on page 112, he says: "By 8.30 A. M. we were ascending the southern face of the Kira Peak. When we had gained the height of two hundred feet above the level of the surrounding country, we were gratified with a magnificent view of a land whose soil knows no Sabbath, which, had Professor Malthus himself

Digitized by Google

but seen, he had never penned that foolish pamphlet of his about legislating for the prevention of early marriages, and raved like 'Adversity Hume' about over-crowded populations, and certain ruin to England. If there are too many English-speaking people in any one place, I have as much faith in them as the far-seeing editor of 'Noctes Ambrosianæ' had in 'Brother Jonathan,' and know that their stout elbows will make room somewhere, let the weal or woe of those who withstand them light where it may. There are plenty of Hengists and Horsas, Captain John Smiths, and Pilgrim Fathers among the Anglo-Saxon race yet, and when America is filled up with their descendants, who shall say that Africa, and especially this glorious part of it, shall not be their next resting-place?"

Our author refers, at the outset of his journey, to the entire absence of information as to the necessities of African travel; and then, with thorough good temper, sets to work to describe in detail his own pursuit of the requisite knowledge under all the attendant difficulties, in order that, he adds, with characteristic faith in the future, "other travellers coming after me may have the benefit of my experience." How important such assistance is may be judged from two facts, mentioned by Mr. Stanley. Burton and Speke were obliged to throw away as worthless, in one part of Africa, several hundred *fundo* of beads, which had of course to be carried thither at great expense, and would have been of much value elsewhere. So also, on page 33, the American traveller says: "One thing amongst others my predecessors omitted to inform men bound for Africa, which is of importance, and that is, that no traveller should ever think of coming to Zanzibar with his money in any other shape than gold coin. Letters of credit, circular notes, and such civilized things I have found to be a century a-head of Zanzibar people. Twenty and twenty-five cents deducted out of every dollar I drew on paper is one of the unpleasant, if not unpleasantest, things I have committed to lasting memory." The second chapter, accordingly, of Mr. Stanley's book on the "Organization of the Expedition" is absolutely invaluable for the would-be traveller in Eastern Africa; and the same practical quality characterizes the entire volume. A carefully-tabulated horal itinerary heads each successive chapter from Bagamoyo on the coast, to Ujiji, where the weary march ended; so that, for example, all coming generations may know that from Kisokweh to Chunyo there is a walking distance of one hour and thirty minutes, and may be equally well informed as to the mutual relations of any other similarly unknown places on the route. It needs all the descriptive powers of the writer, which are of no mean order, to counteract the feeling which this exactness of statement tends to produce of something commonplace and easy in the journey; during which, nevertheless, in the course of thirteen months, he suffered the attacks of no less than twenty-three fevers. The same period was likewise fatal to sixteen natives of his company, as well as to Shaw and Farquhar, the two dissipated Europeans, who proved his greatest trouble. No account of this remarkable expedition will ever be complete without the already oft-quoted extract in which its leader says, "I must confess I owe my life, first, to the mercy of God; secondly, to the enthusiasm for my work, which animated me from the beginning to the end;

Digitized by Google

thirdly, to having never ruined my constitution by indulgence in vice and intemperance; fourthly, to the energy of my nature; fifthly, to a native hopefulness which never died; and, sixthly, to having furnished myself with a capacious water and damp-proof canvas house."

Mr. Stanley purposely chose a different route from that traversed by Burton, Speke, and Grant, in order to reach Tabora, or Unyanyembe, the Arab emporium midway to Ujiji.* He first traversed "the strip of land known as the Mrima, Sawahili, or Zanguebar coast, a most important place in the eyes of the civilized world, on which, now that the slave question is being agitated, attention should be seriously concentrated. Its importance to us arises from the fact that by means of its ten ports, three-fourths of the slaves captured, kidnapped, or bought in the interior, are shipped abroad." (Pp. 224, 225.) Our hero next came to the fertile country drained by the Kingani river, and its tributaries, chiefly the Ungerengeri, comprising Ukwere, Ukwami, Udoe, and Useguhha, with the separate tribes inhabiting these several districts. Then comes the broad valley of the Makata, Mukondokwa, or Wami River, (the frequent changes in the river names of Africa constitute a great difficulty in its geography,) into which a pass through a chain of mountains admits the traveller, who in vain hopes thus to reach less swampy ground. The descriptions of Mr. Stanley's journeys along this valley in the Masika, or rainy season, especially when returning, are appalling.

On his way inland he says, (p. 140,) "For thirty miles from our camp was the Makata plain, an extensive swamp. The water was on an average one foot in depth; in some places we plunged into holes three, four, and even five feet deep. Plash, splash, plash, splash were the only sounds we heard from the commencement of the march, until we found the *bomas* occupying the only dry spots along the line of march. This kind of work continued for two days, until we came to the Rudewa river, another powerful stream with banks brimful of rushing rain-water. Crossing a branch of it, and emerging from the dank reedy grass crowding the western bank, the view consisted of an immense sheet of water topped by clumps of grass, tufts, and foliage of thinly-scattered trees. The acme of discomfort and vexation was realized on the five-mile march from the Rudewa branch. As myself and the Wanguana appeared with the loaded donkeys, the *pagazis* (or carriers) were observed huddled on a mound. When asked if the mound was the camp, they replied, 'No.' 'Why, then, do you stop here?' 'Ugh! water plenty!!' One drew a line across his loins to indicate the depth of water before us, another drew a line across his chest, another across his throat, another held his hand over his head, by which he meant

* It may assist the reader if we here append as a foot-note some remarks from page 224, which afford a serviceable clue to the nomenclature which Mr. Stanley employs. He says: "Sawahili means the sea coast; hence, the people who live on this sea coast of Zanguebar are called Wasawahili, and their language, Kisawahili. And it may be mentioned that the prefix *U* means country, *Wa* stands for persons in the plural, *M* is the singular for one person. Thus U-zaramo means country of Zaramo; Wa-zaramo would mean people of Zaramo; M-zaramo, one person of Zaramo; Ki-zaramo, language of Zaramo."

Digitized by Google

that we should have to swim. Swim five miles through a reedy marsh! It was impossible; it was also impossible that such varied accounts could all be correct. Without hesitation, therefore, I ordered the Wanguana to proceed with the animals. After three hours of splashing through four feet of water we reached dry land, and had traversed the swamp of Makata." We are not surprised that Mr. Stanley should add. "The animals died from this date by twos and threes, almost every day, until but five sickly, worn-out beasts remained;...the Wanguana, soldiers, and pagazis sickened of diseases innumerable;... and I myself was finally compelled to lie a-bed with an attack of acute dysentery which brought me to the verge of the grave."

This was an *ordinary* wet season; the return march took place when its severities were almost unprecedented. A mighty storm had crossed the country, "for the trees in some places seemed to lie in swathes," the Ungerengeri had overflowed, a hundred villages were swept away, and Simbamwenni, the "Lion City," the stronghold of the freebooting Wasegulha, had utterly perished. It was at this time that Stanley's loaded pistol, pointed at the head of the struggling bearer, saved the box containing Livingstone's Letters and Journal, when about to be carried down the stream. About an hour later came the main river, across which one of the strongest men succeeded in swimming with a line tied round his body, one hundred and eighty feet long, which he lashed to a tree, and Stanley and several of the men and boys were dragged across. But, no means offering for the transmission of the letter-boxes and valuables, the party had to pass the night in two camps, one on each side of the river. The adventurer writes, "It was an extraordinary position that we found ourselves in. Within twenty feet of our camp was a rising river, with flat low banks; above us was a gloomy, weeping sky; surrounding us on three sides was an immense forest, on whose branches we heard the constant pattering rain; beneath our feet was a great depth of mud, black and loathsome; add to these the thought that the river might overflow, and sweep us to utter destruction." In the morning the river was still rising, and an inevitable doom seemed to hang over the party; but it struck Mr. Stanley that he "might possibly carry the boxes across, one at a time, by cutting two slender poles, and tying cross sticks to them, making a kind of hand-barrow, on which a box might rest when lashed to it. Two men swimming across, at the same time holding on to the rope, with the ends of the poles resting on their shoulders, would be able to convey over a seventy-pound box with ease." Stimulated by the promise of reward, the men made the trial, and in an hour's time had perfectly succeeded; after which, seven hours' constant splashing brought the party to the *verge* only of the inundated plain of the Makata, which has been already described. Here, on a hill near Rehenneko, they encamped ten days, until the rain ceased. Then, says the leader, "for two marches of eight hours each we plunged through slush, mire, deep sloughs, water up to our necks and muddy cataclysms, swam across nullahs, waded across gullies, and near sunset of the second day arrived on the banks of the Makata river," only to be so tormented by mosquitoes that, "when the horn sounded for the march of another day,

Digitized by Google

there was not one dissentient. It was five A.M. when we began the crossing of the Makata river, but beyond it for six miles stretched one long lake...the confluence of the streams; four rivers were here gathered into one. But even the water—we were getting quite amphibious—was better than the horrible filth and piles of decaying vegetation which were swept against the boma of the village. We were soon up to our armpits, then the water shallowed to the knee, then we stepped up to the neck, and waded on tiptoe supporting the children above the water, until we were halted on the edge of the Little Makata, which raced along at the rate of eight knots an hour," and had to be swum.

One more extract, dated five days later, we make, to complete the picture, and illustrate the grim humour of our author.

"April 30th.—Passing Msuwa we travelled hurriedly through the jungle, which saw such hard work with us when going to Unyanyembe. What dreadful odours and indescribable loathing this jungle produces! It is so dense that a tiger could not crawl through it; it is so impenetrable that an elephant could not force his way! Were a bottleful of concentrated miasma, such as we inhale herein, collected, what a deadly poison, instantaneous in its action, undiscoverable in its properties, would it be! I think it would act quicker than chloroform, be as fatal as prussic acid. Horrors upon horrors are in it. Boas above our heads, snakes and scorpions under our feet. Landcrabs, terrapins, and iguanas move about in our vicinity. Malaria is in the air we breathe; the road is infested with 'hot-water' ants, which bite our legs until we dance and squirm about like madmen. Yet, somehow, we are fortunate enough to escape annihilation, and many another traveller might also. Yet here, in verity, are the ten plagues of Egypt, through which a traveller in these regions must run the gauntlet: 1. Plague of boas. 2. Red ants, or 'hot water.' 3. Scorpions. 4. Thorns and spear cacti. 5. Numerous impediments. 6. Black mud, knee deep. 7. Suffocation from the density of the jungle. 8. Stench. 9. Thorns in the road. 10. Miasma." But we have anticipated. Our readers have probably had enough; but we have yielded to the temptation to quote thus lengthily from the return march, in order to give some conception of the hardships involved in such an expedition as Mr. Stanley's. These are not of the character which one would naturally associate with travel in Central Africa.

In the Makata valley terrible ravages have been made by the neighbouring Waseguhha, whose territory crosses it from north to south, and who have risen from comparative tribal insignificance to become the scourge of this part of the continent, through their connection with the Arab slave-buyers, who have supplied them with muskets and ammunition. The Wadoe, in particular, who are celebrated for "their beauty of form, their fine physique, and general superiority," have suffered dreadfully, and lost their supremacy east of the Usagara mountains. Leaving the swamps behind him, on his way inland, Stanley next crossed the mountain region, seventy-five miles wide, inhabited by the Wasagara; and next, for an equal distance, the country of the powerful, ferocious, and populous Wagogo; between whom and the Wanyamwezi are the industrious inhabitants of Uyanzi. Graphic delineations of the

Digitized by Google

tribes are supplied, amongst which we may call special attention to the Wagogo, on pp. 250, 251, who are pronounced to be, "physically and intellectually, the best of the races between Unyamwezi and the sea." But we will content ourselves with one sketch, from p. 540:—

"The most remarkable tribe in Central Africa are the Wanyamwezi. A *beau-ideal* of a Mnyamwezi to me will be a tall, long-limbed black man, with a good-natured face, always with a broad smile upon it; displaying, in the centre of the upper row of teeth, a small hole, which was cut out when he was a boy, to denote his tribe; with hundreds of long wiry ringlets hanging down his neck; almost naked; giving me a full view of a form which would make an excellent model for a black Apollo..... A Mnyamwezi is the Yankee of Africa; he is a born trader and traveller. From days immemorial his tribe has monopolized the carrying of goods from one country to another. The Mnyamwezi is the camel, the horse, the mule, and the ass,—the beast of burden to which all travellers anxiously look to convey their luggage from the coast to the far African interior.....While journeying with caravans they are docile and tractable; in their villages they are a merry-making set; on trading expeditions of their own they are keen and clever; as Ruga-Ruga (bandits) they are unscrupulous and bold; in Ukonongo and Ukawendi they are hunters; in Usukuma they are drovers and iron-smelters; in Lunda they are energetic searchers for ivory: on the coast they are a wondering and awe-struck people."

Such extracts from this fascinating volume might be multiplied indefinitely, but we are compelled now to confine ourselves to the story of the main purposes of the expedition. Arrived at Tabora or Unyanyembe, our hero was drawn into a small war between the friendly Arabs resident there, and Mirambo, whom he terms "a black Bonaparte," and who had gradually raised himself from a common *pagazi* into a successful robber, and ultimately assumed regal authority, announcing that no Arab caravan should pass through his usurped possessions, except over his dead body. The story is sketched with spirit of the early successes and speedy subsequent discomforture of the Arabs, as well as of their cowardice, and that of Mr. Stanley's contingent, who, almost to a man, in a panic deserted their master, when prostrate with fever, so that he escaped with great difficulty. After an unwilling detention of three months he started again, in the face of numberless protestations and prophecies of failure on the part of his chicken-hearted allies, and reached Ujiji in fifty-one days,—two hundred and thirty-six from Bagamoyo. The narrative is intensely interesting. It brings before us in succession the park lands of Ukonongo, the hunter's paradise; Ukawendi, likewise abounding with interminable forests; Uvinza, traversed by the Malagarazi, one of the chief feeders of Lake Tanganyika; and the vast plains of Uhha, where the incessant black mail, levied by the native chiefs, drove our adventurer to the hazardous resolve of pushing through the border jungle. The party had already heard of the arrival, a week before, of a white man with a grey beard, intelligence of which greatly excited them. It was in this hazardous part of the journey that Stanley was compelled to cure the hysteria into which terror of discovery drove the weak-brained wife of one of his carriers, with a

Digitized by Google

horsewhipping, which alone saved her life, and that of the party. At last they safely reached moist and diversified Ukaranga, and then surpassingly beautiful and fertile Ujiji, the district bordering on Tanganyika.

But we must now let the intrepid traveller speak for himself in such sentences, gleaned from his pages, as we can find room for in our brief remaining space.

"November 10th. Friday.—It is a happy, glorious morning. The air is fresh and cool. The sky lovingly smiles on the earth and her children. The deep woods are crowned in bright green leafage; the water of the Mkuti, rushing under the emerald shade afforded by the bearded banks, seems to challenge us for the race to Ujiji, with its continuous brawl....'Forward!' '*Ay Wallah, ay Wallah, bana yango!*' and the light-hearted braves stride away at a rate which must soon bring us within view of Ujiji....In two hours I am warned to prepare for a view of the Tanganyika; for, from the top of a steep mountain, the kirangozi (guide) says I can see it. I almost vent the feelings of my heart in cries....We are at last on the summit. A little further on—just yonder!—O! there it is!—a silvery gleam. I merely catch sight of it between the trees, and—but here it is at last! True—THE TANGANYIKA! and there are the blue-black mountains of Ugoma and Ukaramba. An immense broad sheet, a burnished bed of silver,—lucid canopy of blue above,—lofty mountains are its valances, palm-forests form its fringes! The Tanganyika! Hurrah! and the men respond to the exultant cry of the Anglo-Saxon with the lungs of stentors, and the great forests and the hills seem to share in our triumph;" and so the little band speed on till, continues the narrator, "we arrive at the summit of the last ridge of myriads, travel across, and arrive at its western rim, and—pause, reader—the port of Ujiji is below, embowered in the palms, only five hundred yards from us!...

"Our hearts and our feelings are with our eyes, as we peer into the palms, and try to make out in which hut or house is the white man with the grey beard we heard about on the Malagarazi. 'Unfurl the flags, and load your guns!' '*Ay Wallah, ay Wallah, bana!*' respond the men, eagerly. 'One, two, three—fire!' A volley from nearly fifty guns roars like a salute from a battery of artillery. We shall note its effect presently on the peaceful-looking village below. 'Now, Kirangozi, hold the white man's flag up high, and let the Zanzibar flag bring up the rear. And you men keep close together, and keep firing until we halt in the market-place, or before the white man's house. You have said to me often that you could smell the fish of the Tanganyika. I can smell the fish of the Tanganyika now. There are fish, and beer, and a long rest waiting for you. MARCH!'" The effect was as electrical as was desired; and, when "we were now about three hundred yards from the village," the author resumes, "the crowds are dense about me. Suddenly I hear a voice on my right say, 'Good morning, Sir!'" This turns out to be "Susi, the servant of Dr. Livingstone," as that functionary states, smiling, and showing a gleaming row of teeth. 'What! is Dr. Livingstone here?' 'Yes, Sir.' 'In this village?' 'Yes, Sir.' 'Are you sure?' 'Sure, sure, Sir. Why, I leave him just now.'" Then follows a second, who turns out to be Chumah, the Doctor's other

Digitized by Google

fidus Achates, with whom ensues another friendly colloquy. "'Now, you Susi, run and tell the Doctor I am coming.' 'Yes, Sir,' and off he darted like a madman.....Soon Susi came running back, and asked me my name. He had told the Doctor that I was coming, but the Doctor was too surprised to believe him. And when the Doctor asked him my name, Susi was rather staggered."

The good news, however, was soon confirmed. "The great Arab magnates of Ujiji had gathered together before the Doctor's house, and the Doctor had come out from his veranda to discuss the matter, and await my arrival. In the mean time the head of the Expedition had halted, and the kirangozi was out of the ranks, holding his flag aloft, and Selim said to me, 'I see the Doctor, Sir. O, what an old man! He has got a white beard.' And I—what would I not have given for a bit of friendly wilderness, where, unseen, I might vent my joy in some mad freak; such as idiotically biting my hand, turning a somersault, or slashing at trees, in order to allay those exciting feelings that were well-nigh uncontrollable. My heart beats fast, but I must not let my face betray my emotions, lest it shall detract from the dignity of a white man appearing under such extraordinary circumstances. So I did that which I thought was most dignified. I pushed back the crowds, and, passing from the rear, walked down a living avenue of people, until I came in front of the semicircle of Arabs, in the front of which stood the white man with the grey beard. As I advanced slowly towards him I noticed he was pale, looked wearied, had a grey beard, wore a bluish cap with a faded gold band round it, had on a red-sleeved waistcoat, and a pair of grey tweed trousers. I would have run to him, only I was a coward in the presence of such a mob; would have embraced him, only, he being an Englishman, I did not know how he would receive me. So I did what cowardice and false pride suggested was the best thing,—walked deliberately to him, took off my hat, and said, 'Dr. Livingstone, I presume?' 'Yes,' said he, with a kind smile, lifting his cap slightly. I replace my hat on my head, and he puts on his cap, and we both grasp hands. And I then say aloud, 'I thank God, Doctor, I have been permitted to see you.' He answered, 'I feel thankful that I am here to welcome you.'" Hours succeeded of converse between the newly-made friends after the crowds had dispersed; till, (we transcribe the conclusion of Mr. Stanley's chapter,) "'Doctor,' I said, 'you had better read your letters. I will not keep you up any longer.' 'Yes,' he answered, 'it is getting late; and I will go and read my friends' letters. Good night, and God bless you.' 'Good night, my dear Doctor; and let me hope that your news will be such as you desire.'...And now, dear reader, having related succinctly 'How I found Livingstone,' I bid you also 'Good night.'"

In our next paper we shall briefly describe what Livingstone has recently accomplished in the way of geographical discovery, and what it is that he now proposes, should he be spared, to do. W. B.

Digitized by Google

THE INTELLECT AND THE CREED.

THE relation of the beliefs of men to their character as pointing out its religious soundness, or otherwise, is one of those subjects which recent tendencies and controversies have made prominent. Its importance cannot well be overrated. It lies at the basis of all inquiry into the religious life. It is boldly asserted that what men may believe is a matter of minor consideration; that the primary question is, What is their outward conduct? It is asked, What better evidence of a Christian condition can you require than a life well-ordered? The words of the Great Teacher, "By their fruits ye shall know them," are quoted in support of the inquiry. A complete divorce between the inward thought and the external demeanour of men is attempted. How utterly unphilosophical and impossible this is, requires little argument to prove. Man in all his parts and powers is essentially a unity; his endowments and capabilities have their specific offices, but in their interaction and expression they exhibit the individual. They have no isolated existence, and therefore have no isolated manifestation. The mutual relation which obtains among them necessarily involves a mutual influence. In the analysis of the philosopher they can be viewed one by one; but in exhibiting the character of the person they are inseparable. The thought or conviction of the mind, one and indivisible, is the motive power of the outward action.

The vital importance of right mental beliefs is obvious. Polytheistic notions of Deity invariably lead to a degradation of both the Divine and the human. Pantheism inevitably destroys all moral distinctions; and extinguishes in such as hold it the greatest of all motives to practical holiness. False creeds of every form reduce the moral tone to their own level. They divert attention from the nature of the principles from which all the activities of our being should spring, and make religion the mere formal regard for conventional proprieties; or at least rob it of its dignity by attributing it to secondary considerations. The moral condition of all classes of the "chosen people" in our Lord's time furnishes a striking illustration of what we here maintain. Obedience to the Divine law had been degraded to the veriest perfunctory observances; and the most hateful selfishness and hypocrisy were indulged under the mask of the highest pretensions to religiousness. Just apprehensions of the character of God, and His theocratic relations to the Jewish nation, were almost entirely lost. Defective or perverted beliefs were everywhere predominant; and the result was that condition of manners which our Lord condemned in the strongest terms. In our own day the unfortunate victim of Popery, repeating his paternosters and counting his beads with a devoutness worthy of the truest worship, presents a further illustration. Here a false belief moulds all religious action into a false and mechanical standard; and the false form of action hardens and intensifies the false form of belief. The notion we are combating, if allowed to prevail, would certainly destroy every just view of God, and His relations to men, by obliterating the principle of obedience to His will, and accommodating

Digitized by Google

religion to human convenience, the Scriptures being ignored as distasteful and unnecessary.

In the Sermon, the title of which is placed at the foot of the page,* the venerable author presents in a forceful manner the influence of the intellect upon the life; and hence the responsibility of man for its use, and especially in relation to the views which he entertains of God, and of that revelation of Himself which God has furnished in His word. It seems to be the illusion of too many that the intellect is a safe guide in matters of morals and religion; and though the conclusions of different minds are mutually destructive, they are nevertheless taken as being right for each. No authoritative criterion of truth is recognized; and every man is made the ultimate source of his own beliefs in matters the most sacred. The one thing held to be all-important is, that the aim in the employment of the intellect shall be purely and simply the search for and discovery of truth; though the profession that it is so may be confidently stated to be a self-deception in numerous instances: in the persuasion that truth is the one object sought, all idea of responsibility to either conscience or God is treated as a superstition belonging to a past age. It is very true that the mind, under the direction of revealed truth, must be our guide in all the actions of life. It is, however, equally true that intellect may be and is abused in the most fatal manner. Selfishness, pride, and unholy passion pervert the mind, and destroy its power to recognize moral distinctions. In all such cases "the light" that is in men is only "darkness."

In all concerns apart from religion it is held that deeds perpetrated under the violent impulses of sudden passion are regarded with some extenuation on that ground; while deeds that are the result of deliberate calculation are intensified in their guiltiness. "Since then, by turns, the intellect becomes alternately the slave of every passion, and the heightener of every crime and sin, it is clearly no safeguard or bar against the charge of sin, that the immediate province of any act or series of acts lies in the intellect." It is well known that indulgence in sin increases the natural disinclination to the truth and grace of God, and prompts the mind to repel their approach, for the easily-understood reason that the one demands self-condemnation before the other can bring its message of forgiveness and peace into the heart. We see "that moral defects are a hindrance to the reception of Divine truth; that those defects may be a means of forfeiting it; and that, whatever may be the case with others, we are individually responsible, not only whether we have lived according to the light which God has given to each; but whether we, by not walking in the light, allowed darkness to come upon us." This was obviously the case with the persistent enemies of our Lord. The more He caused the light to appear, and the more He revealed Himself to them in the exercise of His miraculous power, the more they repelled Him, until their hatred effected His destruction. They thus increased their guilt by refusing the truth while it was with them, and exposed themselves to the words of condemnation, "If I had not come and

* "The Responsibility of the Intellect in Matters of Faith: a Sermon preached before the University of Oxford, on Advent Sunday, 1872." By E. B. Pusey, D.D.

Digitized by Google

spoken unto them, they had not had sin; but now they have no cloke for their sins." The more clearly the light shines around us, the more certainly and fully will our disposition towards it be developed. It is not only a "discerner," but also a revealer, "of the thoughts and intents of the hearts" of men; and the more distinctly it "discerns" and "reveals," the more completely is the heart which refuses to receive it hardened against it. It is a dangerous error for a man to imagine that he is not responsible for the use—a certain right use—of intellect in that higher region of its exercise in which Divine things are especially concerned.

The limits of responsibility are discussed by Dr. Pusey in a broad and liberal spirit. Men will everywhere be judged by God according to the degree of light which is given to them in His wise dispensations. Though Christ came into the world in order to save it, and believing acceptance of Him is declared to be the condition of personal salvation, this applies only to those to whom the Divine message is actually conveyed. "By the force of the words" of the Saviour's commission to His Apostles, "no one is included of all those generations who lived before Christ came, or whom the Gospel has not individually reached. The soul of the Church includes, we cannot doubt, 'a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues,' who did not on earth belong to its body; as contrariwise believers, who led to the end bad lives and died impenitent, belonged, it may be, visibly to the body, but not to its soul. Jesus 'died for all.' He was a 'propitiation for the sins of the whole world;' for all, who have been since Adam's sin unto the end; for all, who have been, or are, or shall be; for all who knew Him, or shall know Him, or who shall blamelessly know Him not; for those, who blindly 'felt after' Him, or for some one or some thing to stand between them and their sins; who, by their hereditary, although ignorant, use of sacrifices, still acknowledged their guilt and separation from God; for those who, throughout the world, looked for a Deliverer to come; for those who, by those 'unutterable groanings,' the mute, restless longing of the human race, looked to the common Father of mankind. God has revealed it for us by St. Paul: 'when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts.'"

The case of many to whom the Gospel *is* preached is here also most leniently considered. The strangeness of the truth preached; the immoral lives of some who "profess and call themselves Christians;" the influence of prejudices, imbibed from early life, are considerations which are believed to affect the Divine judgment in the case of individual men. "Our Lord's words announce a principle of God's judgment; they tell us when and how we are in safety; who, if to the end they continue to reject Him, must be rejected by Him." "Voluntary and culpable rejection of God's truth, bad faith, perversity of will, alone condemn." He who has really been "living up to the light which he had, and repenting himself where he did amiss," it is said, "would not be 'saved by the law which he professeth,' but he would be saved *in* it, by the one love of

Digitized by Google

God the Father who made him, and of God the Son who redeemed him, and of God the Holy Ghost who drew him, and in his measure sanctified him."

With these sentiments we cordially sympathize; we contemplate with pleasure the assurance that "many shall come from the east and the west," and "the north and the south," and shall sit down in the kingdom of God "with Abraham, and Isaac, and Jacob;" many who never listened to the announcement of "the Gospel of the grace of God," but in the dim light they had felt after Him whose "invisible things from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." We would also indulge a similar hope of the ultimate safety of some others, who, though the truth lies near them, have not hitherto found it. The earnest, distressed souls to whom we refer, have sought it sincerely, but in a way of their own. Perhaps the *ideal* of perfection which they have pictured to themselves they do not see realized in their fellow "Christian" men; and they turn away disappointed and perplexed from these partial representations of the Christian life, not seeing that their ideal is a present impossibility. They fix their gaze on the imperfect reflections of the character of Jesus which they see in too many who bear His name, instead of placing themselves in immediate connection with Himself. In Him their painful inquiries would obtain satisfactory answers. O, that they would go to Him as "little children," willing to learn the first lessons of His grace! They would then be carried forward to those discoveries of purity and love for which their souls are pining. All such have our true sympathy, and our earnest prayers that the "Heavenly Teacher of mankind" may take of "the things of Christ, and show them unto them."

These considerations do not, however, in the slightest degree diminish the responsibility of those who have closed their eyes against the light which has continued to flow in upon them; nor do they lessen the responsibility of the Church in the accomplishment of its proper mission; nor do they obviate the necessity for clearly-defined statements of the great, essential truths of the Christian system. We judge this to be the point of connection between the earlier and later portions of Dr. Pusey's Sermon. The connection, however, is by no means clearly put. The writer's object is to maintain the Athanasian Creed in its integrity. As this is a question with which we are not here disposed to concern ourselves, we leave this portion of the discourse unnoticed.

In firmly maintaining "the responsibility of the use of intellect in matters in faith," it is in no sense our wish to check its legitimate exercise. We have no apprehensions for the results of the closest inquiry. The modern forms of exception to what we hold to be truth are, we are fully convinced, immeasurably more specious than real: when strictly investigated, they rather excite our surprise that able men allow themselves to be entertained by such trifles than shake our confidence in the inspired Word. All the developments of what is generically termed "Rationalism," are no more than attempts of the pride of intellect to make human that which is either Divine or nothing,—as all the sanctions of Christianity are drawn from its avowal of its Divine

Digitized by Google

origin. Which of our modern would-be masters are we to take as our guide? We are called to witness among them a hot contest for superiority. While they are eagerly endeavouring to destroy each other's theories, we may well be excused from accepting any of them as prophets from whom the true light is to come, and for preserving our fidelity to Him who is "the Light" and "the Life of the world." All these opposers are, no doubt, rendering a certain service to the cause of Christ. They clear away, by no means designedly, various excrescences that have gathered around the sacred Book and its holy religion; and by the more thorough investigation which their opposition compels, they indirectly cause the truth to be placed on a broader and firmer basis.

Storms purify the atmosphere; and whatever may be the individual risk, a general gain is obtained. For inspired truth and spiritual Christianity we have no fear. Our apprehension has reference to those who may be unawares entangled in the meshes of error. Untaught youth, in particular, needs to be warned of the danger; but at the same time they must be fully assured that their danger lies in their want of instruction and knowledge, and not in the vain theories in relation to which the warning is given. The fascinations of Pantheism are easily dissipated when it is stripped of the poetry and graces of style in which it is not unfrequently presented, and when its violation of all the principles of our moral nature, by its destruction of the distinction between right and wrong, is exposed. As much may also be said of the empiricism of Comte, that hard, repulsive materialism which at best is merely an effort to evade the difficult problems of our nature by ignoring their existence, and fixing our attention only on what is palpable to our senses. Our self-consciousness, and our multiplied aspirations after higher conditions of existence, recoil from such a theory as involving voluntary self-degradation in its acceptance.

The most patent evils of these erratic systems of thought arise from the painful uncertainty into which some minds are brought by them: the utter confusion of theory and clash of aims which these behold threaten to make them despair of being able to assure themselves of anything. Persons of one order of mind are in peril of sinking into sheer scepticism; not a few have come to ask, "What is truth?" with a scornfulness betokening their deep, internal disquietude, and their doubt whether any satisfactory answer to their inquiry *can* be given. On the other hand, more sentimental minds are led to reflect on what are termed "the ages of faith," when by the "authority of the Church" men were relieved of the difficulty of deciding on these great questions for themselves; and in their conscious weakness they pine for a similar relief from the tortures of uncertainty in which they are held. The assumptions and the historic associations of Rome seem to promise them all they are seeking after. She undertakes to prescribe the particulars and the limits of their faith, and for a trifling financial consideration engages to adjust all their spiritual affairs for time and eternity. One class aims to find relief in the negation of truth, and the other in the negation of self. Both methods are alike vain and delusive. There is truth, and it may be found; and it is impossible for us to transfer our responsibilities to another, who may either flippantly or blasphemously pretend to

Digitized by Google

regulate our relations to the Judge of all, and to put into our hands a priestly passport to heaven.

Much less time than is consumed in this period of bondage to doubt, if employed in the prayerful study of Holy Scripture, would lead not a few souls to the rest they desire. In the assurance of its Divine origin, and in the trustful acceptance of Him who is the "Teacher sent from God," and the "one Mediator between God and men," they would find the reconciliation and peace which alone can meet their case. It is God only who can make a revelation of Himself, and of the way of peace and safety to man. In "*His* light we see light." To the sacred Word we point anxious inquirers of all kinds. If they are really such, "the Guide infallible" will conduct them into the temple filled with light, where the soul will find its Saviour, and, in fellowship with Him, the resolution of its doubts and the establishment of its faith. M. G.

THE LIFE AND WRITINGS OF HENGSTENBERG.

The following account of the life and writings of Hengstenberg is abridged from a Memoir by the Rev. W. B. Pope, which has just appeared in Clark's "Foreign Theological Library," in connection with the translation of Hengstenberg's last work, the "History of the Kingdom of God under the Old Testament." It is, we believe, the only sketch of the character and labours of this distinguished divine accessible to English readers; and no one is better fitted than Mr. Pope, by long and minute acquaintance with the theological literature of Germany, to describe the career, and estimate the services of one who has played an important part in the religious history of his country during the last generation. The student will be glad to have a glimpse of the personal life of an author whom he has learned to hold in honour, as well as a clear and satisfactory account of his various writings. The general reader also, if a lover of good men, and one interested in the kingdom of God and the many aspects of its progress, will look with pleasure on this picture of a strong and steadfast servant of Christ, who has left behind him work that will not die, and a memory that deserves to be cherished. In this timely contribution to Church history, Mr. Pope has once more done service both to the Christian public at large, and to those who are in a special manner accustomed to look to him for guidance in the great field of religious truth.

Ernst Wilhelm Hengstenberg was one of a noble band of men who came in with the present century, and are about this time reaching the term of human life, and passing away rapidly. He was born at Fröndenberg, in Westphalia, where his ancestors for several generations, indeed from the fourteenth century downwards, had figured largely, and made themselves memorable in the local annals. A line of political Hengstenbergs are found leading the movements of a feudal aristocracy; and these are matched by an equal line of ecclesiastical Hengstenbergs, in unbroken succession, from Canonicus Hengstenberg, who gave his heart and soul to the Reformation, down to the present day. The father of our subject, a man of considerable endowments and large attainments, occupied

Digitized by Google

several pastoral charges, and showed some zeal and energy, especially in the department of education. A good mother lived long enough to watch over him up to maturity; and this was a special blessing to a youth who began life under the conditions of a diffident nature and an unsound constitution.

Until seven years of age the lad was not permitted even to read,—a restraint, however, for which he made swift amends when he fairly began. Almost entirely confined to the room by lameness, he contracted the habit of steady, poring diligence in study. From that time to the end of his life, he was among his books daily, from five or six o'clock in the morning until eight in the evening, with the exception of about three hours' intermission. He was accustomed to attribute much of his success to the troubles which inured him to a sedentary life so early, and to the necessity which this imposed of exceeding strictness in exercise and diet. "I have scarcely," he said to his brother on his death-bed, "during life known for a single day the feeling of perfect health, and have done what I have done simply through having been obliged to keep my body under stern discipline."

At the University of Bonn, Hengstenberg pursued his studies with diligence, chiefly in a philosophical and philological direction; and, though not as yet brought under the influence of personal religion, and with only an indefinite idea of consecration to the service of the Gospel, he was impelled by a strong instinct to give the first-fruits of his intellectual vigour to the sacred languages. It would not perhaps be wrong to say that he was already under the guidance of the good Providence which directs the early energies of men who have a great work to do. Hengstenberg's sphere of labour was to be pre-eminently the Old Testament; and before his twentieth year he had laid the broad and deep foundations of an eminence in Hebrew, and its kindred dialects, which not even the most learned of his numberless enemies ever despised or disparaged.

One effect of his remarkable success as an oriental editor was the high opinion of Sylvester de Sacy, who recommended him to the Basle Missionary College as every way competent to give instruction in the Eastern languages. Accordingly he removed to Basle, where the Spirit awaited him who leads the sincere student into all truth. Hengstenberg spoke of this period nearly half a century afterwards, when opening his heart to the readers of the "Kirchenzeitung," as the time of his conversion and of the beginning of his Christianity. "I had been engaged at Bonn," he says, "in seeking goodly pearls, but I had not yet found the pearl of great price." It appears, however, that his theological principles were somewhat in advance of his religious life; for when his tutor, the well-known Professor Brandis, put into his hands Schleiermacher's new book, the "Glaubenslehre," a system of Christian doctrine, he read it with profound interest, but soon returned it with the remark: "I shall not remain what I am; if, indeed, I did so, I should never be a theologian; but to that man I shall never betake myself." This shows two things: first, that the youth was discontented with himself and with his own character; and, secondly, that he was able, beyond most of his contemporaries, to sound the depths or the shallows of Schleiermacher's theology.

Digitized by Google

Considering that he was a mere youth at the time, and had not been very carefully trained in systematic theology when younger, this was a remarkable exhibition of precocity. Schleiermacher was then rising to the height of fame and influence. The book which young Hengstenberg thus threw from him was fascinating almost the whole world of German Protestantism, and literally inaugurating a new era of religious thought. Its influence was destined to divide the old from the new, and not only to stem, but to arrest and turn back the tide of Rationalism. Had the youth been previously entangled in the snares of the Illuminists, it is probable that he might, like many others, have hailed Schleiermacher as his saviour. But, fortified by a strong and determinate bias towards pietism in sentiment and orthodoxy in creed, he saw only the negative and unreal elements in the new theology of dependence. He perceived plainly, or rather felt, that Schleiermacher's god was not the Triune God in personal manifestations to the human race; that his Christ was an ideal being, who accomplished only an ideal atonement; that in his hands the entire face of theology was changed, and man had become in a wonderful manner the centre of religious truth. He perceived how the subjective spirit of the new Christianity trifled with the objective facts, and was disposed to subordinate the firm external word to the internal consciousness of feeling. It may be gathered that he left Bonn with a rooted conviction of the truth of the Bible as a record of God's dealings with the human race, and with a full preparation of heart for the reception of those personal influences which the associations of Basle would soon bring to bear upon him.

In the Missionary Institution of that place he remained only a short time, but long enough to find what he called "the pearl of great price." Hengstenberg was not a man given to much self-revelation; and it was at a season of unwonted freedom of spirit, when the approach of the end released his tongue from restraint, that he spoke of this period of his conversion. The details of his call and personal consecration are not at our command; nor do we need them. His whole life bore testimony, clear, consistent, and unvarying, to the reality of his devotion to the Person of Christ,—a devotion which he entered upon at Basle. He became what in Germany was called a Pietist,—what in England would be called an earnest Christian. To this pietistic, fervent, experimental type of religion, the soul of which is the personal relation of the believer to his Lord, he was faithful to the end, notwithstanding some appearances to the contrary. It classed him with bodies of men from whom, as to their doctrine and religious observances, he recoiled with something like aversion. It allied him, for instance, in spirit with Neander, and Tholuck, and Stier, from whom, as evangelical disciples of Schleiermacher, he kept at a doctrinal distance.

In 1828 he became Professor of Theology in the University of Berlin, and took the rank and position which he held to the end. Thus we find him, at an age when most of our students are looking out upon life, and pondering their vocation, in the dignity of a teacher of the most difficult science in one of the most important universities of Europe. No sooner was he settled in this post than he became settled in another respect. He married a lady of high birth and connections, who thus contributed materially towards securing his access to high society, and extending his

Digitized by Google

influence among those who would otherwise have been inaccessible. It may be said here that this wife was a most faithful sharer of his joys and sorrows for thirty-two years. His home was in all respects happy, save indeed that Providence disturbed its peace by a succession of bereavements. Though he was left all but childless in later life, his children while spared to him were a source of the purest satisfaction. The fidelity with which he watched over the sons of his own generation entrusted to him was rewarded by the goodness of his own. His family was from the beginning well ordered. In due time his house became one, and not the least favoured, among the many centres in Berlin to which the cultivated in Church and State were attracted. His open hospitality will long be remembered; and still longer his more unostentatious but more influential private receptions of the students, for whom a certain portion of the day was always reserved. In this last respect Professor Hengstenberg was only complying with a familiar and kindly usage in the German universities. How perpetually do we fall in with grateful reminiscences placed on record by students under such men as Olshausen, Stier, Schmid, and especially Tholuck, who did so much by their private and unreserved influence towards reinforcing and confirming the public influence of their chairs!

When Hengstenberg began his public career in Berlin, the aspect of theology, and of religion generally, was very gloomy. Evangelical Germany, divided amidst contradictory opinions, was little able to resist the common foe of rationalism. The theological schools which began to be fashioned under the influence of Schleiermacher, and which afterwards split into two camps, that of the orthodox and that of the rationalists, had nothing strong and definite enough wherewith to encounter the practised adversary, skilled in the tactics of nearly a century. An internal, and subjective, and ideal religious system was not palpable enough for rough aggression, or even defensive warfare; at any rate, it had not yet put forth its strength, and its Neanders and Tholucks were men of might who had not yet found their hands. The orthodox Lutheran confessional divines, who have since done so much to restore systematic theology in Germany, were only beginning to form a consolidated party; and as yet the wonderful Lutheran divines of the sixteenth and seventeenth centuries slumbered on the shelves. Meanwhile the rationalists, whether more or less unfriendly to supernaturalism, had the fatal prerogative of the highest learning and the highest places. The old and vulgar rationalism of Röhr and Bretschneider was in the ascendant in some seats of learning. In Halle, eight hundred young divines, the pride and hope of Germany, sat at the feet of Wegscheider and Gesenius, gathering up and surely remembering every word and every argument against traditionalism or the faith, catching the subtile influence of every innuendo and every sally of wit, and receiving into soil only too fruitful the plentiful seed of a no less plentiful harvest. The time seemed very unpropitious. Some hope there was in the pure and earnest godliness which Pietism nurtured in southern Germany, and which found its way, through the influence of individuals, into all the centres of the north. But Pietism was hated most cordially by the leading statesmen of the day, and by the leading professors also. The digni-

Digitized by Google

taries who taught theology were too often thoroughly sceptical as to the fundamental documents on which all depend. The Old and New Testaments were disintegrated; their unity surrendered and broken up into mere collections of literary fragments; criticism played havoc with the text; Rationalism cleared away all the miracles and the mysteries; and a hard and literal grammatical interpretation made the residue harmless to the conscience and the peace. Things seemed to have reached such a pass that truth and fidelity cried out aloud, and almost in despair, for some champions who could meet the adversary with equal learning and with equal pertinacity.

Hengstenberg was scarcely firm in his seat before he made it very manifest that he had fixed his decision and taken his definite place in the great struggle of the day. Though his natural disposition was tranquil, and even phlegmatic,—though his early tastes and predispositions were all in favour of retirement and solitary study,—though the traditions of the office he held would, if followed, have confined him to a continuous course of learned dissertation more adapted to the recluse student than to the arena of public controversy,—yet there was something stronger than all these motives that gave him such an impulse to religious controversy as never abated till his dying day. He became known, as soon as he was known at all, as the acknowledged defender of the documents of Scripture, especially the Old Testament, and the avowed enemy of all temporizing and compromise, whether in the domain of literature, or in the affairs of the University, or in the conduct of the State. This steadfast persistence in one course has scarcely a parallel. It must have been the result of some very powerful influence. That influence, we have no doubt at all, was nothing less than the strong confidence of a deeply religious spirit. No power other than Divine grace could have enabled him to hold out so well and so long, through good and through evil report, until his name became the very synonym of desperate fidelity to Scriptural truth and the inspiration of the Holy Ghost. Some of his views he changed in the course of a long life; but in his loyalty to the Word of God he never varied. It is true, also, that he did not always maintain the meekness and gentleness of spirit and word that became the defender of Divine truth; but his offences were venial when viewed in the light of that strong devotion to what he thought the Word and will of God which never knew a stain. The testimony of all who knew him bears this out: that of his foes is reluctantly given, that of his friends most enthusiastically to the same effect. Dr. Kahnis, one of Hengstenberg's younger friends and disciples, says: "There can be no manner of doubt that the foundation of Hengstenberg's theology was the living fellowship with God of a converted Christian." But this is not saying enough. Many a true-hearted Christian rejoices in Divine truth for himself, but leaves others to defend it, or defends it fitfully, and with conciliatory zeal. Hengstenberg had the priceless blessing of a clear and deep conviction. It is impossible to question for a moment that he really believed in what he so resolutely defended, and had a sublime confidence in the literal truth of every portion of the Word of God.

(*To be concluded.*)

Digitized by Google

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

Jesus Christ the Propitiation for our Sins. The Fernley Lecture for 1872. *By the Rev. John Lomas, Theological Tutor, Headingley College. London: Wesleyan Conference Office.*—The establishment of a Methodist "Lecture," three years ago, was a conspicuous mark of our Connexional progress. Small as it was as a beginning, we expect it, in due time, to yield large results. The delivery of set discourses on important themes, by the most competent men on whom a Church can lay its hands, has long been a fertile source of instruction, and a powerful stimulant to thought and research. The "Bampton Lecture" at Oxford, and the "Hulsean Lecture" at Cambridge, with several others connected with ecclesiastical and learned bodies, have furnished not a few treatises which have taken a permanent place in English literature. That Methodism has not sooner availed itself of this healthful mode of testing and exercising its gifts, is doubtless to many surprising. The explanation of the delay is, however, an honourable one. The labours necessary for the perpetuation and extension of our proper work, the special work left us by John Wesley, have been urgent and exacting in proportion to the ages through which Methodism is destined, by the blessing of God, to endure. We are content that the building rises slowly, if it rises well. The surprise alluded to is of the kind we experience on seeing a good thing achieved which is in perfect accordance with our instincts and surmisings of what *ought to be*, but of which we do not fully perceive the precise nature or fitness until it actually *is*. Scanty, in fact, have been the hours which Methodist ministers have hitherto been able, with the firmest exercise of self-denial, to win from the pressing duties which they have had to discharge before the luxury of systematic study even in Theology, not to speak of science or general literature, could be allowed. "Learned leisure" has been an exotic in our ecclesiastical system; and where "leisure" has been accidentally enjoyed, the circumstances which have compelled it have themselves too frequently forbidden its being "learned." Eminence that might have been attained in a career of another kind, has, among us, been a thousand times a sacrifice to toils of whose immortality the condition has been, that, for the present, they should be obscure.

But the various causes which have kept Methodism in a state of comparative tutelage, in relation to the higher walks of Biblical Criticism and Theology, are now happily passing away. Our ministry, as a whole, has of late years been rapidly obliterating the differences which obtained from advantages which it did not possess,—the University training of the Episcopalian, the long student course of the Congregationalist, the many years' drill of the Scottish Presby-

Digitized by Google

terian. The improvement will not stop at the point already reached. It may justly be doubted, too, whether the best efforts of a good moiety of distinguished men have not been tangents to their usual sphere of employment; have not been the result of *by-thought*, unconsciously pursued as a relief to the round of recognized duties; the produce of that liberty which at moments asserts itself in the midst of the profoundest sense of obligation, and even of devotion, to an appointed task. The general elevation of the ministry will naturally find expression. Provided Wesleyan pastors and teachers are not over-done with the routine of their necessary work,—and it is the part of wisdom to see that they are not over-done,—we may now look to them as a class for far more important contributions, in the course of years, at least to Theological, if not philosophical and literary progress than they have hitherto furnished in proportion to their numbers.

To foster tendencies that look in the direction of a more ample range of Theological culture among us, we take to be no more than common prudence and forethought. Whatever has been the state of things in less auspicious times, for the future our characteristic earnestness must not be content to be limited to the assimilation, however thorough, of the intellectual productions of the Church Catholic to which, as a community, we contribute little or nothing. The langnor of others is no longer a foil to our religious fervour. The Connexion will, we doubt not, maintain its relative place among surrounding Churches; but this can only be done by putting forth its strength in supplementing zeal for practical Christianity with other activities, such as efforts for its logical defence, expositions of the harmony of Scripture with all true science, and investigations in those higher regions of thought to which Revelation, by the very form in which it leaves its specific truths, ever invites the devout student. The age will catch inspiration from none but those who know thoroughly what they profess to know. Mere rhetoric, the dress so frequently as it is of second-hand knowledge, may retain its ancient charm a little longer among the half-educated; but the intercourse of mind with mind, on the basis of positive truth, is fast becoming the only source of social power. This concerns none more than those who aim, or who seem to be providentially set, to direct the action, and mould the institutions, of religious bodies.

We cordially welcome the Third "Fernley Lecture," the one for last year. Mr. Lomas intimates in a brief preface that he "has all but exclusively restricted himself" to "the task of exposition. His aim has been to direct attention to a few, among the many Scripture testimonies to Jesus Christ as the Propitiation for our sins." In the Lecture itself, he thus states the question which he treats:—"Whether, as respects the rectoral character of God, the prerogative of mercy in the forgiveness of sins is exercised absolutely; the conditions having reference exclusively to fitting dispositions in the sinner? or, whether antecedent rights of law are also recognized, as limiting the prerogative, and duly cared for? And, if so, what rights, and how cared for?" Some of our readers may anticipate, and others may remember, how the lecturer proceeds

Digitized by Google

to deal with the selected aspect of a truth so sublime and momentous as that of the Propitiation for Sins. His clear, concise, and guarded statements will, we doubt not, commend themselves to many thoughtful readers. Within the limits which he has assigned to himself, he is both copious and suggestive; few will exhaust his meaning by a single perusal. One very characteristic passage will remind many Methodists of the acute, interrogative reasoning which has so often interested and excited as well as profited them in former days. Quoting the words of the Redeemer, that He came "to give His life a ransom for many," the preacher asks, "Was this redemption effected by healing their sick; by teaching them the true principles of morality; and vindicating the Law of Moses from the perverse construction of the scribes and elders? Was it by setting forth a perfect example of purity, innocence, and disinterested benevolence? All these were indeed inestimable ministrations; but not costly enough to be the price of human redemption. The only adequate ransom for the many was the life of the Son of God manifested in the flesh."

It is not possible to do justice to this admirable exposition by detached extracts; nor shall we attempt to summarize what is already so thoroughly — indeed, somewhat severely — condensed. We warmly recommend it to the attentive perusal of our friends. And we cannot but take the present opportunity to express our regret that the venerable lecturer contemplates retiring in a few months from the theological chair at Headingley. Will his retirement enable him to give to the world a few more such discourses as that for which we now beg him to accept our thanks?

Gareth and Lynette. By Alfred Tennyson, D.C.L. London: Strahan and Co. 1872.—More Idylls! more King Arthur! The Laureate said, years ago, in another sense,

"My paths are in the fields I know;"

and of late he has seemed bent on making the saying good, in spite of all the hints from critics that he has perhaps wandered there long enough. We regret to find in the present volume nothing that will enhance, and not very much that will even sustain, the poet's reputation. In no poem that has proceeded from his—usually most careful—pen, can we recall anything like the number of halting lines to be found here. Yet, doubtless, there are devotees to whom all that their favourite writes is canonical, and to whom all adverse criticism is well-nigh profane. We could wish, however, that sacred names—the most sacred, especially—had been used less freely by way of exclamation. The following lines, though somewhat gloomy, are in Tennyson's better vein; he thus describes his hero when encountering a formidable difficulty:—

"His great heart,
Foredooming all his trouble was in vain,
Labour'd within him; for he seem'd as one
That all in later, sadder age begins
To war against ill uses of a life;
But these from all his life arise, and cry,
'Thou hast made us lords, and canst not put us down!'"

[Our notice of this work was prepared immediately on its appear-

Digitized by Google

ance, but has been accidentally delayed for a considerable time. We are thus enabled to add, that the general verdict of the critics is, on the whole, unfavourable, sometimes very strongly so. And we cannot but be struck with the fact, that the lines we have quoted above have been repeatedly selected by reviewers as the most favourable illustration of the poem,—a fact which does not say much for the abundance of its beauties. No doubt a moral purpose may be traced, even in the somewhat elaborate portraiture of vice which is so prominent in this short volume. But we cannot help the conclusion to which several of the Laureate's friends appear to have come,—that a complete change of topic would be much to his advantage. He has harped so long on one string, that even his skilled fingers cannot altogether redeem the music from the charge of monotony.]

GLANCE AT PUBLIC OCCURRENCES.

MASTERS AND MEN: THE STRIKE IN SOUTH WALES.

SOME ten thousand colliers in South Wales have laid down their picks, and by so doing have thrown fifty or sixty thousand, in addition to themselves, into the troubles of a strike. This is the greatest disaster of the kind which has occurred for a long time. Its consequences, as they will probably unfold themselves in the suffering of the men and their families; in the intensifying of the estrangement, already too great, between masters and their work-people; and in disturbances in the labour-market elsewhere, will be watched by the public with no common interest. This unfortunate contest is further evidence, if more be needed, that certain grave problems are at our doors,—social entanglements on a peaceful extrication from which depends our national prosperity for a great while to come. Into the merits of the present case we have no wish to enter, further than to say, that the proposal of an examination by a workman of his master's books, which is in the mouths of some, in order to decide what is "fair and just," in point of wages, between man and man, would be as reasonable as the inspection of a workman's *pot au feu* by his employer, to see whether he was making the best of his earnings. And it is no more so. The settlement of the present, or any such dispute, either by ascertaining that men could make a better use of their wages, and so really need less than they are receiving, or showing that the ledgers of employers prove that they can, in a given six months, pay more for a day's labour than they are paying, is visionary and impracticable. The adjustment of the scale of remuneration for labour, of every species, is, in the long run, determined simply by the relation of supply to demand, over the current ratio and possible variations of which neither individual masters nor men can have a direct or permanent control. Neither of the parties, whether in isolated cases or in the aggregate, ought therefore to be held by adventitious rules that interfere with the natural process of self-adjustment between one who offers labour and one who employs it. The

Digitized by Google

restriction of personal freedom in bargain and contract is, in proportion to the restraint, for both sides concerned the creation of indefeasible vested interests; in other words, is Communism, the first stage only of which is the negation of individual rights in property. This, if carried out to its issues, is, of course, another word for anarchy; neither rights of property nor rights of any kind remain.

Let us suspend, however, for a moment all thought of "rights," and put a case: A Kentish farmer, let us say, made nothing by his hops last year,—perhaps lost five hundred pounds; this year he puts into his pocket fifteen hundred. What would be the result if the employer, still being in courtesy called by the name, were in the unlucky year to say, "I shall make nothing this year by my gardens; your labour must be gratuitous. Indeed, if things be fairly put, since you share in my profits, you ought to share in my losses. You will, in fact, be indebted to me, among you, five hundred pounds, my loss in the transaction on which your labour is expended;" and if in the good year his people were to say, "You make a large profit this season. The price of our labour must be in such and such proportion?" Suppose an agreement come to, that daily wages,—if they could be daily or in any way stated,—should be regulated in this communistic fashion, instead of being fixed at an average, though one with fluctuating limits, which has the advantage of carrying both employer and employed over their "dead points,"—the times least advantageous for each respectively,—how long could such an agreement hold in practice? To propose a scheme of this kind is to show its absurdity. Yet this is in effect what the colliers of South Wales, or rather the Union which directs their proceedings, are in reality doing. That wages should be steadily maintained, and increased, in periods of prosperity, is not only "fair," but natural; that they should decline with declining business is also natural, though many workmen are, now-a-days, coming to hold it not to be "fair." But to concede that the rate of a man's pay is to depend on a periodical scrutiny of the accounts of a firm by representatives of the working-men, is very like yielding a claim to control over capital itself; amounts to making over a share in it as such; with the understanding, by the way, that when capital declines in value, that is, when business is slack, the workman has neither responsibility nor anxiety—except for the absence of his customary gains, or the trouble of going elsewhere to secure them—in the matter. Arbitration, if that be acceptable to both sides, must find the materials of its award in something else than what is equivalent to a confiscation of property; namely, in the general state of the trade and the rate of wages prevalent over a wide area of similar trade pursuits, and a reasonable space of time. All beyond this is artificial interference with natural laws; interference which, however successful for a season, and in a locality, invariably recoils mischievously upon its authors. Those immediately interested in such matters, should not forget, besides, that capital is, in these times, a more movable commodity than formerly, and that the certain consequence of a continuance of the trade contests, which for the last

Digitized by Google

twenty years, or more,* it has been our lot to witness, will be, that money will cease to be employed to the same extent in manufactures and commerce here, and will soon, inasmuch as it cannot easily be idle, betake itself elsewhere.

There is another word to be said on this subject. Till lately the modern system of strikes of labour had for its object a higher payment for a fixed amount of work done; now, however, the element of time, where contract or piece-work is not concerned, figures largely in the question. The cry for advanced wages is, in many cases, accompanied with a demand for a shortened day's work. This can only mean one thing; and one would smile at the simplicity of an employer who should expect that his hands, having obtained their "nine hours," would, being "on honour," see to it that they turned out as much work as they used to do in ten. The indication really is, that the British workman not only intends to have more pay than he has been getting, but, at the same time, to do less in proportion than he has been wont to do. He has a perfect right to make the trial; and provided it be made with certain definite objects in view, there is no one who will not sympathize with the effort. If fewer hours in the mine or the factory, and increased wages, conduce to the moral elevation, the superior self-control, the steady mental improvement of the working-man, the classes next above him will welcome his approximation to their habits, their tastes, their society; and it is certainly desirable that the "dignity of labour" should be felt among all ranks to be a reality, as well as a fine sentiment. But there are misgivings on this point, which ascertained facts would seem in part to warrant. And, it is to be confessed, if there be signs of a growing indisposition to pay the natural price for life and its necessaries or luxuries, it is not easy to deny that the example, in a different sphere than that of the labouring-man, is almost ostentatiously set.

Assuming that self-indulgence and a taste for display have attended the commercial and industrial prosperity of the last twenty-five or thirty years, among those who have first and most largely shared in it, there is no just reason for wonder or complaint if humbler people try to follow suite. If the capitalist, the manufacturer, the merchant, in these days makes money fast, why should not the hedger and ditcher, the collier, the clerk, according to his power and opportunities, do so too,—that he may spend it in the same fashion? The recent accession of national wealth has not been so conspicuously devoted by the higher classes, on the whole, to objects worthy of the attention of a "Christian" nation, as to rebuke, by contrast, the misapplication of the earnings of such as live by the exercise of sinew and muscle, and the sweat of their brow. That an evil is general is no exculpation of it, of course, in any: but it is only fair to acknowledge that if too many among the working-classes do not make a right use of their greater material prosperity, they are not alone in the condemnation. It is, however, through the sons of toil, the masses, that a general indisposition to work, or a willingness to work only for the purposes of self-indulgence,—the re-

* The great Preston Strike took place in 1853.

Digitized by Google

sult, if not checked by religious educationists and evangelists,—would be likely first to show itself as a disintegrating power in the State. To claim rights without undertaking the performance of duties, to seek wealth, and leisure, and enjoyments, without a readiness to pay the customary cost of them, means a spirit that cannot be satisfied; means therefore, when prevalent in a community, the flight of capital, the impoverishment of a country, and the decay of commerce; to say nothing of that internal discord which makes a people a prey to its enemies. Happily, things are not come to this pass as yet. But ill weeds grow apace, and "prevention is better than cure."

THE DEATH OF THE EX-EMPEROR OF THE FRENCH.

The demise of the late Emperor of the French is, at present, a theme specially for the moralist: on current political affairs it is likely to have but little influence. The public prints have, of course, re-touched a life with whose leading features every one is familiar; but such hasty summaries as the exigences of the daily press call for distort, rather than portray, the wonderful career which has just closed. Between the "*Tête d'armée*" at St. Helena in 1821 and the "*Etiez-vous à Sedan?*" at Chislehurst in 1873, there is a connection—a resemblance—which no one can fail to remark, and yet a difference which it is too soon, with funeral dirges still lingering in our ears, adequately to describe. That difference it will be the business of History to set forth; and we almost envy the readers of the tomes which a generation hence will be dedicated to it. On the whole, the world has in the interval been a gainer, though the condition of France herself only be taken as the standard of measurement for its progress. The late Emperor has left a distinct mark upon Europe. Notwithstanding a policy which was often on the verge of falsehood and treachery; in spite of grave mistakes—as, for instance, the Mexican affair and the hazarding of a contest with Prussia;—he has left monuments well befitting a sovereign's reign. Early in his presidential or imperial career our own Dr. Cook ascertained that he would "allow no persecution on account of religion;" a promise on the whole faithfully kept, "eldest son of the Church" though he was. Italy owes him a debt of national gratitude, whatever were his true motives in driving the Austrians out of Lombardy. France, if victim of the vices of "Imperialism," such Imperialism as he represented, also owes to him that comparatively long course of material prosperity which has prevented her utter prostration under the heel of the enemy whom in an ill-starred hour she provoked; and Paris will long remain the Paris of Napoleon the Third. With England he was in the main on friendly terms, fire-eating French colonels to the contrary; a war with Great Britain was at all events his *last* resource—though probably in reality his last, in defence of his dynasty. His figure in history in fact will grow as the man recedes from us; and a quiet Kentish village, with its shaggy heath and woods, is closely associated with a name that possibly, a generation hence, will be a spell in France, and therefore a power again in Europe. On the personal faults of the exile who finds a grave in our soil, from the days of the

Digitized by Google

Carbonari to the *coup d'etat* of December, and in the slippery times of honour and power which followed, it is not ours now to say a word: heathen maxims and Christian precept are on this point one. But it is allowable to say that History makes us familiar with men, who, if they gained place and power by unlawful means, have made at least a worse use of it.

London: January 20th, 1873.

LORD LAWRENCE ON INDIAN MISSIONS.

THE twentieth of December last was a remarkable day in the Church of England. "It had been agreed upon by the friends of missionary operations in the Church, whether connected with the Church Missionary Society or with the Society for the Propagation of the Gospel, to devote that day to general prayer and supplication to Almighty God for the success of missionary operations throughout the world. The bishops, on being appealed to, readily fell in with the proposal, sanctioned a short service for the occasion, and recommended the observance of the day throughout their various dioceses. The consequence was that, for once, the differences that divide the Church into parties were forgotten. Evangelical, Ritualist, and Rationalist were alike forward in the movement, and every church and chapel in connection with the Establishment, was open for the purpose, with scarcely an exception, at one time or another in the course of the day. In many of the churches in London a service was held as early as nine o'clock in the morning; and it was pleasing to observe how readily these were attended by business men in their respective parishes. Many of these early services were followed by the administration of the Holy Communion, and a large proportion of those who attended remained to participate in the sacred feast. The great cathedrals of the land were, of course, made use of on the occasion. The Bishop of London himself presided at the early service at St. Paul's. Westminster Abbey, and Canterbury, York, and the other cathedrals were thrown open; but the great feature of the day was the multitude of people that met in their own parish churches. It was the Church of England's answer to the sceptical speculations that are now afloat as to the inutility of prayer; an answer all the more effective, that it was quiet and practical; not in mere argument, but in the earnest and hearty adoption of that which sceptics deride as useless."

On this act of public intercession for the success of missionary operations, and for an increased supply of missionaries, the "Times" newspaper has seen fit to comment in a "leader." The drift of its remarks are sufficiently indicated by a sentence or two:—"The simple fact with regard to the Missions of the Church of England is, that they occupy a very inconsiderable place in the interest and even the information of good and zealous Church people. There really is no human enterprise possessing organization, receiving subscriptions, and publishing reports,

Digitized by Google

that has so little to show for itself in the way of fruits, or in the less palpable influences with which it might be credited.....Upon an occasion, somebody can be produced who can tell of wonders done in some cities or villages in India a very long time since, with a careful reticence as to the last half or quarter century.....There ought, by this time, to be many returned missionaries, and even converts; nor ought they to be ashamed of their position. But who is there who can number among his personal acquaintance a man who has done some years, or a single year, of Church missionary work, in any field?.....It is England itself, or the whole people of these isles, that ought to be the missionary. We cannot, or do not, convert our own people. They spread themselves over the world, following everywhere the bent of their own nature, doing their own will, following their own gain; too generally doing and being nothing that a heathen will recognize as better than himself. These preach something and have their own mischievous mission. They preach irreligion and the views that go with it. Their Gospel does its work and reaps its fruit. How can a feeble missionary, who would too often be thought but a poor creature at home, with every advantage in his favour, hope to stem with a few phrases the torrent of profligacy he finds already in possession of the ground? The great work is to convert our masses at home."

The stricture on the Church Missionary Society, and indeed upon all Missionary Societies, of which the foregoing sentences are a specimen, has called forth many replies; and among them is one from Lord Lawrence, who addresses to the "Times" the following letter. We have pleasure in putting on permanent record the calm, dignified statement of a Christian statesman, who has the advantage of many years' personal observation of the working of Indian Missions, in answer to the journalist who would seem scarcely to have given the subject an hour's thought before beginning to write upon it.

"SIR,—Although I must leave to others who are more competent to deal with it the consideration in all its aspects of the very complex question of missions, upon which you have recently touched in connection with the day of prayer, it has so important a bearing upon the stability of our Indian empire that I may be pardoned for making a few remarks on the subject.

"A mere enumeration of the countries in which Church of England missionaries are employed would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But, instead of referring to Africa, New Zealand, North-Western America, and other fields in which the Church of England is labouring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labours in this country must bear in mind that the Hindoos, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste and to their religious belief and rites. In almost all other countries the Mohammedans had succeeded in proselytizing the people whom they had subjugated, but in India they found a religious system which had

Digitized by Google

so moulded every thought and habit and custom of the people, that the sword of persecution wielded by some of the Delhi emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindoos.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied, (some of them with a single missionary,) it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people. It was hardly to be expected that the citadel should surrender at the first summons, but there is every prospect, by God's blessing, of its being stormed at last; and at this crisis of India's history it is most important that the people should receive instruction in the saving truths of the Gospel.

"But you say there is no human enterprise of such organization as the Missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual, work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of three hundred thousand. But these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

"You tell us, again, that there ought to be many returned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or at any rate to pass the remnant of their lives in it after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt, and Mr. Smith, (both of Benares,) Edward Stuart, John Barton, Valpy French, Joseph Welland, and Robert Clark, and many others, whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class,

Digitized by Google

Dr. William Emslie, who for the last seven years had devoted his life to the good cause in Cashmere, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

"I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but, nevertheless, there are such men to be found. The Maharajah Duleep Singis, I believe, a true specimen of that class in England. Many of your readers will recall the sub-assistant surgeon at Delhi (formerly a Hindoo in religion) who at the outbreak of the Mutiny, gave up his life rather than renounce the Christian faith which he professed. There are few Englishmen who have taken an interest in Indian Missions who could not produce many other cases of the kind. Men like Lord Napier of Merchistoun, Sir Bartle Frere, and others, have borne testimony to the good fruits of missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had, and still have, clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached.

"If we are to wait until the time when all the people of England are influenced in their lives by Christian principles before we carry on our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period. But was that the principle on which the Gospel was first preached by the commands of our Lord and Saviour? Was that the rule adopted by the apostles and the primitive Church? Truly, the conduct and character of Englishmen have had a mighty influence on missionary enterprise in India and elsewhere. No doubt such considerations have led many a heathen to reject the faith which seemed to him to produce such evil fruit. But the greater the baneful effects of such examples, the more necessary is it that we should apply the Gospel as an antidote. Apart from the higher interests of religion, it is most important in the interests of the empire, that there should be a special class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, was the object of the day of special prayer, and in this object I heartily sympathize.

"In England we too often see good and earnest men weakening the influence of the power of Christian faith by their want of union, and by their excessive differences on unimportant points of Church doctrine and administration. This is a stumbling-block in the way of many of our own people, as well as among the natives of India. But such jarring views, for the most part, are either not found among the different classes of Christian missionaries in that country, or are studiously kept in the background. These missionaries are in the habit of meeting in conference from time to time for the purpose of mutual counsel, and for the general furtherance of the cause they have at heart.

"Yours faithfully,
"LAWRENCE."

Digitized by Google

OUR ARMY AND NAVY WORK.

1. CHATHAM. — *From the Rev. R. Hardy.*—December 19th, 1872.—I am thankful to state that the work here is encouraging. I had seventy men at the voluntary service last Sunday evening at Brompton; a good influence is apparent, and five have joined my class of Church-members. In addition, we are getting a numerous Bible-class, and I hope, ere long, to provide a more suitable "Soldiers' Home." At the opening of the Garrison Lecture Hall to-day, the entire Staff and numerous officers being present, it was stated that a Military Temperance Society was to be established. I have received from a friend, through the Rev. C. Prest, a parcel of tracts, which will be useful. Mr. Smithies has sent me a thousand copies of the "British Workman." I gave one of my men a parcel of books for the "Challenger," which is proceeding on a surveying expedition for three or more years. He wrote, telling me, that the men were so delighted with the books that he could not keep any for himself; so I have sent him four parcels more. I shall send in this way by every ship of the Royal Navy which leaves this port.

2. CURRAGH CAMP.—*From the Rev. John Duncan.*—December 21st, 1872. —Another year of happy toil has just closed, and gratitude to God impels me to record His goodness during the period. Strength has been given for the several duties connected with this sphere of labour; so that the three preaching-services on Sabbath days in Newbridge and the Curragh have been held by me without one omission, as also the prayer-meeting after the last service. The week-night meetings embrace two sermons, two prayer-meetings, two classes, and a "fellowship-meeting" on Saturday night, which has been much prized. The three classes are regularly met, two by myself, and one by Sergeant W——, of the A.H.C. I am happy to be able to state that souls have been saved during the year: two of these were Roman Catholics, who fully renounced the errors of Romanism, and believingly embraced "the truth as it is in Jesus."

The parade services have been well attended, and the truths of the Gospel have been listened to with marked attention. No later than last Sabbath evening, a young soldier said to me, "I have been brought up amongst religious friends, attended a Sunday-school, and for a long time taught in one; but to-day I have felt I was never a Christian:" and then he expressed a resolve not to rest until he was made one. At the same time, another, who knelt at his side, prayed for mercy, and wept for sins committed.

The voluntary services on Sunday and week-nights have not been so well attended for the last three months, owing to the wetness and inclemency of the season, and the great distance our church is from the camp. I often pity the poor women who have families, and who are debarred from our meetings because of these hindrances. I try to make up for their forced non-attendance by visiting them at their huts.

I have had some interesting letters from men who were formerly stationed here. A short quotation from two may serve as specimens. Sergeant R—— says, "I hope the kingdom of Christ is still extending with you, and that souls are being brought to the Lord. Last night I had a blessed time. We had a very good meeting; three of us were there, and we had a *Fourth*, who, though not seen, was blessedly felt to be very near." Another, a bandmaster, who gave himself to God the last quarter, and who in our meetings bore pleasing testimony to the power of the Lord to save,—and of whom the colonel of his regiment said to me, "Yes, his is a most delightful conversion,"—says, in a letter just received, "I have been unwell for a few days, but, thanks to our Lord, I am to-day

Digitized by Google

feeling quite well. My Sunday services are at the Wesleyan chapel. We pray together, and by the grace of God we hope still to be able to pray more earnestly and more frequently, both in our meetings and in private."

The visitation at the hospitals has also been attended to, and while at prayer, and in conversation with the sick "Wesleyans," many others have listened with attention.

HOME-MISSIONARY CORRESPONDENCE.

1. CANNING TOWN.—*From the Rev. J. Gostick.*—December 17th, 1872.—Our congregation is chiefly composed of working-men and their families, and some poor people, to all of whom it is a high privilege to preach. I have rarely met with more devout, intelligent, and appreciative attention. Animation and emotion are evinced in a manner strikingly free from obtrusive or eccentric demonstration. Grateful references are made to my predecessor, the Rev. Stephen Cox; the results of good and able work done by him and his associates meet me on every hand; and I look with thankfulness and admiration on a foundation, well and truly laid, of a prosperous Circuit. We have determined to erect as much of the needed vestry accommodation at Barking Road as our means will permit; and to make earnest efforts to erect a small chapel at Plaistow, on the site already paid for.

The unsettled, migratory character of the population is one of the discouragements of our work here. There are many of our members, and others, in want, and in affliction; and the minister has to witness distressing scenes, which he has not means to relieve. Our foreign missionary meetings have been successful,—that at North Woolwich was held for the first time,—and so have our chapel and school anniversaries. My labour here is arduous, absorbing, and encouraging. I have never been so full of engagements in any Circuit as I am here. We are thankful to witness conversions to God: our Church-members are living good lives, and are advancing in piety; while religion is commended by patient suffering and consistency in the midst of surrounding evil. That class-meetings are valued is seen from the fact that of a class which I recently visited, containing twenty-eight members, twenty-five were present, and the others were unavoidably absent.

We have a member of our Church at Beckton—the gas-works town which has sprung up, situated about four miles distant, where there is a large population—who has opened his house for our services, and for a Sunday-school. Here good has been done, though for the present the prospect is somewhat darkened by the strike of the gas-stokers. From the public papers it appears probable that the company will erect places of worship for the numerous persons in their employ.

2. GERMAN MISSION, LONDON.—*From the Rev. W. H. Johnston.*—December 3rd, 1872. A gracious work is at present going on among us, the origin and progress of which may be briefly described. For some time many of our members had felt a strong desire to live nearer to God. In preaching I dwelt much upon the duty of private prayer, and the advantage of spending a lengthened period in such exercises every morning before commencing the duties of the day. Ever since last Conference I had a conviction that God would bless His work among us, but did not suppose that such means as the following would have been made use of.—One of our oldest members had been for a long time ill; when her

Digitized by Google

illness became critical a remarkable influence rested upon all who gathered round her in prayer. Her testimony was clear and decided, and it seemed as if she was permitted for some good purpose to linger some days on the confines of the eternal world. Since her death there has been a general movement among our people. When the members were quickened, God poured out His Spirit upon the unawakened, of whom several have lately been saved. One feature of the work gives me especial pleasure. We have had all along conversions among German Roman Catholics and Infidels, yet no work of any moment among the Jews; but God is now rolling away this reproach from us, and has commenced a work among them in connection with our mission which I am persuaded may lead to important results.

We still have success among Roman Catholics. About a week ago I met a class, when there were present two Roman Catholics (husband and wife) who that afternoon had visited our service there for the first time. They have been twelve years in London, and say that no one during that time has seriously and earnestly spoken to them about salvation till they came under our notice. The husband had worked in the early part of that time with a good man who loved and read his Bible, and appeared to be happy. This produced a strong desire in the mind of the former to get God's word. He applied in Roman Catholic quarters for one, but in vain. He and his wife sunk deeper and deeper in difficulties, but all the while his eager desire was to get a Bible. When he received one from us his joy was so great that he kissed it again and again; and his wife has since then expressed her great joy at having it now in her power to read God's word. They will both probably soon become recognised members of our Society.

We have an interesting work in Soho, St. Giles, Bloomsbury, and St. Anne's, where there are a great many German tailors, several mechanics, with many persons who in Germany have held good positions, but have been obliged to leave the country for political or other reasons. Whatever may be said of them, they have never, so far as I have heard, refused admittance to any of us who have visited them, while in the east of London those who have visited from house to house, or in other ways, among the Germans, have in many cases been ordered out; and if they did not go at once have been put out, or driven away, with the thrust of violence. In other cases those in the east have when visited murmured against Divine Providence, and used language concerning the Divine Being that cannot be repeated.

We hold services in six different parts of London. I am assisted by four local preachers, with five others who either exhort or preach on trial. There are thirteen class-leaders, with a proportionate number of prayer-leaders, Sunday-school teachers, etc. All our services are in the German language, and all who assist me are natives of German-speaking countries or districts. I preach generally five times every week, and hold in addition about four Bible-classes, besides various other meetings, such as prayer-meetings, etc., while a great part of the day is taken up with visiting or attending to other duties connected with the mission-work.

3. SOUTHEND.—*From the Rev. J. H. Brown.*—November 30th, 1872.—I have the pleasure to state that the great undertaking which was before us twelve months ago—the building of the new chapel—is brought to a most satisfactory conclusion. No other debt remains than the £120 lent by the chapel-committee, to be repaid by annual instalments. I cannot fail to acknowledge that this gratifying state of things is an answer to prayer: in addition to the remarkable liberality of Messrs. Cater, Baxter, and

Digitized by Google

Walton, there has been an unexpectedly generous response to our appeals from friends at a distance, with whom we were not personally acquainted. I shall now have more time for the directly evangelical effort which this neighbourhood, so impregnated with formalism, sorely needs; my health, which suffered materially during the labours and many anxieties of the last year, being now quite recruited.

We have also had tokens of good, which warrant us in expecting that God will bless us in the extension of His work. We have about fourteen more members than we had last September, and our congregations at Southend steadily improve. In the summer months, doubtless, our new chapel will be quite filled. Latterly, the Southend Sunday-school has multiplied surprisingly, having now nearly a hundred children in it.

At the fishing town of Leigh our congregations continue large, and there is a wide-spread and gracious spirit of hearing amongst the inhabitants. I am glad to say that our people are most of them ready for any kind of work that will be likely to benefit the Circuit, as was pleasingly manifested in the zeal with which they entered into the establishment of Tract-societies at Southend and Leigh.

4. TROWBRIDGE.—*From the Journal of the Rev. C. E. Griffin*, to December, 1872.—Newtown Street (re-named Wesley Street) mission-chapel, which was opened in May last, occupies a most eligible and commanding position facing the main road. It is the farthest place of worship from the centre of the town, amidst a large population occupying houses newly built, at rents varying from £9 to £12 per annum. More than three hundred of these houses are nearer to our chapel than they are to any other church or chapel. The attendance at our worship has been good, and is steadily increasing. Our week-day services and meetings for prayer give us encouragement. The mission also embraces Tunbull Street, where there is a small school-chapel, surrounded by a low and careless population, not a few of whom neglect public worship: among these good has been done in time past, and the general aspect of the neighbourhood improved. Visitation has been well attended to; many who were formerly members of churches, and not a few who belonged to us, have been found who were wandering from God and from His people. Some of these have been happily restored.

5. DARLINGTON.—*From the Journal of the Rev. H. Fenwick*, to December, 1872.—This mission was commenced at the last Conference, and the missionary labours have not been in vain. At East Road the congregations have greatly improved, and several have become members of our Church. At North Road, which is part of the mission-district, a new chapel, which will seat fourteen hundred persons, has just been opened, superseding a small building which held between three and four hundred. It is not uncommon to have a congregation of a thousand on Sunday evenings in this chapel. The mission gives encouragement to earnest, persevering, and prayerful labour. Some cottage-services have been held, and "continuous services" have been attended with good though not extensive results.

6. CARLISLE.—*From the Journal of the Rev. G. H. Shafto*, to December, 1872.—Our Sunday-school is in an encouraging state; the attendance of children is remarkably good. Special prayer and efforts have been made in the school, which have resulted in a good work. Many of the elder children have been converted. Our congregations have increased during the quarter, and we have now twenty on trial for Church-membership. One of our friends has commenced a religious service in a very low neigh-

Digitized by Google

hourhood, which promises success; also a Sunday-school. We have also been engaged in cottage-services, in which our zealous friends are looking for a blessing. We are praying, working, and waiting on God for His grace to make our missionary labour more successful.

PHILANTHROPIC LABOUR IN THE METROPOLIS:

A SUNDAY HOME FOR FRIENDLESS FEMALE EMPLOYEES.

A LADY teaching a class of boys in a ragged school in London, chose one day for her lesson the story of the Good Samaritan. Having described the state in which the man was left who had fallen among thieves, she put the question to one of the class, "Now supposing that you came down the street, and found a poor man lying there who had been robbed and wounded, what would you do?" The answer was not what she had expected. "Call a 'Bobby,'" said the boy, promptly!

The idea of shifting our responsibilities to the shoulders of other people is not confined to this "street Arab;" there is nothing in the world easier, especially if by it we avoid undertaking a mere moral duty for doing which we believe that some one else is paid. To redress the grievances under which other people suffer is an unpleasant and often very thankless task; but in these days of trades' unions and strikes we are saved a great deal of this by each section agitating for itself, and demanding sympathy and aid. There is, however, one section of the working people who have not struck, and whose voices are not heard making the usual demands for higher wages and shorter hours. Patient endurance has hitherto been the *rôle* of the young women who are employed in, and reside in, the large houses of business in London. They work from eight o'clock in the morning till eight, nine, or ten o'clock at night; for long after the shutters are up work is being completed inside. They have no Saturday half-holiday; and Sunday, which ought to be a day for rest, is often to them the dreariest in the whole week. On that day they are expected to absent themselves for the whole day, and find themselves in food. For those whose salaries are small, or worse still, for the "improvers" who have no salary, this Sunday is a dreadful problem. Many have no homes, as their friends reside at a distance from London; others have not even acquaintances under whose roofs some of the dreary hours may be spent in inclement weather. Some walk about the streets, some sit in the parks. Some can be traced going from church to church, to find one which is warmed, where they can rest and doze through the time of service before again setting out on their weary pilgrimage. In all weathers these girls may be seen in the cemeteries on Sundays, glad of a place to sit down in. Colds have been taken in this way, which, falling on delicate constitutions, eventually brought their victims to the very same cemetery, in which death had been found, never again to leave it. For those who seek in the more crowded thoroughfares for some amusement the danger is of a different kind; and the one of all others to which young women ought not to be exposed. In the places to which they resort to buy food, the acquaintances which they must make, and the snares into which they fall, are only the natural results of a state of things which is a disgrace to any Christian country.

It is true that most of the large west-end houses, to the credit of the principals, make every provision for the comfort, health, and happiness of those in their employment. To hear the young women in such a house as

Digitized by Google

——'s, in Oxford Street, speak of the provision made for their bodies and minds,—even a library being kept for them,—redeems one's faith in human nature. But in the east-end this is not the case. From that district come some of the saddest stories that can well be imagined of what girls have to suffer who are friendless in London, and working for their daily bread.

A Sunday Home has been established by a benevolent lady at No. 90, Camden Street, Camden Town, to provide shelter, food, sympathy, instruction, and advice for these girls. She has furnished and started it at her own expense; but, with a view to the extension of its knowledge and usefulness, has induced some energetic and influential ladies to form themselves into a committee, and co-operate with her. It is but three months since the Home was opened, but already there are a number of names on the books; and the good which even in so few weeks has been done by it can scarcely be over-rated. Visitors are admitted on every day but Friday; the courteous lady who founded it is ready to give every information, and in doing so must imbue all her listeners with her own enthusiastic and benevolent spirit. The only mistake which seems to have been made has been in calling it a *Sunday* Home, which leads people to suppose that its benefits are only to be had on Sundays. On the contrary, it is open every day, and all day long, for girls who are out of employment, and have no home. A free register-book is kept, where names of those seeking employment are entered; so that the employer, as well as the employed, must find this Home most useful.

When the London season is at an end, and the fashionable world moves away to new scenes of pleasure, or to recruit wasted—literally wasted—energies, it never occurs to those who are clad in purple and fine linen, and fare sumptuously every day, to inquire what becomes of all the extra hands which were required for the last few months to minister to their vanity and pleasure. The dressmakers, milliners, hairdressers, flower-makers, etc., who are no longer required, are dismissed, and left to find employment when or how they can, and to support life as best they may, until the next season comes round. If one house alone can dispense with five-and-forty hands in one week, the aggregate of young women thrown out of employment in the summer months is sad to contemplate. There is nothing for them to do; the milliner cannot turn her hand to cloth-work, even if work of that kind could be found for her; the hairdresser cannot make men's waistcoats, nor the dressmaker stitch pamphlets. When work goes, home, shelter, and food go also. If a woman has fallen to the lowest depths of degradation, a home is ready to receive her; good women await the opening of prison-doors to receive the criminal, after paying the penalty of her crime: but the honest, struggling, hard-working woman may sell her last shawl for food, and spend nights crouched under a shrub in the garden of an untenanted house, fearing discovery in every step of the policeman, and hitherto no one has taken up her case. This is no fiction; and worse things are happening to these unemployed women every day that goes over our head.

The only requirements for becoming a member of the Sunday Home, and entitled to all its privileges are references to present and preceding employer, and payment of an annual fee of ten shillings and sixpence, or six shillings half-yearly. For this the member has the use of reading and dressing-room at all times; her name registered without further charge for re-engagements; certainty of a home at moderate charge when seeking a situation, or on Sundays, or if ill; besides such other advantages as the committee hope public liberality will

Digitized by Google

enable them to provide for their *protégés*. The charge for Sunday, which includes three comfortable meals, is one shilling. For remaining from Saturday till Monday, one shilling and sixpence. For medical attendance and medicine, per visit, one shilling. The rooms are clean, commodious, and orderly. Each bedroom is fitted with three small iron beds, allowing each inmate to have a bed for herself, chest of drawers, etc. The beds have warm blankets, snowy sheets, and counterpanes. It would be impossible to find better or more tempting quarters in the same space; the beds are better than many families in comfortable circumstances can afford.—"*Church of England Magazine.*"

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

THE EVANGELICAL ALLIANCE: EXTRACTS FROM THE ANNUAL REPORT.—The Council, in presenting the twenty-sixth Annual Report, acknowledge, with devout thankfulness to Almighty God, His guidance and blessing on their endeavours, during the past year, to manifest the unity of the one Church of the living God by Christian intercourse, by the cultivation of brotherly love, and by promoting such objects of Christian usefulness as the members of the Alliance agree to prosecute together. Those who have been conversant with the proceedings of this Alliance, and have impartially watched the course it has pursued from year to year, must be prepared to rejoice in it as a living practical reality, as supplying a clear and convincing testimony to the value of those Divine foundations of truth common to Evangelical Christians, on which their union must ever rest, and as rendering important service to the Church of our Redeemer, both at home and abroad.

The Council would not conceal from themselves, nor from the members of the Alliance, that some of the questions which recently have agitated the Churches of our land, have greatly added to their difficulties in promoting its progress; at the same time, these have shown the increasing importance of this Society, as meeting the want of the Churches for an organized body to carry on correspondence, and encourage co-operation among British and foreign Christians. The Council feel more than ever persuaded of the soundness of the principles they were appointed to advocate, and the duty of carrying on, in faith and prayer, and with increasing earnestness, the good work left them by the founders of this Society, and by those who, in their life and labours on earth, showed "how good and how pleasant it is for brethren to dwell together in unity."

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, TO BE HELD IN NEW YORK, IN THE AUTUMN, 1873.

In June last the Council, at a special meeting held for the purpose, had the satisfaction of welcoming their esteemed friend, the Rev. Philip Schaff, D.D., then recently arrived in this country, delegated by the American Alliance to confer with the several branches of the Evangelical Alliance in Europe, on the subject of the Gen-

Digitized by Google

eral Conference, to be held in the United States. Dr. Schaff, having explained the object of his mission, assured the Council of the warm interest felt by American brethren in the proposed assembly, and of the cordial welcome that would be given to the delegates and members of the Alliance and others interested in the objects, who would visit them on that occasion. The Doctor further stated that a free passage out and home would be supplied to such British and Continental brethren as would be invited by the American Committee to contribute papers or otherwise take part in the Conference; also, that it was proposed to adhere to the programme of 1870, as the basis of arrangements, subject, however, to such modifications as might be found desirable. It was added, that an understanding had been come to with the directors of the White Star and Anchor lines to grant out and home tickets, with first-class accommodation, at a considerable reduction of fares. At the conclusion of Dr. Schaff's address, the following Resolution, moved by Lord Alfred S. Churchill, and seconded by the Rev. William Arthur, M.A., was unanimously adopted:—

"That the Council having heard the statement and explanation of the Rev. Philip Schaff, D.D., cordially accept the proposal of their American brethren to resume arrangements for holding the next General Conference of Christians of All Nations in New York, in 1873, and will use their best efforts to secure the success of that Conference; and further, the Council would express the pleasure it has afforded them to welcome again among them their beloved friend, deputed from the Evangelical Alliance of the United States, and they thank him for his able and fraternal representation of the views and wishes of their brethren in America, assuring him of their earnest prayer that the proposed convention may prove a happy and profitable season of international and fraternal fellowship, and of lasting benefit to the nations and to the cause of our Lord and Redeemer Jesus Christ."

The Rev. Dr. Schaff proceeded on his European tour, and met the committees of the Alliance in Paris, Berlin, Geneva, and other cities on the Continent, where, he informs us, he was most cordially received, and succeeded in securing the services of distinguished men for the papers that will be read at the Conference, and otherwise taking part in its deliberations. There is every reason for believing that an influential representation of the Protestant Churches in all nations will be present to assist in the discussion, and participate in the privileges of Christian communion to be enjoyed on that occasion.

It should be remembered that in 1870, when arrangements were made for holding the General Conference in New York that year, the Kings of Prussia and Wurtemberg took the liveliest interest in the projected assembly, and afforded special facilities to their chaplains, heads of universities, and other distinguished persons, to be present. The President of the United States, and members of his government, also sent a communication, expressing their lively interest in the proposed convention, and their hope that "its deliberations might tend to the advancement of civil and religious liberty, and the promotion of peace and goodwill among men."

The Council feel that it would be difficult adequately to estimate the importance of this international Conference, intended to be held this year. As an occasion for bringing Christians of both hemispheres into intimate acquaintance, into fraternal sympathy, and into a more frequent and active co-operation in the advancement of the Redeemer's glory, it will be one unprecedented in its kind, and singularly opportune at the present time.

Digitized by Google

ACTION OF THE ALLIANCE IN RUSSIA IN THE CAUSE OF RELIGIOUS LIBERTY.

Your Council are happy to report that very gratifying results continue to follow the prayers and efforts of the Alliance last year on behalf of persecuted Protestants in the Baltic provinces of Russia.

Communications have been received that the oppressive measures so justly complained of have been stopped; that orders have been given to allow Lutherans, who, from whatever cause, had become members of the Greek Church, to return freely to the Church to which they had formerly belonged.

A high official, himself a member of the Greek Church, has estimated the number of those persons who, since the deputation of the Evangelical Alliance to the Emperor of Russia, have seceded from the Greek Church, and made open profession of the Protestant faith, to be in one province alone (Livonia) thirty thousand.

The following extract from a letter addressed to the Foreign Secretary, written by a Swiss gentleman, (one of the deputation last year,) who has recently visited Russia, and who has lent throughout much valuable service to this object, will be found deeply interesting: "Your Council will be thankful to hear, that the great effort which the European and American branches of the Evangelical Alliance made last year in behalf of the Baltic Protestants, has resulted in greater blessings than even the most hopeful could have anticipated. Not only is there at present full religious liberty enjoyed in those provinces, so that hundreds and thousands of persons who, by fraud or by force, had been induced to join the Greek Church, now return in increasing numbers to the Protestant communion; but the movement of the Evangelical Alliance has also had the effect of bringing about an earnest advocacy of religious liberty throughout the country by many of the St. Petersburg and Moscow journals, who were loudest in condemning the steps taken by the Evangelical Alliance. Since the true and disinterested motives of the Evangelical Alliance have been fully understood, your Society has occupied a high position in the minds of the enlightened Russians."

The Alliance did not raise its voice in vain,—did not bring united influence to bear in vain. Much, by God's blessing, has been accomplished, and multitudes have been made glad in being able to worship God without fear, according to the dictates of their own conscience. A suitable address of thanks has proceeded from the Council of the Alliance to his Imperial Majesty of Russia, for graciously listening to the appeal made to him in behalf of his subjects, and for the results which followed. But the work is not complete, and cannot be, whilst the same intolerant laws, applicable to members of the orthodox Greek Church remain, and may at any moment be enforced.

FRANCE: DISTRIBUTION OF THE SCRIPTURES AT THE EXHIBITION OF LYONS.—The recent Exposition of Lyons has been the occasion of spreading widely the Word of God in small portions, given, some from the Society for Promoting Christian Knowledge, and others from the Crystal Palace Bible Stand, together with above two hundred thousand tracts. The kiosk prepared by the Protestants of Lyons in the park was succeeded, as soon as the damp season commenced, by a table in the interior. Daily one or more evangelists perambulated the galleries, giving freely to the public, and conversing with the exhibitors and their agents, while the sale was carried on at the table or kiosk. The Bible Society of France was represented by a small exhibition of its volumes, but had no agent.

It is impossible to calculate the results to the country from the carrying by individuals to their often distant homes these little books and large

Digitized by Google

picture-tracts and almanacks as *souvenirs* of Expositions, with the remembrance of the solemn word or pleasant conversation which accompanied the sale or gift. All France is not represented by noisy demagogues and infidel journalists; and the error of taking these for the nation has often paralysed effort, and been the very handle of the enemy to crush the impulse to spread the Gospel. The distributors did not confine their efforts to the Exposition only, but followed out the work in all the branches eligible; small meetings, visits, prayer-meetings, sometimes initiating efforts hitherto unknown, and, wherever possible, joining in works of long-standing. During the past year the young men of the Christian Association, taking a hint from Nimes, tried to gather a few neglected boys on the Sunday in various populous districts. The young women followed, and made the experiment with girls; by perseverance they succeeded, and there are now eight of these "people's" Sunday-schools, (*écoles populaires*,) containing several hundred little ones, who are taught the rudiments of reading, etc., for the first hour; the second is devoted to the Bible and cheerfully-sung hymns.

The working-classes in Lyons, as well as in most other cities, have an intense, not to say deadly, hatred to the Romish priests. If Protestants do not come in now to save some, the case is hopeless. The late pilgrimages—far less important in quality and quantity of adepts than expected—have so rivetted the cause of Romanism to the cause of Legitimism, (and the only form of Christianity known by the masses is Romanism,) that the Christian who speaks of Jesus to his neighbour is often greeted with—"You are up for the king! We will have no kings! Down with Henry V.!" "I care not for earthly kings; I am telling you of the Heavenly King of Glory." "All the same! Those who speak of Him are all for Henry V.!" I need not point out this as another handle in the grasp of the enemy to crush effort.

The Exposition encouraged many to distribute tracts in the streets, and a fresh impulse has been given to this branch of activity, to which no opposition is made by the police. An article or two in the advanced Republican journals complained of this, demanding equal liberty for political pamphlets, and turning an innocent tract into ridicule; but these same journals offered their columns gratuitously to the evangelists some time later, if they thought of holding any public meeting. They were as good as their word when the mayor and the prefect gave them free use of the large lecturing-hall in the Museum for a lecture on "people's schools." It was a new sight to see little ones, with their teachers and parents, and streams of working-men fill the hall to the number of fifteen hundred, in order to hear how every one who knew how to read should teach his illiterate neighbour, how every one who had the key of any useful knowledge was responsible for circulating that knowledge, and how every Christian was called upon to tell of his Saviour to those who knew Him not. The Gospel was clearly put before the people, and the time-blackened vaults of the old convent hall echoed with, "One there is above all others," sung vigorously by three hundred little voices. Many men—and women too—uninterested in the matter went out muttering, "Jesuits!" But their places were immediately occupied by others, and themselves changed countenance when presented with a card of the schools and a printed sheet on leaving. The following Sunday showed a remarkable increase of scholars, and unbounded expressions of gratitude from many parents. It is a proof among many, that simple words flowing from a heart warmed by the love of God, undisguised by

Digitized by Google

fine language, is more appreciated by the people than the grandest oratory. It has greatly encouraged many. This autumn has also been the season of a more serious time of prayer, humiliation, and solemn seeking for reviving grace than has been known for twenty years in the Evangelical Church of Lyons. English brethren, pray for the Lyonese Evangelical Christians! it may be "the day of their visitation." Some of them know it, and are acting accordingly. One of their pastors, when appointing days for public and private humiliation and prayer, deeply moved, said in the pulpit, "Now or never! Restoration, or we perish like Sardis!" —"*Christian Work.*"

BIOGRAPHICAL SKETCHES.

The late Mr. Thomas Greener was born at Gosforth, near Newcastle-upon-Tyne, where his parents sent him to the village school, and also led him early to the Wesleyan-Methodist chapel. At the age of twelve he was adopted by an uncle and an aunt who lived in the Bishop-Auckland Circuit, and who carefully attended to his religious training. The death of his aunt having deeply affected him, other relatives carefully followed up by their prayerful efforts the impression thus made. He was directed to Christ as an all-sufficient and present Saviour, and was after some time enabled to lay hold on Him with a faith through which he was made a child of God. The change whereby his feet were placed on the rock, and his goings established, was so decided, that he frequently pointed to the very place where he obtained peace and joy through believing.

Being of active habits and a social disposition, and now rejoicing in possession of the love of Christ, he was an instrument well fitted for the work of the Head of the Church. He began immediately to labour in the Sunday-school, in the distribution of tracts, the establishment of Bible-classes, and in various other ways. In the year 1830 he removed to Middlesborough, where he found no Methodist place of worship, nor any resident Wesleyan-Methodist but himself. He had to walk to Stockton to hear the word of God, and to meet with His people. Together with a Methodist friend, he was the means of introducing Methodism into the locality. A class was formed, and Mr. Greener was appointed its leader. The office of leader he held until his removal from Middlesborough, and afterwards at Merthyr-Tydvil, down to the time of his death, a period of upwards of forty years. In the discharge of his important duty he was exceedingly attentive and punctual, faithful and kind. He attended particularly to the financial matters connected with the class, paying regularly his own weekly contribution, and thus setting an example to others. Two of the largest classes in connection with the Merthyr Society were long kept by him in a flourishing condition.

Mr. Greener was also a local preacher for about twenty-two years. In this office he regularly attended to his appointments, and his services were energetic and acceptable. As a Circuit-steward, in which position he stood for many years, he combined courtesy and attentiveness to the ministers with fidelity to the funds and interests of the Circuit.

The week-night services, and especially the prayer-meetings, he attended with punctuality. Possessing a good voice, and having been trained in his youth to singing, he was always ready with his hymn-book to take his stand by the side of the minister, and pitch

Digitized by Google

the tune. Afterwards he would engage in prayer with remarkable power, and sometimes pleaded with God until a blessing appeared to descend upon all present. The impressions made by these meetings were deep, and were well-remembered for many years afterwards. So attached, indeed, was Mr. Greener to the house of God, that a friend asked him one day, "Whether he made it his home." He replied, "My earthly house is on the other side the Morlais,"—alluding to the place of his residence,—"but on this side I make preparation for my heavenly home." And not only was his conduct earnest and consistent in connection with the worship of God, but in his business pursuits the reality of the religion which he professed made itself apparent.

Mr. Greener was a "rail-inspector," and was employed on the first railway laid in England. This occupation frequently subjected his religious principles to severe tests; but all who were associated with him bear witness to his unswerving integrity. His conscientious observance of the Sabbath is worthy of notice. When sometimes requested by persons of influence to give attention on the Sabbath-day to work with which he was occupied during the week, his invariable answer was a firm, "No." All letters which he knew to be on business matters, when delivered at his house on Sunday, remained unopened until the following day. Such in short was his regard for the Sabbath that, on one occasion, rather than violate that holy day, he gave up a valuable situation, although he had no other in view. This conscientiousness caused him to be unemployed for a considerable period.

The hospitality of Mr. Greener was of the most hearty and generous kind. In this, as well as in other plans of usefulness, he was frequently prompted and aided by his warm-hearted and noble-minded wife, now his sorrowing widow. His attachment to Methodism, though not bigoted, was cordial and avowed; and he always claimed the right of practically expressing his preference for it. This he exemplified by the fact that, when he was under the necessity of going miles to the Methodist means of grace, he did not neglect them; and when he went to live in a place where there was no Methodism, there he introduced it. He loved its ministers and supported its institutions, not only in times of peace but in those of trouble.

The writer first became acquainted with Mr. Greener in the year 1857. At that time there was a small, old chapel at Merthyr-Tydvil, with a debt on it; now there is a large one, towards which his late friend contributed handsomely. A home-missionary was employed, and he was the largest subscriber to the funds of the mission. Since that date the Circuit has been divided, four ministers being now on the ground where there were only two.

Owing to his experience, character, laborious habits, and Christian liberality, it is not surprising that, in Merthyr and the neighbourhood, Mr. Greener possessed great influence. But this was used for the glory of God and the good of man. The estimate in which he stood in the Circuit can be best ascertained from a Resolution of the Quarterly-Meeting which was transmitted to the bereaved family. After referring to the public loss which had been sustained, the Resolution speaks of the departed in the following terms:—"We have lost an able preacher, a faithful leader, a generous friend, a loyal and an attached member. For many years Mr. Greener has been a tower of strength, and a centre of influence, in connection with the Merthyr Circuit." In the time of Connexional troubles he proved a friend indeed; in times of peace and prosperity his efforts for the cause of God were never relaxed. His name and deeds have run like a golden thread through the history of the

Digitized by Google

Circuit for upwards of thirty years. Probably there is not a chapel or a Society within its borders that has not received signal proofs of his large-heartedness. The respect and esteem in which he was held in the town and neighbourhood has been further evinced by the erection in the Merthyr chapel of a marble tablet, bearing a suitable inscription to his memory.

Mr. Greener had been blessed with a robust constitution and good health for the greater part of his life; but about nine months before his death his health began to fail. Symptoms of weakness manifested themselves, and his changed appearance alarmed his friends. His illness confined him to his house for several months, and to his bed for some weeks. Although his affliction was one of great severity, he bore it without murmuring, patiently submitting to the Divine will. In the prospect of death he was not dismayed, but exclaimed, "I have a house not made with hands, eternal in the heavens." "*Praise the Lord, what a hope is ours!*" To a relative, just before his departure, he said, "*Christ is all!*" On November 23rd, 1870, his hope of eternal life was realized; his sufferings terminated, his spirit was released, and he found his long-sought rest.

Thomas Greener was a proof of the power of Divine grace; an ornament to the Church; and an example of good works to all around him. That example many observed, and not a few bore testimony to it. Some of the agents of the firms with which he transacted business declared, "That if ever they had met with a Christian, in the real and simple sense of that name, he was one." A local newspaper, which has no connection with Methodism, while it gave a lengthened account of our late friend, confirming all the points named in the foregoing sketch, concluded thus:—"We may summarize his character by stating that he was an honest, well-meaning man; a foe to mere pretence and flattery; a sincere and earnest Christian; an affectionate husband and parent; a kind neighbour and a worthy citizen."

EDWARD RUSSELL.

"OUR people die well," said Mr. Wesley on one occasion. We believe this is as true of "our people" now as it was at that time; and this conviction has again been forced upon us by the sudden, but happy death of HANNAH HART, the beloved wife of the Rev. Forster CROZIER, of Glasgow.

Mrs. Crozier was the daughter of Mr. John Robinson, a well-known leader and local preacher in the Shotley-Bridge Circuit. Her mother, like herself, died at an early age; and in consequence of this her father, though most solicitous about her spiritual welfare, had not the entire control of her early education: so that Hannah was placed in circumstances not the most favourable to the development of a religious character. In her fifteenth year, however, being at home from school, she heard a sermon by which her conscience was thoroughly aroused. She felt she was a sinner, and began to ask. "What must I do to be saved?" A few weeks afterwards she was brought into the enjoyment of a conscious interest in Christ, and was able to say,

"My God, I am Thine, What a comfort divine,
What a blessing to know that my Jesus is mine!"

From this time it was manifest that she had been a subject of the "renewing of the Holy Ghost:" the current of her life was changed, and was turned towards God. She had higher aims, purer motives, and holier principles: her outward demeanour plainly evinced that she had begun to live a new life. Her whole soul was surrendered to Christ. Formerly, she had been gay and frivolous, "God was not in all her thoughts." Now she was serious

Digitized by Google

and devout,—her conversation was in heaven.

Miss Robinson habitually resorted to the place where "prayer was wont to be made:" to the humble village chapel where, with the poor, she had the Gospel preached unto her, she was strongly attached. She would walk miles through fields and lanes to be present at a religious service in a farm-house kitchen. And often at such services she engaged in public prayer with striking power, though always with great modesty. At the recollection of many of these seasons "of grace and sweet delight," she would exclaim, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." In some respects, perhaps, she went into extremes. Music, for instance, of which she was passionately fond, was entirely discarded, because in her early life it had only been associated with frivolity. She afterwards lamented this, and acknowledged that it would have been wiser to have transferred it from the service of sin to the service of Christ. It should have been brought as an offering to Jesus, who demands and deserves "our choicest songs."

Miss Robinson administered of her substance to the poor in a quiet and unostentatious way. When they were hungry she gave them meat; when they were thirsty she gave them drink; when they were naked she clothed them; and when they were sick she visited them. She manifested, indeed, her love to God by heartily entering into all schemes for the furtherance of His kingdom. Her name is honourably associated with the erection of the beautiful chapel which now adorns the village of Lanchester; for not only was she a liberal contributor, but one of the most zealous workers in connection with it.

Her brief but happy married life began in the summer of 1869, when she became the wife of the Rev. F. Crozier, who at that time was stationed in the South-Shields Circuit. She soon gained the affections of those among whom she was now placed, and commended herself to them as in every way adapted to her responsible position. Her virtues won the esteem of all classes, and the rich and the poor alike regarded her as a friend. She shunned every thing that was mean and calculated to make mischief, and few ventured to bring gossip to her ear. She heartily entered into all her husband's plans of usefulness, and especially did she sympathize with him in the trials which are incident to a minister's life. In seasons of difficulty she brought the assistance of wise counsel, and in all signs of prosperity she greatly rejoiced. She was not able to enter upon active work in Glasgow, whither her husband removed at the Conference of 1872, but she was preparing her plans, and had resolved to spend and be spent for God. Little did any think that the Master was about to call for her: yet so it was; and she had to say, "My days are past, my purposes are broken off, even the thoughts of my heart." During the last few days of her life she meditated much on those precious portions of Scripture contained in the fourteenth and seventeenth chapters of St. John's Gospel: and often did she say, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." When articulation had failed, and she was unable to express her confidence in God, a bright smile testified that peace and joy and hope reigned within. A little before her death, referring to her eldest child, she said, "I'll take Maggie with me," and gently she "fell on sleep." The words respecting the child were almost prophetic; for in four days after her own death her "Maggie" suddenly died, and followed her sainted mother to eternal life. Thank God, "our people die well!"

A. W.

Digitized by Google

RECENT DEATHS.

SEPTEMBER 13th, 1872.—At *Etruria*, in the Newcastle-under-Lyme Circuit, Jane Bourne. She was led to give her heart to the Saviour through a sermon preached by the late Rev. Dr. Newton; and she ever after cherished a high regard for that eminent minister. Many times, when referring to the time when God brought the truth home to her heart, she has exclaimed with deep emotion, "O happy day that fixed my choice!" The life of Mrs. Bourne, after her decision for Christ, was one of steady and uniform consistency. Her constant and punctual attendance at the means of grace is worthy of special notice. She greatly loved her class-meeting, and would never be absent from it if possible for her to be there. Of late years the Bible was her constant companion, and she often expressed her thankfulness that she lived near the house of God, so that if able to be out anywhere, she could go to its services. It was indeed the joy of her heart to engage in the worship of God. Ripe in years, and ripe in Christian experience, and with those whom she loved best around her, she ended her days in great peace, having attained to a good old age. G. A. P.

October 9th.—In the eighty-sixth year of her age and the seventieth of her membership with the Wesleyan-Methodist Society, Mrs. Butters, widow of the late Mr. Virlot Butters, of *Hibaldstowe*, in the Brigg Circuit. At the commencement of her Christian life she was subjected to bitter trial in consequence of her connection with those among whom she had obtained the salvation of the Gospel; and when persecution failed, large pecuniary considerations were offered to induce her to separate from a people so despised and disliked as the Methodists then were. But she was not moved by either threatening or reward. Her position was deliberately taken and steadfastly maintained. To the end of her protracted and eventful life, she was wont to tell, with deep emotion and profound gratitude, of the way in which she first obtained a sense of God's forgiving love. She had been seeking the Lord with great earnestness, and many tears, in the diligent use of all the means of grace, when she was enabled to trust in Christ for a present salvation, and had a measure of peace and joy. Still she had not that *assurance* of forgiveness which she longed to possess, and without it she was resolved never to rest. Now it was that those words of "the evangelical prophet" were spoken to her heart: "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." She did not remember, she said nearly seventy years afterwards, "that there were any such words in the Bible, but God spoke them to my heart, and I felt it to be so. I feel the same thing now just as clearly as I did then." For many years she enjoyed that perfect love which casteth out fear, and could testify that "the blood of Jesus Christ, God's Son, cleanseth from all sin." She was a woman of rare gifts and exalted piety, who for three-score years and ten was steadfast and unmovable, ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus." The following are some of the expressions which fell from her lips at a time when she believed that her departure was at hand. "The Lord is my portion, saith my soul. What a portion! and for one so unworthy. Much of imperfection attaches itself to me, but He loves me. He claims me for His own. I shall be with Him for ever; all through the blood of the Lamb." Then, with tears of gratitude streaming down her face, she exclaimed, "What a mercy! What a wonder! How strange! Yet so it is. He has said it who cannot lie." Contrary to all expectation she rallied, and when

Digitized by Google

partially recovered was heard to say, "I have had a sore conflict. I thought I was perfectly resigned, but to-day I have found it most difficult to be willing to stay as long as God wills. I have, however, conquered through Him who hath loved me. I am now willing to stay,—quite willing, although I desire to go. I should prefer to go,—I am wishful to go; but now God has given me His grace, and I am willing to go or stay, as it pleaseth Him." In this state of mind and heart she was found when the Messenger came, and her death was in beautiful accord with her life. W. B.

October 21st.—At *Dunedin Villa*, in the Brixton Hill Circuit, in her fifty-ninth year, Jane Middleton Butters. In early life she was soundly converted to God, and obtained a clear sense of His forgiving love. A private memorandum found among her papers after her death tells how God spoke peace to her broken and contrite heart by applying with strange power several words of Scripture, among which were, "Thy sins be forgiven thee." For some time previously she had experienced what she describes as "a partial sense of the Divine favour;" but "now," she adds, "I can truly say, 'God is my salvation.'" This assurance of pardoning mercy she never lost. During her residence in Australia, as an efficient secretary of the British and Foreign Bible Society, as a kind and sympathizing visitor of the sick and needy, as a diligent and faithful class-leader, as the friend and counsellor of many when first they felt "the heart of a stranger in a strange land," and as the helper of her husband in every department of his work, she "served her generation by the will of God."

After her return to England, her cultivated intellect found congenial employment in a more retired sphere, but her spirituality of mind was maintained, and her growth in grace apparent. One with whom for some years past she regularly met for Christian fellowship says, "Her clear testimony at class, her abiding trust, her full and settled conviction that all God does is right, and her rich experience have often greatly cheered my heart."

Not till within two days of her death did the malady from which she had suffered for years assume so serious a form as to alarm her friends; from that time she was not able to speak much, but all she did say proved that she felt her feet to be upon the Rock, and that she had not been taken at unawares. A few hours before her death her medical friend said, "Do you feel Jesus precious to you now?" to which her prompt and cheerful reply was, "Yes." "How precious," he added, "to have a living faith in Christ!" and again she said emphatically, "Yes." "You are resting on the Atonement of Christ alone?" he continued, when once more her reply was, "Yes." As the closing scene drew near she spoke frequently of her sainted father, the late Rev. John Waterhouse, and seemed to be holding communion with the other world. Her utterance had become indistinct and feeble, but she was heard in broken sentences and faint whispers many times to repeat such words as, "My Father's house"—"Thrones"—"Splendid," "Let me go;" and other expressions of a similar import showed that her treasure and her heart were already in heaven. Once, when evidently in great pain, she was heard faintly but fervently to whisper, "Saviour, help me!" "Casting all your care upon Him; for He careth for you," was one of her favourite texts; and when she was asked if in her extremity she could "cast herself and all her care upon her Saviour," with an air of unusual confidence she replied, "Yes." "Do you now feel that God cares for and loves you?" "Yes," was still her distinct answer; and this was her last utterance to him who watched her dying couch, and who now mourns her loss. W. B.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

SIR WILLIAM J. DAVIS.

JOHNSTOWN, SOUTH AFRICA.

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

MARCH, 1873.

MEMOIR OF MR. ISAAC HINTON CLARK,

OF SOUTHWARK:

BY HIS SON-IN-LAW, MR. WILLIAM LEWIS.

The late Mr. Isaac Hinton Clark was born in Lynn, Norfolk, April 16th, 1799. His parents were converted to God, and became members of the Wesleyan-Methodist Society, in early life; each of them receiving the Lord's Supper for the first time, on the same occasion, at the hands of the Rev. John Wesley, about the year 1788. They were married a short time after; and from the first adopted the manner of life, and mode of dress, common to the Methodists of that day. Of this primitive and pious couple it need only be further said, that, having trained their children in the fear of God, and served their generation according to His will, they "fell asleep," and their mortal remains were deposited, and now rest, beneath the chapel at Southwark.* In the order of Divine Providence the family removed to London, in 1806, and for several years attended the Great Queen Street chapel.

Mr. Clark, (in a memorandum found amongst his papers since his decease,) referring to this period of his life, writes, "I was at this time obedient to my parents, and generally attentive to those things in which I was instructed. I remember having serious thoughts about death, and fears as to my eternal safety." He goes on, however, to state, that his schoolfellows were "extremely wicked," and that, to the grief of his parents and the disappointment of his teacher, he imbibed their spirit and followed their example; "but," he observes, "amidst my sin and folly, the good Spirit strove with me. I was often truly miserable, and was finally brought to feel, and acknowledge myself to be, a lost and wretched sinner." The family removing into the Borough, he was invited, when about sixteen years of age, to become a teacher in Crosby Row (Snow's Fields) Sunday-school; but he soon found he was in almost total ignorance of the things which he was required to teach. On this he remarks, "I felt confounded and ashamed, and

* A Memoir of Mr. Robert Clark appears in this Magazine, for March, 1856, page 202.

Digitized by Google

was led to humble myself under the mighty hand of God." From this time he began to seek that wisdom which "cometh from above."

In the year 1815 Mr. Clark was admitted a member of the Methodist Society at Southwark, receiving his first ticket from the late Rev. James Buckley. The class-meeting became to him a means of grace: the advice of his leader and the statements of his brethren as to their religious experience affording him both instruction and encouragement. As yet, however, he had not realized a sense of the forgiveness of sins. "Sometimes," he writes, "the blessing appeared very near, but I was afraid to lay hold of it." After passing through circumstances which proved a trial of his faith and steadfastness, he began to seek the Lord with greater diligence than heretofore; and it was not long ere the promise, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart," (Jer. xxix. 13,) was happily, in his case, fulfilled. He had been present at a lovefeast in Bermondsey, and was in the act of leaving the room in which it had been held, "when," he relates, "I felt such peace of mind, and such an assurance of the favour of God through Christ, that all my fears vanished, and I was enabled to say, 'Abba, Father:' 'My Lord, and my God.'" And now, being "born of the Spirit," he went forth to work and speak for his Lord and Saviour as he was unable to do previously. His faith was seen by his works, and by his works his "faith was made perfect." He devoted his time and strength to the Sabbath-school, and in this much-loved sphere continued to labour, almost without intermission, until sickness finally laid him aside. How successful he was in leading young people to the Saviour, eternity alone can disclose. A gentleman who now occupies an official position in the Church writes, "It is about forty-five years since I first knew my dear friend, though it appears but as yesterday when I became one of the scholars in his class. I was then scarcely able to value him as I have done since; but I was deeply impressed with his cheerful earnestness....The one great subject of early piety formed the substance of every lesson. I feel thankful to God for the instruction then given: it led me in after years to Christ and to become a Methodist."

In the year 1824 Mr. Clark was married to Miss Jane Griffith, a teacher in the school, and a most amiable and sincere Christian. In 1825 he was asked to take charge of a class. In obedience to this request, which he regarded as a call of God, he went to the appointed place of meeting "oppressed," as he states, "with the sense of his utter helplessness and unworthiness." The following note is found within the cover of several of his class-books: "I was appointed to this class by the Rev. Richard Reece, and

Digitized by Google

met it for the first time on the 19th of July, 1825, two members being present besides myself."

The following extracts from the memorandum before referred to, which now assumes the form of a diary, will be appropriate here. They reveal the spirit in which Mr. Clark's duties as a class-leader were performed, his increasing interest in the prosperity of the work of God, and his own growth in grace:—

"I feel deeply the responsibility of holding office in the Church. I now lead the responses in the morning service, sometimes officiate in the burial of the dead, and lead a class. It is a great privilege to be thus employed. Lord, keep me humble: save me from spiritual pride, and otherwise unfitting myself for the services of Thy house."

"I have experienced meltings of heart under the Word to-day. My misdoings have indeed been brought to my remembrance: I bless God for this. I believe I hate sin more and more: I have been prevented attending the covenant-service; but I *now* resolve, the Lord being my Helper, to devote body and soul to Him."

"I can truly say, it is my one desire to serve the Lord. But although I am in the enjoyment of His love, I feel I am living at too great a distance from Him. O Lord, 'draw me, and I will run after Thee!'"

"I am greatly encouraged by the prosperity of my class..... I have not to mourn over backsliders, but to rejoice over an increase of members this quarter. At the renewal of tickets all were present. Lord, help me to give Thee all my heart!"

Under date April 16th, 1834, he says, "This day I am thirty-four years of age. O, had I been faithful, how rich in knowledge and experience I might have been! Spiritually I am but a dwarf. The work I have undertaken in the Church, especially leading a class, appears altogether above me. I tremble at my responsibilities, and pray that I may be kept humble, and willing to be a 'hewer of wood or drawer of water,' so that I may glorify Him who hath done so much for me." "Yesterday was truly a feast-day at Southwark. The sacrament of the Lord's Supper was administered to perhaps more than five hundred persons, my spiritual strength was renewed, and I enjoyed great peace through believing,—a more than usual serenity of mind, and a stronger confidence in God my Saviour. O that I may abide in Him and He in me!" "It is clear that my heart is not yet wholly taken up by God. I still feel that a deeper work of grace is necessary. Help me, O Lord, to give myself entirely to Thee!"

January 1st, 1836, he writes, "Last night at the watch-night service, during the moments of silent prayer, my mind was filled with peace,—not ecstatic joy, but an unspeakable abundance of

Digitized by Google

peace. May this year be the best I have ever enjoyed!.....This day I have again covenanted to be the Lord's. I hope to be more faithful in the discharge of all the important duties devolving upon me than ever. O God, be Thou my strong tower, whereunto I may continually resort, and in Thy strength may I go forward! Send us prosperity, and build up Thy Church!"

If Mr. Clark felt that conversion was a necessary qualification for the work of Sabbath-school instruction, he was also convinced that to lead a class successfully, the entire consecration of his heart to God was indispensable; and to this altitude of Christian experience he perseveringly aspired. He was not an enthusiast, but was "in labours more abundant." It is not often that a Methodist leader is privileged as he was to meet his class at the same hour, on the same evening of the week, and in the same place, for a period of forty-four years. The amount of good resulting from the intercourse of leader and members during these long years cannot be adequately estimated; doubtless many, with their spiritual adviser and friend, have realized the answer to the prayer of the 503rd hymn, so often sung at the conclusion of the meeting, and have received

> "In heaven a happy lot
> With all the sanctified."

He was also engaged as a prayer-leader and tract-distributor. Indeed, he sometimes said, when mistaken for a Methodist preacher in country places which he visited, "I am not a preacher, but I think I have done nearly everything else but preach."

A fellow-labourer and colleague writes:—"I first became acquainted with the late Mr. Clark in the year 1817, at which time I was a little boy, and he an active and zealous teacher in the Crosby Row Sunday-school. Our acquaintance from that period to the day of his death was uninterrupted. As there was no department of Christian labour with which he did not sympathize, it is difficult to select any one feature of his character as more remarkable than another; but it has always struck me that his affectionate interest in the young, and his tender and constant regard for the aged and poor, were the most conspicuous. For the welfare of the rising generation, those of the congregation and of the Sabbath-schools especially, his solicitude was intense. He paid great attention to the sick, and his visits were always acceptable. In all the duties he undertook he was most punctual and diligent, doing nothing by halves, or by fits and starts. The prosperity of the cause of God at Southwark lay very near his heart; he was intimately acquainted with all its interests and

Digitized by Google

all its details.....While we mourn our loss, we are thankful he was spared so long, and enabled to do so much." We are assured that "the steps of a good man are ordered by the Lord," and Mr. Clark did not fail to recognize in his personal history the gracious superintendence of Divine Providence. The perusal of his diary abundantly corroborates the testimony of his family, that every joy and sorrow, every trial and blessing, every event and circumstance of his daily life were to him occasions for either praise or prayer.

In the year 1831 he was called to resign his beloved wife, and to commit her remains and those of an infant son to the tomb. This affliction was borne with fortitude and resignation. The religion he enjoyed was not a plant of tender growth, the conditions of whose existence are calm and sunshine. It resembled rather the sturdy tree whose roots strike deeper, and whose branches spread yet more and more, bearing a richer foliage and more abundant fruit, notwithstanding the cloud, and storm, and tempest, which pass over it. The following extracts from his diary refer to his great bereavement:—"How astonishing is the goodness of God! how 'the back is fitted for the burden'! For some time I have been greatly exercised, but my spirits have never failed me. I have been able to look up, and Divine support has been given me." Again he says, "The doctor speaks plainly as to the loss I am likely to sustain. I cannot realize it, although it appears so evident. When I look at my three little ones, my heart is ready to break; but, bless the Lord! I know His promise." After the severe stroke had fallen upon him, he writes, "In looking back upon what has taken place, I feel as if I had been dreaming. Truly God moves in a mysterious way; and yet He is not unmindful of His unworthy servant. How great is His mercy towards them that fear Him! Lord, help me to follow on to know Thee, that *my* flesh also may rest in hope, and that *I* may have a part in the 'first resurrection.'"

The son and two daughters who were left motherless were tenderly cared for, and still survive to mourn the loss of their devoted parent. In addition to his own heavy charge, another responsibility now devolved upon him,—his brother-in-law, a widower, died, leaving three little orphan children. Of these helpless ones Mr. Clark became the guardian and protector, labouring for and watching over them as his own. Two of them found an early grave; the third, who still lives, reveres his memory, gratefully ascribing to the care and counsel of Mr. Clark the foundation of his temporal prosperity, and to his faithful exhortations and prayers, under God's blessing, his spiritual and eternal hopes.

Digitized by Google

In 1834 he happily married the present Mrs. Clark, who, having shared his joys and sorrows for a lengthened period, was permitted to watch over and tend him during his fatal affliction. In the year 1852 he retired from business; and from that time until incapacitated by disease for active service, gave himself up more fully to labour for Christ and His cause. For twenty years he filled with ability and unflagging zeal the office of treasurer to the Southwark Chapel Trust. It may be honestly affirmed that to the management of this business he devoted as much thought and care as to his own personal interests. He took "pleasure in the stones" of the sanctuary, and "favoured the dust" thereof. At a special meeting of the trustees, held after his decease, the following Resolution was passed, and forwarded to his widow:—"The trustees now assembled feel it their duty to record the high sense they entertain of the valuable services rendered to the Trust by their late treasurer; to whose unremitting care and diligence, for the whole period of twenty years, during which he held that important office, they are mainly indebted for the prosperous condition in which the Trust is placed at the present time." It cannot be said that he always saw eye to eye with his brethren in the conduct of the affairs of the Church, but his uprightness and conscientiousness were unquestionable. During his last illness he spoke with thankful surprise of the manner in which God had condescended to use him;—how God's people had recognized his labours;—and with great humility, tenderness, and charity expressed regret for all that at any time might have seemed unkind in his language or unyielding in his conduct.

It is known that Mr. Clark was present at and registered upwards of a thousand baptisms, and officiated in the burial at Southwark of more than a thousand persons. These opportunities were generally seized by him to speak a word for his Lord and Master. In business, too, he was always decided, prompt, and energetic, seldom or never leaving till to-morrow the work of to-day. As a son he was affectionately devoted to his parents, who held him up before their grandchildren as a model of truthfulness, obedience, and filial love. In the superintendence of the Sunday-school, an office he filled for many years, he had the confidence and esteem of his brethren and fellow-workers. He possessed the not common power of being able to interest the minds and command the attention of children. He dearly loved the little ones; and they, as might be expected, loved him in return. With their tiny hands within his, or seated on his knee, they were happy. The elder ones, the girls especially, frequently sought his advice, and solicited an interest in his prayers.

In 1851 Mr. Clark consented to take the office of Circuit-steward,

Digitized by Google

and in reference to the Connexional events of the previous year, and to the Southwark Circuit particularly, he observes, "My faith in God and my love to Methodism were greatly tried. Our members rapidly decreased, our ministers were reviled and insulted; but the closer I was brought to them the more I was convinced of their piety and uprightness, and resolved to stand by them." Mr. Clark, senior, a little while before his death said to his son, the subject of this memoir, "Thou wilt live to see good days at Southwark yet, my boy." The remark was the offspring of faith, hope, and prayer, and was in due time blessedly fulfilled. A band of good men and true did stand by the cause of God and by His ministers, and were permitted to see the gradual revival of the work which they had at heart; the spacious and venerable chapel became crowded, scarcely a sitting being unlet, and great peace and prosperity prevailing in all her borders.

During one period of his life, and for several successive years, he was accustomed, in the prosecution of his business, to make frequent excursions to country places. On these occasions it was his invariable practice to search out the Methodist chapel, and to associate with God's people in their week-night services; and if of necessity he was absent from Southwark on the Lord's day, he never failed to visit the Sabbath-school or schools in the place where he was staying. His chief interest, however, was at Southwark, to which he devoted himself unsparingly.

He was a member of the General Educational Committee, which, after his death, adopted and forwarded to Mrs. Clark the following Resolution, with the assurance of its deep and prayerful sympathy:—"The Committee has heard with much regret of the death of Mr. I. H. Clark, of Southwark, who, in addition to his abundant labours in connection with the various offices in Methodism which from time to time were entrusted to him, has for many years eminently promoted the cause of Wesleyan education by his efforts in both day and Sabbath-schools, and by his constant attendance, his practical counsels, and ready help in the business of the General Educational Committee. Of that Committee he was one of the oldest members, and the memory of his diligence and godliness will be gratefully cherished."

In the year 1865 the jubilee of Mr. Clark's connection with Southwark Chapel was celebrated, when a handsome and valuable timepiece was presented to him. Services connected therewith were commenced on the Sunday afternoon, when the Sabbath scholars assembled to hear an appropriate address. On the Monday following, about seven hundred members of the Society and friends took tea together, after which the presentation was made. On the following Tuesday, tea was provided for the children

Digitized by Google

of the schools, who were afterwards addressed by the resident minister and other gentlemen. The excitement consequent upon these scenes, and the affectionate and hearty greeting of those whom he loved so well, and amongst whom he had resided for so long a time, were almost too much for him to bear. They furnished, however, additional and powerful motives for a yet fuller dedication of himself to the service and glory of God. Soon after this his health began to fail; one duty and office after another had to be given up. He clung to his class and the Sabbath-school as long as it was possible for him to leave his house, but finally, even these spheres of happy toil, so tenaciously occupied, had to pass into the hands, and to be placed under the care, of his successors.

It was thus that Mr. Clark, with restless activity and unquenchable zeal, lived and laboured. The "day" so well and fully employed, is now, however, "far spent." Friends and companions, yoked together in the service of the great Master, take their leave of him, sorrowing that they "shall see his face no more." His children come and go, hoping against hope to see him yet again in the flesh; and his grandchildren too, so tenderly loved, group around his bed to receive his blessing, take a last look, and whisper "farewell."

It would seem that sometimes the enemy of souls had tempted him to a confidence in his own many good works, instead of exercising a complete and exclusive reliance in Christ. But those who watched him during his protracted affliction could not fail to observe that the process through which he was called to pass was, by the sanctifying grace of God, chastening his spirit and maturing him for the kingdom of heaven. He now disclaimed all reliance upon what he had done, and, with tears streaming from his eyes, deplored imperfections of motive and performance, declaring his only trust to be in the Lord Jesus. When his disease was pronounced incurable, he remarked to one of his daughters, "I am going to leave you; although I do not want to go yet. I should like to live, to work a little longer for Christ,—I have done the work so imperfectly; how imperfectly God only knows! But I have been very happy in it." A letter of sympathy from the Southwark Quarterly Meeting having been read to him, he said, "O! how kind. What am I, that they should remember me thus? —a poor, unprofitable servant. How it humbles me." It was observed, "You have laboured hard and long for the cause of God," when he replied, "O that it had been less for self and more for the glory of God! It was my joy to work, but now I have only to suffer and to wait." One day he was observed in tears, and when the cause was inquired, he said, "I have been in conflict with the enemy all night. But it is all over now; the conquest is gained. O, what a view of the Saviour I have had! and what

Digitized by Google

peace I now enjoy! Surely, 'it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Even so: it is enough that the 'servant be as his Lord.'"

As his last day was approaching, and he became almost too exhausted to speak, he said to Mrs. Clark, "I cannot talk much now; but I lie and look at you, and think of the time when you will be left alone. There is only one thing,—live very near to Christ. O, that I had lived nearer to Him!" His sufferings increasing, he became at last almost anxious to depart. "O, he would say, "that my message would come to-day! Come, Lord Jesus, and take me home, but give me patience. Bless the Lord, I feel Jesus very precious: I want more joy. But I thank God I have solid peace: I am resting on the Rock."

A day or two before his departure, he said to his wife, "Kneel down; I think I can pray." He began by praising God with all his strength, and then with surprising energy and earnestness poured out his soul in prayer for his wife, his children, and children's children: for the Church, that it might be pure and holy; for the ministers of God, that they might be clothed as with fire; and then in a few sentences committed himself, 'body, soul, and spirit,' to God. This was his last effort. He often gave thanks to God that He had heard his prayers in behalf of his children, and he believed he should meet them all in heaven. On Friday evening, January 7th, 1870, after suffering great agony, he quietly and suddenly passed away to the skies: "He was not, for God took him:"

> "Like a ripe shock of corn laid up
> In season due, for God mature,
> He kept the faith, held fast his hope,
> And made his crown through suffering sure."

At his funeral, which took place on the following Friday, a large assembly was gathered together in the Southwark Chapel to testify their regard for one who for more than half a century had gone in and out among them bearing an unsullied and dignified Christian character. His remains were interred at Nunhead Cemetery, and on the following Sunday evening the mournful event was improved by the Rev. Levi Waterhouse, from the appropriate text, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It only remains to be added that a tablet, provided at the expense of the Southwark leaders and other friends, and bearing a suitable inscription, has been placed immediately over the pew where, for fifty-five years, he was accustomed to sit during Divine worship.

Digitized by Google

THE CONFLICT AND CAPTIVITY:

OR, THE LAW OF THE MIND AND THE LAW IN THE MEMBERS.

AN EXPOSITION OF ROMANS VII. 21–23.

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

No doubt St. Paul is here depicting a state which was evolved in his own painful experience. Yet, as the whole object of his argument is to set forth the inability of the law to effect that liberation from sin which is triumphantly accomplished by the Gospel, it is equally obvious that he is not describing his present experience as an established Christian, but that through which he passed when, first awakened to the consciousness of sin, he was earnestly striving, in a purely legal spirit, to conquer liberty and virtue for himself. The result was with him, as it has been with countless thousands since, an humiliating failure. His review of the whole matter is thus summed up: "I find then this law," a law pertaining to the constitution, character, and conditions of my present existence, "that, when I would do good, evil is present with me." The ideal good, the high, and noble, and generous, and holy character which my mind approves, upon which my heart is set, and for the attainment and exemplification of which I inwardly long, cannot be won by me but as the result of a painful, perpetual, and most vigilant contest; a contest to which I find *myself* unequal. "For the good that I would, I do not; but the evil which I would not, that I do."

That is the general statement of the case. The next point is to indicate the nature and seat of the conflicting principles or laws out of which the distressing internal strife springs; that law which causes him wistfully, but unsuccessfully, to aspire after the good, and that other law which brings him into bondage to that which is evil. Both these laws pertain to his present constitution. The one is the law of the mind, approving of, and delighting in, the law of God. The other is the law in the members, the law of the animal constitution, which prompts to present personal support and gratification altogether irrespectively of the demands of both the law of God and the law of the mind. The result of the contest between these two laws, in the mere legalist, is that the law in the members prevails against the law of the mind, and brings the whole man into captivity to the law of sin which is now also in the members.

Let us contemplate more closely these several particulars. We

Digitized by Google

must consider, I. *That law of the mind of which the Apostle here writes.*

Now the mind has many "laws." It has laws of sensation, perception, apprehension, imagination, memory, comparison, reasoning, judgment, and volition. But that of which the Apostle is here speaking, is the law of the mind with respect to matters of morality and religion; is that in virtue of which we consent to the law of God that it is good, (verse 16,) and delight therein after the inward man; (verse 22;) that law which prompts us to do good, and restrains us from doing evil; (verse 19;) and which congratulates and makes us glad when we render it obedience, (2 Cor. i. 12,) but reproves and makes us miserable when we dare, against its warnings, to do that which is evil. (Rom. ii. 14, 15.) In short, this law of the mind is that which we otherwise call "conscience;" and when we affirm that conscience is the law of the mind with respect to matters of morality and religion, we supply its true and adequate definition.

We observe, 1. That it is of the very essence of this law of the mind to affirm the binding force of truth, goodness, and righteousness. Its proper function is not to determine what is good, what is true, or what is right, in any given case, but to affirm that the good, and the true, and the right, are matters of moral obligation in all possible cases. It is no "formulated codex" which, like the ten words graven on tablets of stone, defines with luminous precision what ought, or ought not, to be done under certain conditions and relations, but an ever-abiding consciousness that the right, however difficult and perilous, ought to be done, and the wrong, however pleasant and promising, ought to be abjured. Hence though two men may differ in judgment as to whether some particular action, or course of action, is right or wrong, they can never differ in judgment as to whether all men are equally bound to do that which is right and good. The function of conscience is not to legislate. It is not to define what is lawful. It is not itself the definition of the lawful, but it is its province to affirm that we are bound by the lawful and right. An action does not become right and binding because a man, in his conscience, thinks it to be right and binding. For he may verily think with himself that he ought to do such and such things, and yet presently become convinced that those things were utterly wrong, and only worthy to be avoided and hated. (Acts xxvi. 9.) Nevertheless, he is bound by the law of his conscience; for conscience is that consciousness of "a higher obligation than one merely human, by which every man is consciously bound to act."*

* See Harless, Christian Ethics, p. 46.

Digitized by Google

We have heard it stated that conscience is simply the knowledge of moral law; a statement which was probably suggested by the fact that "conscience, as well as the Latin word from which it is taken, and the Greek word, *συνείδησις*, necessarily imply *the knowledge of two or more things together:*"* *or, rather, the knowing with oneself.* But the statement overlooked the fact that what is denoted by conscience is not a simple, but a complex, knowledge. It certainly includes, (1.) a knowledge of myself as capable of moral actions, a "consciousness of my personal accountability;" (2.) a knowledge of an external, objective law of righteousness, according to the requirements of which I am bound to act; and, (3.) a knowledge of the fact that I am morally bound to act according to the requirements of this law. The knowledge of the external law of righteousness I acquire by instruction, by reason, by reflection, and by Divine revelation; and therefore this knowledge may be more or less imperfect and faulty. But the knowledge (1.) of myself as a moral agent, who am bound (2.) to act in accordance with the law of righteousness, is a knowledge which springs up of necessity within my own consciousness so soon as I enter upon a course of voluntary activity. It is a spontaneous decision of my own mind, according to an original and imperative law of its own constitution. That law, which is the very root of conscience, is the law of the mind of which the Apostle speaks in the text.

Let it be noted, 2. That this law of the mind, while it morally binds, does not compel to right action. In this respect it differs from those laws of a material, organic, and instinctive nature which are self-executive. It affirms, most imperatively, that this, that, or the other action ought to be done, or left undone, because it is right or wrong, good or evil, true or false. It does not, however, *com*pel, but only *im*pel, to a right course of life; just as it does not render an evil course impossible, but only the more difficult. Prospectively it impels to the right, and restrains from the wrong, and therefore acts as a motive force affecting the determinations of the will. Retrospectively, it congratulates the mind, and fills it with holy gladness, when the right has been deliberately chosen and successfully achieved in opposition to the solicitations of wrong; and it reproaches the mind, and fills it with humiliating remorse, when the wrong has been elected and done in opposition to the inner consciousness of duty. In this aspect of it, conscience has been described as "the moral memory,—the memory of the heart." In the one case it is an evil conscience (Heb. x. 22) which makes its possessor poor and wretched and miserable, whatever the external conditions of his existence may be; while in the other it

* Wesley's Works, vol. vii., p. 187. Octavo edition.

Digitized by Google

is a good conscience, (1 Peter iii. 16,) in the possession of which a man can rejoice triumphantly, though all external things should seem to be combined against him.

It may be remarked, 3. That this law of the mind involves the reality of moral distinctions. That of which it affirms the binding force is something distinct from and independent of itself. It *discerns* the difference between the right and the wrong, the good and the evil, because it has the aptitude for such discernment. A creature destitute of this law of the mind, which we call "conscience," could not discern these differences; not, however, because they are unreal, but because it has no power to perceive them. We, by virtue of this law of the mind, discern them as something out of and above ourselves, to which we are under the most imperative obligation to be conformed. The conscience does not create, but discover, these distinctions, and recognizes them as pertaining to an external, objective, and perfect law of righteousness, which is absolute, eternal, and immutable. It testifies that right cannot be wrong, that good cannot be evil, and that truth cannot be falsehood; that these are not mere arbitrary distinctions, dependent for their character upon the will of any being, or upon any mutable conditions; and that it is not possible, under any conditions, that the false, and the wrong, and the malicious should become morally binding upon us. The conscience, as the law of the mind, has respect to the reality of an ideal, faultless, absolute, and eternal rule of righteousness, of which we, in this present state, obtain but imperfect glimpses; of which our clearest-sighted reason beholds but detached and fragmentary portions; of which even the law of God, as given and expounded in Revelation, discloses but the partial and limited glories; and which, as the "supreme, unchangeable reason," the "unalterable rectitude," "the everlasting fitness of all things that are or ever were created,"* can only be perfectly comprehended by the one infinite and eternal Mind; but which is obligatory upon us, up to the measure of our capacity for its knowledge and attainment. This is the external objective law of righteousness, conformity to which, in our character and conduct, conscience requires, and of which it recognizes the good and holy law of the Bible as being for us a true and just presentation.

Then it may be observed, 4. That this law of the mind involves an implicit recognition of an absolute and infallible Administrator of righteousness. For it not only affirms that the law of righteousness is binding, but also that it will be enforced. The joy of a good conscience, and the remorse of a guilty one, are

* Wesley's Works, vol. v., p. 438.

Digitized by Google

not in any case pronounced by conscience itself to be the absolute and final awards for virtuous or vicious conduct, but are assumed to be essentially premonitory and anticipative. When the wrong done has been a wrong to human society, and a violation of a confessedly just human law, though the conscience does kindle within the culprit's own bosom a fire of tormenting remorse that may continue to burn for years, it is not content with inflicting that vengeance, but evermore impels its possessor to surrender himself to the officers of justice, to endure the punishment appointed by law. Nay, more than this, conscience appeals to an authority which is higher than any that is merely human, or that is creaturely, an authority whose decisions shall be final, unfailing, and absolutely just, and by which its delegated and imperfect authority shall be vindicated and sustained. That authority must be possessed of infinite intelligence, righteousness, and power; must indeed be the absolute, living, personal embodiment of that law of righteousness which conscience affirms to be universally and always binding. The conscience, therefore, involves in itself the consciousness of dependence upon and subjection to the living, personal, holy, and almighty God, whose all-holy will is for man the supreme law; subjection to which the law of his own mind demands, and of which it testifies that every disobedience and transgression will be certainly and equitably punished, while to holy and loving obedience will be awarded eternal life. Thus Dr. Harless states justly* that "there is something above man, and above created nature, of which a man becomes conscious in the workings of conscience, whether he himself recognizes it as such, and calls it so, or not." Dr. Delitzsch speaks of conscience as "the moral-religious consciousness, adapted to man by virtue of an inner self-evidence of God."† And Dr. Alexander, with greater clearness and caution, affirms that, "although the belief of the existence of God is not necessary to the operations of conscience, yet from the existence of this faculty the existence of God may be inferred."‡ For "it is essential to conscience that it reveals in every form [of its activity] a dependence of the human spirit upon God, resting on a causal relation."§

---

* Christian Ethics p. 50.

† *Bib. Psyc.*, p. 160.

‡ Moral Science, pp. 87, 88.

§ Harless, Christian Ethics, p 65.

(*To be concluded.*)

Digitized by Google

SIR HENRY LAWRENCE.

(*Concluded from page* 115.)

From this time Henry Lawrence's life was a series of disappointments. He was in the prime of life, and was admitted by all to possess such knowledge of India, and such power of governing turbulent races like the Sikhs, as Englishmen never before acquired. But these splendid gifts never bore their full fruit. On his arrival at Lahore in the beginning of 1849 he found himself utterly opposed to the principles of the policy which the new Governor-General, Lord Dalhousie, had laid down for the future of the Punjab. Apart from his own preference generally for annexation, the Governor-General was strongly convinced of the justice and expediency of this course towards a neighbouring race which twice within a few years had attacked us, and whose ambition gave no promise of any change. The experiment of government through Sikh princes had been fairly made and failed. Henry Lawrence doubted both the justice and expediency of the new course. He could not deny the break-down of the old policy; but this he attributed to his own absence: he had faith in his own power of management, and never changed his views. But his own friends and admirers in the Punjab more than doubted this. The utmost they think he could have done would have been to delay the outbreak.

It is not for us in this Magazine to hold the scales between two political schools which have ever divided the Indian camp. We can only summarize the arguments. With us the great argument in favour of the views of Henry Lawrence is, that they were the views of most of the men who gave their lives to India and knew it best,—Malcolm, Elphinstone, Metcalfe, Munro, Clerk, Outram, Sleeman, Kaye. To the plea of the better government introduced among the people; they reply, that we have no right to make ourselves judges of this; the natives have a different standard: we might say the same of countries nearer home. This is a triumphant reply, if we annexed provinces under pretence of remedying bad government. But the case is never so simple. No Indian province was ever annexed in this way. There has always been, as in the Punjab, a series of steps,—alliance leading to protection, and protection to incorporation, treaties broken, danger to our own territories in the way of actual invasion or otherwise. In Lawrence's days nearly all the English world went with Dalhousie and the policy of annexation. Now, strange to say, public opinion has set the opposite way. These volumes, we think, explain the change. The present Earl of Derby, when as Lord Stanley he went to India

Digitized by Google

to study its politics, was Henry Lawrence's guest: and it is not unlikely that he then adopted the views which he subsequently carried out as Secretary of State for India, and which, it seems admitted, must rule our policy for the future. But in these days of reaction it must not be forgotten, that to forbid new conquests absolutely would be sometimes to endanger our actual possessions, as well as to condemn our whole past history in India. Surely, in spite of a small knot of Englishmen who attack everything English, we are not prepared for this. We are not prepared to hand over India to the utter disorganization and misrule from which we rescued it, to a war of races and creeds which would end in making it a Turkey on a vaster scale, to masters whose right is the same as our own,—the right of conquest.

To return to the Punjab. The only ground on which Henry Lawrence could make any valid resistance was that of present expediency. And on this John Lawrence, whose life had been spent in the neighbourhood, gave the Governor-General opposite advice to that of his brother. When Lord Dalhousie hesitated as to the best time, John Lawrence urged, "If annexation is decided on, the sooner the better, before the Sikhs have had time to recover." The fiat went forth in March, 1849. Henry resigned, but at Lord Dalhousie's earnest and special request, a request prompted by the wish not to lose such a man from the Punjab at such a moment, withdrew his resignation. We may agree or not with his views; we must admire his high, unswerving conscientiousness.

It would be easy to convict Henry Lawrence from his own writings of inconsistency in his opinions on this subject. But what practical man is not sometimes inconsistent? Consistency is only possible in theories spun out in the study. In a paper on Indian policy given, we suppose, as his, we read among other recommendations, "We should take possession of Nepaul, and either make arrangements for getting Cashmere or securing our communications with Afghanistan." (Vol. ii., p. 389.) In 1845, only four years previously, when in Nepaul, we find him speculating thus, "Thirty thousand men could take it (Nepaul) in two months without fear of failure... We should then have a splendid frontier in the snowy mountains." (Vol. i., p. 482.) In a passage which is repeated (by an oversight owing, we suppose, to the double authorship of the Life *) we read: "Much casuistry was expended some years ago in defence of the Dewani or double government system, which was at best but one of the poor cloaks of expediency," yet this was the system he strenuously advocated, "and was gradually thrown off as our

* *Cf.* vol. i., p. 92; vol. ii., p. 284. There are other repetitions. See vol. i., pp. 474, 478 and vol. ii., p. 8; vol. i., p. 22 and vol. ii., p. 146; vol i., p. 45 and ol. ii., p. 148; vol. i., p. 98 and vol. ii., p. 149.

Digitized by Google

strength increased. The subsidiary and protected system is, if possible, worse. If ever there was a device for insuring mal-government, it is that of a native ruler and minister both relying on foreign bayonets and directed by a British Resident; even if all three were able, virtuous, and considerate, the wheels of government could hardly move smoothly. If it be difficult to select one man, European or native, with all the requisites of a just administrator, where are three who can and will work together to be found? Each of the three may work incalculable mischief, but no one of them *can* do good if thwarted by the other." In writing to Lord Stanley in 1853, he says, "The Indus never could be a safe boundary," (vol. ii., p. 221,) thus recognizing the necessity of our controlling the Punjab in some way. *How*, was the only question. We doubt not Henry Lawrence would have admitted that time had decided against him as to the expediency of the change.

He was no longer to be sole master. A Board was formed, consisting of three members, Henry being President, and taking charge of the political department, his brother John chief of revenue, and Mr. Mansel of judicial matters. Why Lord Dalhousie devised such an unlikely scheme it is hard to say; unless it was that he could not do without Henry, and yet could not trust him with sole power. The divergence of views between the two brothers soon manifested itself, and went on increasing year by year, until it became impossible for them to work together, and the public service suffered. It is a painful story. Henry's one idea was that of building up a native aristocracy between us and the people, and using for this purpose the old Sikh chiefs. With his strong native sympathies he was all for indulgence, concession, conciliation. He believed that a newly-acquired country was not ripe for strict English modes of administration, and that to act on them might be dangerous. John, while just and generous to the old chieftains, did not see the wisdom of our giving them rights as against both the government and people which did not exist. He wanted no lazy middle class, which could only do us harm. The government should deal directly with the people. Both brothers were equally high-spirited, and tenacious of their views. Montgomery, the successor of Mansel, called himself, "A regular buffer between two high-pressure engines." At last a crisis came: both resigned. Which resignation should Lord Dalhousie accept? He accepted Henry's. It was a severe blow. But we cannot wonder that, when government was compelled to choose between two policies, it chose its own. John's policy was that of Lord Dalhousie. In January, 1853, Henry was sent as Political Agent to Rajpootana,

Digitized by Google

and John, the Board being abolished, became Chief Commissioner of the Punjab.

It is not surprising that it was a cruel discovery to Henry to find, that he was not deemed worthy of the sole government of the country with which his life had been identified, for which he had done more than any living man, and the hearts of whose people he had so completely won. He never ceased to fret at what he deemed the public insult. But we must say that, like his father, he was always apt to construe opposition on questions of public policy as personal enmity. In every one of the courtly phrases of Lord Dalhousie's letter accepting his resignation he detected a covert sting. Wrongly he thought of the Governor-General as bearing him personal ill-will. In disproof of this we may say that afterwards Lord Dalhousie offered him the much-coveted position of Resident at the court of the Nizam of Hyderabad, as well, it would seem from allusions of Henry Lawrence's own, as the Chief Commissionership in Oude, both which were declined. Perhaps Dalhousie's manner was too imperial in dealing with men hardly inferior to himself in ability, and infinitely superior in Indian fame and experience; while Henry Lawrence's sensitiveness on personal questions was excessive. On this painful passage we have two pleasing words to add. The official disagreements never interrupted the personal attachment between the noble brothers. Henry spoke of John as the one man in India after himself for the governorship of the Punjab. "But," he never forgot to add, "it is because he is more a soldier at heart than most who wear a red coat." It is pleasing also to read this of him in March, 1857. Mr. Raikes says, "At Agra I had much daily and unreserved intercourse with Sir Henry Lawrence..... His heart seemed overflowing with Christian charity. I remember that in returning a volume of Memoirs of Bishop Sandford, he wrote to call my attention to the following passage which he had marked with a pencil: 'My fears for those who retain a spirit of unforgivingness are overpowering. I will sincerely declare to you that I could not myself pray to God, or ask His pardon for my many transgressions, before I go to bed at night with any comfort, or with any hope of being heard, unless I were conscious that I did from my heart forgive as I ask to be forgiven!'"

It must not be supposed that during the four years of the Board's existence no work was accomplished. It is not too much to say that it was Henry's conciliatory mode of administration which made the work of annexation so easy and smooth, just as it was annexation harshly carried out in Oude afterwards, which kindled the whole country into a flame. Henry was the velvet glove on the mailed hand of British power. He spent three or four months

Digitized by Google

every year touring over the country, riding thirty or forty miles a day, with an eye for everything and an ear for every native grievance, convincing border chiefs both of our power and justice, urging on improvements in roads and prisons, kindling in subordinates his own enthusiasm and sympathy with native life. He was the last and best of the great rulers raised up under the Company's rule, and passed away with it. Who knows not the band of able soldiers and administrators he gathered round him—Montgomery, M'Leod, Temple, Edwardes, Nicholson, Chamberlain, Abbott, Hodson, and a score besides?—a school as clear and distinct as the Arnold school among teachers at home.

This is how he would keep the frontiers quiet: "It is all nonsense, sticking to rules and formalities, and reporting on foolscap paper, when you ought to be upon the heels of marauders, far within their own fastnesses, or riding into the villages and glens, consoling, coaxing, or bullying, as it may be, the wild inhabitants. Very little writing paper, still less pipeclay, with their accompaniments of red coats, heavy muskets, and grey-headed, discontented commandants." He would do as much justice as possible under trees in the open air before the people. It is a good criticism of Edwardes, that Henry alone would have a contented country but empty treasury; John alone, a full revenue, but mutinous country. Both together, during these four years, laid the foundations of that Punjab administration which has converted a country twenty-five years ago as wild as Afghanistan into a peaceful, fertile, flourishing province, and which is the finest triumph of British rule in the east.

While sailing down the Ravee, reporting to Government on frontier policy, Henry wrote the following: "O, Lord, give me grace and strength to do Thy will, to begin the day and end it with prayer and searching of my own heart with reading of Thy Word. Make me to understand it, to understand Thee; to bring home to my heart the reality of Thy perfect Godhead and perfect humanity, and above all, of my entire need of a Saviour, of my utter inability to do aught that is right in my own strength; make me humble, reasonable, contented, thankful, just, and considerate. Restrain my tongue and my thoughts; may I act as if ever in Thy sight, as if I may die this day. May I not fear man or man's opinions, but remember that Thou knowest my motives and my thoughts, and that Thou wilt be my Judge. It is not in me to be regular: let me be so as much as I can. Let me do to-day's work to-day, not postponing,—clear up and finish daily; so living in humility, thankfulness, contentment."

Again there was a comparative rest for four years. Here we find him reading and writing much, winning as usual the confidence of the princes over whom he had to watch, travelling from court

Digitized by Google

to court, using his influence against suttee and infanticide, curbing robber-tribes, and looking into native prisons. One subject on which he thought and wrote much was our native army. He denounced strongly the caste system, which allowed only Europeans, and these often inefficient, to be officers, and denied all scope and outlet to native ability. His sagacity was hardly needed to foretell an explosion, but he did not dream that it was so near.

The chief event of this period was the death of his noble wife. Her health, long enfeebled by the climate, and tried by separation from her children, finally gave way. Never had husband truer helpmate; entering into his plans, happy in his fame, sharing his views. She died at their summer retreat on Mount Aboo, January 15th, 1854. Thus the smitten one writes to his two sons at home: "Half an hour before I began to write on these two sides of this sheet, I had taken my last earthly look at my wife and your mother. Corruption was gaining on her. I had slept on the verandah as near as the doctor would permit me.....So I went and took my last look of her dear sweet face, and prayed for the last time by her side,—prayed that what I had neglected to do during her life I might now do after her death; prayed that her pure spirit might be around you and me, to guide us to good, and shield us from evil.....Mamma said little to me during her last illness: she knew I weakly feared to part with her. She welcomed Mr. Hill as having come to see her die; and about midnight told me she would not be alive twelve hours. Again I say, my boys, remember with love, and show your love by your acts: few boys ever had such a mother." Affliction had its usual effect, searching the foundations of faith, awakening doubts, and withal chastening and softening the spirit.

We come to the last stage. Henry Lawrence was under sick-leave for home, and was anticipating a sight of children and friends, when Lord Canning offered him the Chief Commissionership of Oude, March, 1857. Here was the very position from which he had been deposed, and an opportunity of wiping off the stain which he fancied had been fixed on him. Whether prudent or not, in his feeble state, he at once accepted the offer. Oude, like the Punjab, had been recently annexed, and grossly mismanaged. The government was in utter disorder. Disaffection was ripe for anything. Under him the province, one of the finest in the Ganges valley, would soon become a garden. Such was the vision before Henry Lawrence's eager eyes. Had he come a year earlier it might have been realized, but it was now too late. The mutiny had already begun, and Oude, and especially Lucknow, the capital, eaten through and through with discontent, were one mass of combustible matter. All he could do was to lessen the area and intensity of

Digitized by Google

the conflagration, preserve the province to British rule, and defend the small colony of Europeans. This he did at the cost of his life.

Directly he arrived, he set to work to redress grievances, suspend measures which were complained of, pay delayed pensions and open durbars for native princes and gentlemen. It was to the confidence which these measures inspired that Europeans on out-stations in Oude owed the protection which they nearly all received at native hands. At Lucknow Henry Lawrence had a difficult part to play. While keeping up an appearance of unconcern, he was secretly preparing for the siege which long before any one else he saw was certain, if Cawnpore, not far off, fell into rebel hands. He laid in stores of food and ammunition, converted the Residency grounds into an extempore fort, sifted the native troops, —rewarding the loyal, dismissing the doubtful, punishing and defeating the mutinous. All trusted him. "One day before the siege, Sir Henry had ordered all the garrison to repair to the posts they would have to occupy in the event of an attack. He then went round to see them in their places. On approaching the main body of Her Majesty's 32nd, the men raised a tremendous cheer. Sir Henry asked Colonel Inglis why he had made them do this. Colonel Inglis said he had nothing to do with it, except trying to stop it. The men had broken out into cheers quite spontaneously. The same feeling pervaded the native soldiery. They had a saying that when Sir Henry 'had looked twice up to heaven and once down to earth, and then stroked his beard, he knew what to do.'"

There were amusing incidents even in that time of killing anxiety. "A very respectably clad and somewhat aged Hindoo called on Sir Henry, and stated to him that being a well-wisher to the British Government he had come to tender his advice, which was that a number of monkeys should be procured and kept at the Residency, attended and fed by high-caste Brahmins, and that this measure would not only be the means of propitiating all the Hindoo deities in our favour, but would also tend to make British rule in India again popular with the natives. Sir Henry put on his hat, and rising, said in the courteous tone for which he was ever remarkable, 'Your advice, my friend, is good. Come with me, and I will show you *my* monkeys.' Leading the way he walked into a newly-completed battery, and laying his hand on the eighteen-pounder gun which occupied it, said, 'See, here is one of my monkeys; *that*,' indicating a pile of shot, 'is his food; and this,' pointing to a sentry, 'is the man who feeds them. There! go and tell your friends of my monkeys.'"

Here are some of the last messages of this brave English heart with the mutineers closing round and shutting out the world. To his brother George: "Bad times here. I hope you are in a

Digitized by Google

better plight than we are. We have very few black faces that can be trusted, but by the blessing of God we hope our six hundred whites will make a stand until succour comes.....I trust to you implicitly, in case I fall, to look to my children, to Letitia and Charlotte; and also to see that in the event of the loss of all my papers, which is not improbable, my memory gets fair play. I want no more." A telegram written but not sent, says, "There should be no surrender. I commend my children and the Lawrence Asylum to Government." The following from Lord Canning must have been encouraging, "I cannot express the satisfaction I feel in having you in Oude.....The panic of some of the people here—officers of Government, who ought to set the example of a bold front, at least seeing that some of them have swords at their sides—is disgraceful."

On June 26th Cawnpore fell, General Wheeler, after a desperate resistance, for which he has received too little credit, trusting, in spite of Lawrence's warnings and the Cabul example, to the good faith of foes to whom honour, truth and mercy were utterly unknown. The trial for Lucknow had now come. The mutineers moved at once in that direction. On the 30th, Lawrence led out a part of his small force to encounter the advanced guard, and through treachery on the part of some of his native artillery and other circumstances suffered a disastrous defeat. "One hundred and eighteen European officers and men were missed,—all slain in fight or massacred." It was only owing to the cowardice of the foe in executing the able dispositions of their leader and to Lawrence's example of unfaltering courage,—courage which nature had given and Christian faith raised to heroic temper,—that a single man of our force reached Lucknow to report the disaster. "Sir Henry was seen in the most exposed parts of the field, riding from one part of it to another amidst a terrific fire of grape, round shot, and musketry, which made us lose men at every step. When near the Kokrail bridge he wrung his hands in the greatest agony of mind, and forgetful of himself, thought only of his poor soldiers. 'My God, my God!' he was heard to say, 'and I brought them to this.'"

The day after this failure, July 1st, the four months' siege began. Sir Henry had prepared for it, and to his foresight its issue was owing; but it was not given to him to conduct it. Through assault after assault the garrison held on, their spirit rising with danger, behind defences which could not have resisted unity of plan and action—happily wanting to the besiegers. Nine hundred and twenty-seven Europeans and seven hundred and sixty-five natives, against seven thousand mutineers, swollen by uncounted numbers who joined them from time to time, kept their ground till Havelock came to rescue them and die. Sir Henry

Digitized by Google

Lawrence had taken up his abode in a most exposed room, for the sake of observation. One shell exploded in the room harmlessly. On only the second morning of the siege, July 2nd, he was entreated to remove to a safer place. He promised to do so after a couple of hours' rest. Alas, those hours of delay! As he was lying on the bed another shell came and shattered his left thigh, leaving no hope of recovery. He lingered two days, at first suffering much, appointing successors, and giving his last directions for the conduct of the siege. "Reserve fire. Check all wall-firing. Carefully register ammunition for guns and small arms in store. Carefully register daily expenditure as far as possible. Spare the precious health of Europeans in every possible way from shot and sun. Organize working parties for night labour. Entrench, entrench, entrench. Erect traverses. Cut off enemy's fire. Turn every horse out of entrenchments, except enough for four guns. Keep Sir Henry Lawrence's horse Ludakee; it is a gift to his nephew, George Lawrence," and so on. One of his last charges to Colonel Inglis was, "*Never give in!*"

He received every kind attention from the doctors and three English ladies, who watched his last hours. His wounded nephew was with him to the last. "He spoke, of course, of dear Aunt Letty, and a good deal at intervals of his wife, repeating texts she had been fond of." He wandered to home and his mother. He wished this epitaph, "Here lies Henry Lawrence, who tried to do his duty," and added, "This text I should like: 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.' Is it not in Daniel? It was on my dear wife's tomb." So at eight A.M. July 4th, he passed peacefully away. When four men came in to carry him out, "one of them turned down the sheet which covered Sir Henry's face, and, stooping over, kissed his forehead, and then the rest all did the same. A hurried prayer, amidst the booming of the enemy's cannon and the fire of their musketry, was read over his remains, and he was lowered into a pit with several other, though lowlier, companions in arms." It was a soldier's and a Christian's death. May England never want such sons in her hour of trial!

The biography before us well says that the full effects of his life, along with that of his brother, were only seen when, on August 14th, 1857, Nicholson marched into the British camp before Delhi at the head of the last contingent which the Punjab sent across the Sutlej to fight by the side of English troops and help to save India to British rule.

JOHN S. BANKS.

Digitized by Google

DISSENT IN ITS RELATION TO THE CHURCH OF ENGLAND:

THE BAMPTON LECTURE FOR 1871.

(*Continued from page* 123.)

THE Lecture on Popery brings out both Mr. Curteis's strength and his weakness. He is justly indignant at the arrogance of the Romish Church, and eloquent in his exposure of the frauds by which her pretensions have been upheld, and upon which, indeed, they have been, for the most part, founded. As a favourable specimen of his style, and an equally favourable specimen of what may be said on the subject from his point of view, we take the following extract:—

"These honours of the Primacy the English Church has never, so far as I am aware, refused to the Bishops of Rome, even amidst the most intolerable injuries and privations. She welcomed with gratitude the aid which, during her long struggles with heathenism, came from Rome. During the later conflicts of the Gospel with an armed and brutal feudalism she gladly arrayed herself in line with the other Churches of the Continent. She accepted the Papal dictatorship. She stood not upon her rights; she was content to behave as though the English race had formed part of the Holy Roman Empire to which they never had belonged. She received Italian legates, endured legions of exempt monks, was patient when her benefices were squandered on absentee foreigners, let go matrimonial and testamentary appeals, with the floods of English gold that followed them, to Rome.

"All this she bore. And no one who has ever honestly studied the history of these ages will, I am persuaded, accuse England of any spirit of wanton disobedience, or of causelessly aiding to break up the unity of the Western Church. It was not until a series of provocations and injuries had been inflicted on her by the Popes, such as no Church is bound—or ought in loyalty to Christ Himself—to endure, that the Church of England did at last take up the attitude of indignant protest; an expectant and hopeful attitude which she has since resolutely maintained in the face of Europe for the last three hundred years,—and for which it is possible she may yet be rewarded, by being made helpful to restore her Master's cause of veracity, justice, and freedom, in Germany first, and then in Italy and elsewhere.

"For let us call to mind what the Papacy professes to be to the Christian Church; and then compare with that pretension what, especially in later times, it has really been. The Pope professes to be the first clergyman in Europe. In him are supposed to be con-

Digitized by Google

centrated—hitherto by a tacit *lex regia*, but now by express utterance of the Vatican Council—all the powers and voices of every Church in Christendom. In his hand he claims to hold all the spiritual powers of the Church,—powers of exhortation, rebuke, encouragement, persuasion, teaching, all her armory, in short, of means and aids towards the redemption of men's souls from the gross depths of superstition, dread, ignorance, worldly greed, carnal lusts, and, that deadliest of all heresies, the divorce of religion from morality. This is his ideal. It was for this that the mediæval Church placed herself passively in his hands. It was for this, we may fairly believe, that the great Head and King of the Church, whose promise to be 'with you alway, even unto the end of the world,' has not, surely, been broken, permitted for a time such a concentration of ecclesiastical powers.

"But now, what did Rome with this magnificent opportunity? How was it that she continued to throw into so indignant an attitude of protest, first of all the whole Greek Church, and then, four hundred years later, the whole Teutonic Church; alienating that whole group of nations,—German, Scandinavian, and English,—in whose veins the love of freedom is most ardent, whose home-life is the purest and the most religious among all European peoples, and whose sound sense the most instinctively revolts against mummeries, impostures, and degrading superstitions?

"Rome alienated them by wantonly outraging and putting to an open shame every one of their noblest sentiments, and every one of their most deeply cherished Christian feelings. Had these islanders a strong love for their sea-girt independence? Rome blessed and sent against them, first, the Norman Conqueror, then a French army in the thirteenth century, and, lastly, the Spanish Armada. Did they proudly remember that the Roman Empire, neither in its old shape nor yet in its new, had ever bent their race beneath its yoke? The Papacy took them at their word, and proceeded to claim them, with all other islands, as a direct fief of the Holy See. Did they, first, among the nations, feel the breath of reviving political life, and anticipate the coming modern epoch, by noble attempts to balance and harmonize the various estates of the realm into an organized whole? Rome has no sympathy to this hour for national life; she interfered at every stage: Alexander III. (1164) pretended to annul the Constitutions of Clarendon; Innocent III. (1215) vetoed Magna Charta, and excommunicated all who had a hand in it; Urban IV. (1261) released Henry III. from his royal duty to execute the Acts of the Parliament of Oxford; and Clement V. (1305) absolved Edward I. from his oath to observe the Charters, using almost the same words as were employed the other day in interfering with an Austrian Act

Digitized by Google

of Parliament, 'We, by our apostolical authority, revoke, annul, and dissolve the said concessions, and all their effects.' Did a strong feeling arise that the endowments attached to parishes ought to be spent in preaching the Gospel to the poor, and not in swelling the overgrown wealth and state of foreigners who had never set foot within the country? Successive popes laid down the maxim that all the benefices in Christendom are in their gift. And, notwithstanding every remonstrance of men like Bishop Grosstête, and every rule and canon of the Church itself to the contrary, they accumulated preferments, by fifty or sixty together, upon some Italian courtier or sumptuous prince of the Church." (Pp. 177–182.)

Other instances of this obstinate anti-national policy our lecturer finds in the wasting the substance of the people by locking up their lands—to the extent of one-half the landed property of the country—"in dead ecclesiastical hands;" in baffling all the attempts at reform made by successive Councils; and in endeavouring to silence the "protests and clamours of the Church by lighting, for the first time in this country, Moloch fires for heresy. And, lastly, by encouraging monasteries, which might serve as frontier fortresses of the Papacy," and imposing celibacy on the clergy, "that fatal mistake which, according to Père Hyacinth, makes the nations where it prevails unable to recognize the sanctity of domestic life." (Pp. 183, 184.)

A formidable bill of indictment this, truly! and yet capable of being well sustained, as the notes to this passage (which, however, we have not space to insert) clearly show, and as every well-read Englishman knew sufficiently before. This view, both of Rome's delinquencies and of our own struggles in resistance to her, is important, and we are glad to see it put forward on every fitting opportunity; though we may doubt if the University pulpit, on a Sunday morning, offered precisely the occasion. The lecturer had, however, no choice, having left all theological questions out of the account, and selected the Papal supremacy as the topic on which to do battle. He could thus at the same time indulge his Anglican and his Catholic sympathies.

Admitting that the Church of Rome is a true Church, he contends that her adherents are schismatics in England, and as such he rebukes them. Their fault is, that they are *Roman* Catholics obeying a Roman authority, not *Anglo* Catholics obeying a home authority. That the Church of England is Protestant is a fact which Mr. Curteis admits; nay, he even contends that she is better entitled to that designation than any other Christian community in this kingdom, because, while others seceded from her, she protested, but did not secede from Rome.

Digitized by Google

And thus we come to discern the lecturer's pitiable weakness. The question between the two Churches is not one of truth or error, but of latitude and longitude. Being in England, the Romanists ought not to have absented themselves from the English services; and, by parity of reason, if his lot had been cast in Italy, Mr. Curteis must have been a Papist. As the Church of Italy had again and again bound itself to the Papacy, to forsake it would, upon his principle, have been to peril his salvation. Should it be replied, that the Italian Councils were not free, being under undue Papal influence, the same remark may be applied to Royal influence in England, and with at least equal truth. Nationality with Mr. Curteis, appears to outweigh all other characteristics of a Church; and should an English Convocation hereafter resolve upon returning to the Roman obedience, we do not see how he can consistently refuse to follow their lead.

How the Romanists must laugh to scorn these puny attempts to rebuke them as schismatics, because they would not continue to attend their parish churches after the Pope had forbidden them to do so, and had declared Elizabeth cut off from the unity of the Church! They know full well the meaning of this cuckoo-cry of schism, which implies that the English Church has had a continuous existence all along until now, notwithstanding the Reformation, and they may well despise what comes to them recommended by no better argument than the valid consecration of Archbishop Parker. For suppose that point settled in accordance with the canons of the Church, and all the obscurity which once hung over it to have been cleared up, there will still remain the fact, that he and his successors have had no mission from the Pope, and therefore no jurisdiction can be exercised by the English hierarchy. And there will also remain the still greater fact, that there is now in England a Romish hierarchy with unquestionable orders, mission, and jurisdiction. That, therefore, which might have been schism in 1570, will, in 1870, be only an act of obedience on the part of Romanists in England. To hold separate assemblies when there were only individual priests officiating here and there may have been wrong even upon Catholic principles; but when Roman bishops are settled all over the kingdom, to stand aloof from them must be a sin. And can they be won over to be Anglo-Catholics, or, as Mr. Curteis calls them, "Old Catholics," by such paragraphs as the following?—

"Meantime the foreign character of this most unjustifiable intrusion has plainly shown itself. While at this hour, in every cathedral and parish church throughout the land, the old English service-books, according to the use of Sarum, are (in a revised and condensed form) daily and weekly to be heard,—in the Romanist

Digitized by Google

chapels, on the contrary, scarcely any thing English is to be heard or seen. The modern Roman rituals have supplanted everywhere those of the ancient English Church. While to this hour, on the episcopal thrones, and on the benches in Parliament, are to be seen the direct successors of Chichele, Langton, Anselm, Dunstan, Augustin,—the Romanist body, after being for a long time governed by a mere commissary of the Pope, obtained at last, in 1851, an episcopate of their own. But it was an episcopate with no roots in this country; of the Roman, not of the Anglican, succession; bearing no commission from, and having no connection with, Wykeham, Grosstête, Langton, Chad; a mere foreign importation," etc., etc. (P. 199.)

Every intelligent Englishman knows that the office according to the use of Sarum was in Latin, and that most of the prayers contained in it were copied from Romish originals, so that to speak of it as characteristically English is to invite contradiction and defeat in argument; while as to the bishops not being the successors of Augustin, it is notorious that Dr. Manning has his authority from the reigning Pope as truly as Augustin had his from Gregory; and being as much an Englishman as any of those named,—and indeed more than some of them, who were not Englishmen at all,—it is perfectly idle to talk of the episcopate having no roots in this country.

The manner in which Mr. Curteis deals with the Pope's recent assumption of infallibility is in keeping with his treatment of the other parts of the subject: "It is the absolute and infallible despotism of the ancient enemy of England over the consciences and thoughts of mankind." (P. 200.) "It is the surrender of the whole vast Roman Communion to the guidance of the General of the Jesuits." (P. xvi.) True, no doubt; but of its contrariety to Scripture and infringement on the claims of the great Head of the Church, we do not remember that he has a word to say from beginning to end. In fact, Scripture seems rather an unwelcome topic to Mr. Curteis. Once or twice he speaks of it in a disparaging tone, until, in the Lecture on the Quakers, we come on a passage which would gladden the heart of a Romanist. But this must be adverted to again hereafter.

This unfortunate method of carrying on the controversy with Rome not only makes the subsidiary and secondary argument appear as the primary, and subordinates doctrine to polity, but involves our lecturer in this great difficulty,—that in arguing against the Papal supremacy, he cuts away the ground on which he himself stands. He is so determined to prove that the Popes do not derive their authority from Peter, that he expresses a doubt whether Peter was ever resident at Rome; nor does he stop

Digitized by Google

there. Peter could not, he says, have been Bishop of Rome; for, up to the time of Peter's death, there were no bishops anywhere. "If any thing is made certain by modern investigations," (we read on p. 167,) "it is that the diocesan system was not at that time in existence at all. It was not yet born.....How, then, can that argument be sustained which grounds the present exorbitant pretensions of the Papacy on the plea that the Pope occupies the see of Peter?" How, indeed? But if Peter was not Bishop of Rome at all, Gregory was not Bishop, nor Augustin Archbishop of Canterbury, nor any of those great men whom the lecturer appears to consider peculiarly English. To say that diocesan episcopacy was brought into the Church by "St. John and the great men of his school in Asia Minor" may be true, and, if true, is of course fatal to the pretensions of the Papacy. But it is equally destructive of Mr. Curteis's favourite "Old Catholic" system. There is no pretence of tracing a succession from St. John. Everything depends on the supposed occupancy of the episcopal chair of the imperial city by the prince of the Apostles. And all the pains which have been taken to prove that Parker was canonically consecrated might well have been spared. For if no bishopric was transmitted from Peter to Linus, certainly none could have been handed on to any of his successors, and the much-vaunted chain of the Apostolical Succession is as mere a fancy as the coffin of Mohammed. Of this we have, indeed, been long persuaded; but we scarcely expected to have it confirmed to us by a Bampton Lecturer, and the Principal of a Diocesan College.

This favourite notion of the Church as a National Institution culminates in the close of the Lecture on Rome, where our author anticipates for the Church of England a great reward in the world to come for the part she has taken in protesting against Rome, while yet appealing to a free general Council, and being willing to abide by its decisions. Thus he hopes or predicts that "she may at last receive the praise, not the anathema, of the Lord whom she has thus honestly tried to serve; and be given no unhonoured place among the galaxy of Churches that shall form His heavenly crown." (P. 201.)

"The force of" Nationalism "can no further go;" but we confess to some curiosity in reference to those ideas of a future state which the lecturer entertains. If the various ecclesiastical associations now subsisting are to be revived and perpetuated, with the distinctions inseparable from them, we need not hesitate to say that our heaven is revolutionized, and that of most of our readers also. Our hope has been that while every holy temper, and every holy deed, by whomsoever performed, shall receive its due reward, and not one act of service in any sphere shall be overlooked by a

Digitized by Google

condescending Master,—"the Churches," like the nations out of which they were gathered, will have ceased to exist; and the words which describe the spiritual equality of Christians now will receive a fuller sense: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus;" really one now; perfectly, visibly, indivisibly one in that day.

We have already disclaimed the intention of following the lecturer step by step, but before adverting to matters purely denominational, we must notice another topic of common, or rather—if we may borrow his own phrase—of "Catholic," concern and interest. Thus he writes: "The attitude of the Reforming party towards the Holy Scriptures is briefly summed up in the well-known aphorism of Chillingworth, 'The Bible is the religion of Protestants.' And so it really came to be. So it really is still in many a narrow circle, where the fresher, freer air of the Catholic teaching of the Church has failed to penetrate."

We pause a moment to remark that it is by no means just to Chillingworth to represent him as the author of this saying as it stands disconnected from its context. These seven words, as his readers well know, are the close of a long sentence, in which he dwells on the contradictions and uncertainties of all human teachers, and avows his preference for the Divine Word as the only stable foundation of his faith and hope. He had no idea of disparaging other means of grace, nor any reference to ordinances of any kind.

Our author continues: "In those small Dissenting circles (as we have seen in a former Lecture, and as might be substantiated by a hundred proofs) the Bible, which is only *one* among the many instruments of grace committed to the faithful usage of the Church, is wrongly made the sole code of statutes, treasury of doctrines, directory of worship, for the Christian Church. The conscience, which is, if anything is, the shrine and vehicle of the spiritual life of the man, is positively crushed out by the superincumbent weight of dead texts and precedents of Scripture which are unmercifully heaped upon it. He may not breathe, he may not live, he may not believe, he may not pour out his pent-up soul in worship, hope, and love, but precisely in such predetermined grooves as Scripture shall have marked out for him. The experiences of a life-time lived with God shall go for nothing, the burning thoughts that wake within him in some glorious cathedral, or beneath the star-lit sky, must count for airy fancies; the certainties that move him altogether with the full momentum of his being, and carry *him*, with a faith that hostile arguments can never reach, to Christ, shall be accounted madness and folly—unless all these things can show

Digitized by Google

their credentials in a text, unless the *life* in Christ can show a literal law to justify it, unless the *experience* can show that it has been copied from Acts or Galatians, and the certainty can set forth all its logical procedure in terms taken from some Epistle written eighteen hundred years ago, to a people whose very language has ceased to exist.....

"Surprising and almost anti-Christian bondage! What!—a Churchman asks such people in amazement,—has the Lord left us nothing but a book? Has He armed the Church, His evangelizing society on earth, with no other instrument wherewith to reach men's hearts and souls than this? Are there no other *sacramenta*, or holy means of grace; no more present, no more living 'oracles of God' than these? And in particular, did He mean *nothing* when He promised Christendom 'another Comforter;' or was that 'other Comforter' removed with the inspired Apostles, and the Church ever since been as it were 'empty, swept, and garnished,' waiting for, or rather despairing of, its holy promised Guest, who should lead it into truth and peace?" (Pp. 261–263.)

We have said that a Romanist would find this passage to his heart's content; and its appearance here must be taken as full proof that Mr. Curteis's broad sympathies are connected with as firm an adhesion to sacramentalism as to episcopacy. We are sorry to add, that it is not the only one of its kind, and that in other places also he does gross injustice to the Puritans of old, and to those who now claim to be their successors: as in the Preface, where he declares that the positive tenets of Puritanism "are simply these two; (1.) the absolute supremacy of the mere letter of *Scripture* over the conscience and reason of mankind; (2.) the doctrine of election." (P. 13.) So at page 65 he represents them as claiming obedience for the mere letter of a book; and on page 115 there is a passage of the same character as the above, but still more offensive, where he speaks of the Congregationalists as petrifying "the New Testament into a sort of Jewish law," and of their view of Holy Scripture as "strangely unintelligent and profoundly superstitious."

The parties more immediately concerned will probably take due notice of these passages; but though we are not Independents, we can but express our surprise that a writer who refers with just appreciation to a volume called "*Ecclesia*," and to certain addresses published in the Congregational Year Book, could pen such a sentence as the one last cited. We have been still more surprised, on turning to the authorities referred to in justification of the author's sweeping censure, to find how little they are worth for his purpose. And most of all we have been surprised that any careful reader of the Scriptures should question the propriety of those

Digitized by Google

claims which Mr. Curteis so vehemently denounces. Without at all asserting that the Lord has left us nothing but a book, and with the same care to interpret that book rightly, and to distinguish between its letter and its spirit, which Mr. Curteis appears to think peculiar to Churchmen, we should still contend that the Scripture must rule the conscience, must dictate the creed, and prescribe the service of all to whom it comes; and that any attempt to set up a co-ordinate, and still more a superior, authority in the conscience of individual Christians is dangerous and wicked. Mr. Curteis may declaim as he pleases about the fresh air and light of modern Christendom, but the amount of his declamation will prove nothing but his own carelessness or extravagance. In his anxiety to say something good of Quakerism he has overlooked the teaching of his own Church in her sixth Article and in her Homilies. He protests against the restriction of faith by texts; but the Article is express that faith is not to be required except for what is contained in Scripture, or may be proved thereby. He protests against the restriction of hope, but the Collect is express that the promises exceed all that we can desire. He protests against dead texts, but he is accustomed to pray that ministers may set forth God's true and lively Word.

But the inconsistency of Mr. Curteis with himself is a small thing. This depreciation of the Scriptures, this sneering at "grooves" of experience, this apprehension of crushing out the spiritual life by texts and precedents in writing, is altogether out of harmony with Apostolic teaching. St. James testifies to his brethren, "If ye fulfil the royal law according to the Scripture,... ye do well." St. Peter exhorts them, if they have begun the spiritual life, to "desire the sincere milk of the Word, that they may grow thereby;" and was so little afraid of precedents as actually to send the women back as far as Sarah for one. St. Paul, though the most prominent advocate of the Church's liberties, and resolutely insisting on our serving God in newness of spirit and not in the oldness of the letter, declares that the Scripture is "profitable" to make "the man of God perfect." And in one word our great Master says all that His servants afterwards repeated in so many; and effectually rebukes the rhodomontade about "glorious cathedrals," and "sun-lit skies" as means of grace, when He prays, "Sanctify them through Thy truth, Thy Word is truth." It deserves to be well considered that this prayer was uttered after the giving of that promise on which Mr. Curteis lays stress, as though it were invalidated by our insisting on the sufficiency and supremacy of Scripture. "Are there no more present, no more living 'oracles of God' than these? And in particular did He mean nothing when He promised 'another Comforter?' or was

Digitized by Google

that other Comforter removed with the inspired Apostles?" These questions have been often answered, but by none more intelligently than by the Bampton lecturer of 1815, who had a high Oxford reputation at the time of his appointment, and afterwards a world-wide one. The contrast between the doctrine of the two lecturers on this point is striking. "By this Book the Paraclete has guided the Church into whatever truths the Church of Christ has at any time believed or known; by this Book and the doctrine which it contains, He has convinced the world of sin, and justified the Son of Man from the malicious slanders of His enemies; by this Book He consoles us for the absence of our Lord, and instructs us in things to come; by this He reigns," etc.* Mr. Curteis does not seem to be aware that by divers divines of his own Church it has been held that these promises received their accomplishment in the supply of the New Testament Scriptures for the perpetual use of the faithful; for he does not controvert that view, but goes on to state that the Catholic Church has always recognized the agency of the Holy Spirit in Christian experience. This is indeed most true; though the proofs of it which our lecturer adduces are curious enough.† But the true question of the relation of Scripture to this "inward light" he does not discuss satisfactorily. The Quakers set it above the written Word; and for this he does not reprove them; but only when they set aside "all *media* or means of grace." Even then he finds them "possibly right," because St. Augustin has somewhere said that a man may be so well versed in religion as not to need the Scriptures except for the instruction of others. But St. Augustin was not infallible; and we prefer an older authority which teaches us to connect a confirmed and prosperous piety with delighting in the law of the Lord, and meditating therein day and night.

(*To be concluded.*)

---

* Heber's "Bampton Lectures," p. 491, ed. 1817.

† The authorities referred to are five in all, St. Augustin, St. Bernard, an anonymous English author writing in 1350, Bishop Sanderson, and a Mr. Campbell,—the last two being quite silent upon the point which they are alleged to prove, and speaking only of the power of conscience. Truly a wonderful example of the teaching of the Catholic Church!—two Latin fathers and three Englishmen.

Digitized by Google

ASSYRIAN HISTORY AS RECORDED IN CUNEIFORM INSCRIPTIONS.*

THE subject of Assyrian discovery is so wide, and the results are so numerous and important, that it would be impossible to dispose of the whole question even in a dozen articles. Instead of wandering over the large range of Assyrian literature, I will therefore take, to illustrate the theme, some of the main results as regards history. Considerations of space prevent my entering into details as to the discoverers themselves and the methods by which they arrived at these facts. It must suffice to say, that all Assyrian scholars have had their share in the work. The earliest date yet verified is that of the conquest of Babylonia by Kudur-nanhundi, the Elamite, B.C. 2280, more than four thousand years ago. Kudur-nanhundi carried off from Babylonia an image of the goddess Nana, much venerated by the Babylonians. This captive goddess was set up in the city of Shushan, and remained there for sixteen hundred and thirty-five years, when it was re-taken by the Assyrians, and restored to its place.

From the twenty-third to the sixteenth century B.C., or from about four thousand to three thousand four hundred years ago, the Babylonian inscriptions supply us with the names of many monarchs who ruled in the Euphrates valley. These monarchs built great cities, excavated canals, and reared magnificent temples, the ruins of which exist to this day. Want of the records of the period prevents us from knowing their exact chronology, or even the succession of their names; but, in some few cases, their inscriptions have come down to us, and prove of remarkable interest.

One of the most famous of these monarchs was Sargon I. Of him the inscriptions tell an extraordinary tale. He is said to have been of royal descent; his mother gave birth to him in obscurity, placed him in an ark of rushes daubed with bitumen, and exposed him on the river Euphrates, as Jochebed did the infant Moses on the Nile. Sargon was rescued by a man named Akki, who brought the child up as his son. He afterwards became a husbandman, and by good fortune rose to be king. During his reign Sargon engaged in extensive wars, and carried the Babylonian arms from the Mediterranean Sea to the Persian Gulf. Another renowned warrior and builder was Hammurabi, who founded the greatness of the city of Babylon. Before Greece and Rome were thought of, and whilst most of the peoples of antiquity had not emerged into national life, the first Babylonian empire had already become old, its power had decayed, and its dominion was fast passing into the hands of the younger and more vigorous kingdom of Assyria, then rapidly rising at the side of it. The history of the early Assyrian monarchs, so far as it is known from the inscriptions, shows them to be warring against their neighbours on every side, and gradually welding together a nation destined to overshadow the Eastern world.

* From a paper in the "Daily Telegraph" newspaper, by Mr. George Smith, the decipherer of the "Eleventh Tablet," containing the Chaldean account of the Flood.

Digitized by Google

One of the greatest of these early kings was Tiglath-Pileser I., who reigned B.C. 1120, a few years after the Trojan war. Tiglath-Pileser claims to have conquered sixty kings during the first five years of his reign; and in the intervals he found time to engage in hunting expeditions, and to slaughter many lions, wild oxen, leopards, and other fierce animals. Wild oxen he hunted on the slopes of Lebanon, and he killed a porpoise in the Mediterranean. At home he reared the great tower of the city of Assur, which is marked by the ruins of Kalah Sherghat. One disaster, nevertheless, marks the reign of this prosperous monarch; he was defeated by the Babylonians, who captured the Assyrian city of Ekali. Tiglath-Pileser, however, next year avenged this defeat, and ravaged a large part of Babylonia. In those days the two great powers —one on the banks of the Nile, the other on the banks of the Tigris— established what are called in political language "friendly relations," and the king of Egypt sent to Tiglath-Pileser the present of a crocodile. Passing over the history of many monarchs, including Assur-nazir-pal, called "The great Conqueror"—so many of whose memorials are in the British Museum—we arrive at the time of Shalmaneser II., who reigned eight hundred and sixty years before the Christian era. The exploits of this monarch are recorded on the famous black obelisk and the monolith from Kurkh, both of which are in the British Museum. This king in the sixth year of his reign invaded Syria, at the time when Ben Hadad, so well known to us from the Bible, was on the throne at Damascus. Shalmaneser entered Hamath, and on the banks of the river Orontes fought a battle with Ben Hadad, who was assisted by several other monarchs; amongst these, by Baasha, king of Ammon, and Ahab, king of Israel. The text of the Book of Kings relates the story of the illness of Ben Hadad, and his murder by his servant Hazael, who then usurped his throne. After the accession of Hazael, Shalmaneser again invaded Syria, and defeated Hazael at Shenir, in the mountains of Lebanon, with heavy loss. Hazael fled from the battle, pursued by his victorious foe, and was besieged in his capital, Damascus. The Assyrian monarch, unable to take the city, ravaged the district of Haran, and marched to the sea-coast. Here Jehu, who now occupied the throne of Israel, and the kings of Tyre and Zidon, gave him tribute. Towards the close of this monarch's reign, his son Assur-dani-pal, impatient to grasp the crown, raised a revolt against his father. Nineveh, the new capital, Assur, the old capital, and twenty-five other leading cities of Assyria, joined the rebellion, which was ultimately put down by Samaspul, another son of Shalmaneser.

Tiglath-Pileser II., who reigned B.C. 745, is well known to us from the Biblical story. His memorials, although very imperfect, are perhaps the most important in the Assyrian series. This Tiglath-Pileser was not of royal descent, and he ascended the throne during a popular revolution. He defeated the Armenians and many other nations, and conquered the people of Hamath, who had revolted and allied themselves with Azariah, the warlike king of Judah. To Tiglath-Pileser Menahem, king of Israel, gave tribute. The Assyrian monarch pushed his conquests as far as Egypt, and engaged in war with a queen of the Arabs, named Samsi. In the time of Tiglath-Pileser large portions of Syria

Digitized by Google

were incorporated into the Assyrian dominions, and many of the Israelites were carried captive to those regions. Towards the close of his annals, this potentate mentions the murder of Pekah, king of Israel, and the accession of Hoshea. After the death of Shalmaneser, the successor of Tiglath-Pileser, Sargon, who is mentioned by the prophet Isaiah, ascended the throne B.C. 722. Sargon captured the city of Samaria, and carried the ten tribes of Israel into captivity. He also defeated the famous Ethiopian, Sabaco, mentioned by Herodotus, and took the city of Ashdod, as related in the twentieth chapter of Isaiah. Another exploit of Sargon was the conquest of Merodach-Baladan, the Babylonian monarch who sent an embassy to Hezekiah. Sargon built the city of Dur-Largina, from which many of the sculptures in the Louvre come.

Sennacherib, son of Sargon, is perhaps the best known by stone and tablet of all the Assyrian monarchs. He began to reign B.C. 705, and his annals, carved on the great winged bulls which adorned the entrance of his palace, record the various incidents of his campaign in Palestine; the submission and tribute of Hezekiah, king of Judah; the defeat of Pharaoh and the king of Ethiopia, and numerous other matters. One of the most splendid palaces in Nineveh was built during his reign. The sculptured halls of this edifice were adorned on either side with scenes from the wars and triumphs of the monarch, and representations of the architectural works of his reign. Sennacherib was the contemporary of Isaiah; and some of the finest passages of Isaiah's writings were directed against this Assyrian monarch, when Sennacherib's host came up against Jerusalem. Of the overthrow of this great ruler the inscriptions give no information, and we learn very little with respect to his tragical death. Sennacherib was murdered by two of his own sons while worshipping in the temple at Nineveh. The civil war which commenced on his death ended at length in the triumph of Esarhaddon, a younger son of that monarch, who entered Nineveh in the early part of the year B.C. 680, and was crowned king of Assyria. To Esarhaddon tribute was paid by Manasseh, king of Judah. Esarhaddon destroyed the city of Zidon, the great emporium of Eastern trade, and he extended his power over the island of Cyprus, ten kings of which submitted to him. Later in his reign he attacked Tirhakah, the Ethiopian, and drove that monarch out of Egypt, which country he now added to the Assyrian dominions. Esarhaddon is also famous for his expedition into Arabia. The arid deserts of Arabia have formed a barrier through which few of the conquerors of antiquity ever ventured to pass, so that this campaign of Esarhaddon has few parallels in history.

Esarhaddon avoided any strife at his death by himself crowning his son Assurbanipal, celebrated as the Sardanapalus of the Greeks. The pride and pomp of Sardanapalus, and the luxury of his court, have been described by many writers. The inscriptions and sculptures of this epoch bear out their accounts in all respects save one; for the king himself was not the effeminate monarch the Greeks describe him, but a warrior and hunter whose deeds rival those of his long line of predecessors. In the time of Sardanapalus reigned Gyges, king of Lydia. The romantic story of Gyges and the wife of Candaules forms almost the opening passage of the history of Herodotus; and some of his

Digitized by Google

statements regarding Lydian history are well confirmed by the Assyrian inscriptions. Sardanapalus tells us that Gyges was warned by Assur, the national deity of the Assyrians, to submit to the king of Assyria, and thereupon he sent an embassy to Nineveh, and presented to Sardanapalus, along with his tribute, two Cimmerian chiefs captured in battle. Sardanapalus engaged in wars in Egypt; he defeated Tirhakah, who had again invaded that country, and he restored the twenty kings of Egypt who had been set up by his father. The annals of Sardanapalus also record the successful revolt of Psammetichus, who conquered the other petty kings of Egypt, and freed the country from the Assyrian yoke. The palace of Sardanapalus, at Nineveh, was adorned with slabs on which were depicted the wars and hunting expeditions of the king. Some of these are executed with great spirit and finish, and are the finest Assyrian sculptures which have yet been discovered.

The inscriptions are too imperfect to give us any information as to the closing scenes of the Assyrian empire; but we know that the Babylonian power there revived after its long period of depression, and under Nabopolassar and Nebuchadnezzar arose to almost universal domination. The history of Nebuchadnezzar, the destroyer of Jerusalem, the rebuilder of Babylon, has not been recovered; and the inscriptions of his reign which have been found relate exclusively to his architectural works. The palace which Nebuchadnezzar built at Babylon has for centuries formed a quarry of building materials for the people of the district. Various other inscriptions have been discovered, relating to the histories of Nabonidus, Belshazzar, Cyrus, Darius, and many other monarchs; but, in spite of the great accessions to our knowledge derived from the cuneiform inscriptions, there are still long blanks in the history, and many important questions pressing for that solution which a search in the rich dust of the Mesopotamian mounds would no doubt furnish.

THE WESLEYAN HYMN-BOOK ILLUSTRATED.

NO. XV.

The Festival Hymns in our Collection deserve special and distinct notice. The Hymn-Book, as published in 1780, by John Wesley, contained comparatively few hymns adapted for the great festivals of the Church. In the "Additional Hymns," published by direction of the Conference of 1799, a few such hymns were included, but no sufficient number. We well remember, therefore, when it was customary in our congregations to use at Christmas and New Year's Day a small collection of hymns for festivals, in pamphlet form. In Charles Wesley's publications there existed an abundant supply; and from these and other sources the number of such hymns was considerably increased by the addition of "The Supplement" in 1830.

It has been well and truly said of Charles Wesley, "The Church of England closed her pulpits against the living preacher; but, by a happy retribution, the undying voice of the deceased poet sounds alike through her stateliest and her lowliest temples; and his magnificent anthem,

'Hark! the herald angels sing,' etc.

Digitized by Google

the most popular Christmas-hymn in the world, finds a place at the end of the Prayer-Book His Easter-hymn,

'Christ, the Lord, is risen to-day,' etc.,

and his Ascension-hymn,

'Hail the day that sees Him rise!' etc.,

—the finest in our language,—lead the praises of worshippers at Easter and on Ascension-Day respectively. It is not enough that the Church from which he was driven should now hear his voice; but all Churches, orthodox and heterodox, accord him an honoured place. And the hymns sung by the millions of people who form the Methodist Societies and congregations of our day, are his, with comparatively few exceptions."

In the year 1744, Charles Wesley published, "Hymns for the Nativity of our Lord," in twenty-four pages 12mo., eighteen hymns. A second edition was published the following year. It appears that editions of this hymn-book, not always correct or complete, were published by others besides the author, to meet the demand. One instance of this kind had the happy effect of causing John Wesley to record his opinion of one of these hymns of great beauty. In a letter to his brother, dated December 26th, 1761, he says: "Pray tell R. Sheen I am hugely displeased at his reprinting the Nativity Hymns, and omitting the very best hymn in the collection,

'All glory to God in the sky,' etc.

I beg they may never more be printed without it."* R. Sheen has the unhappiness of having the only mention of his name connected with an act betraying an utter want of taste. The hymn in question is the eighteenth of the original publication, and the 220th in our present Hymn-Book. We fully coincide with the opinion of it expressed by our Founder, and feel that nothing of our own which we could add would do justice to our sense of its excellence.

The author had in view the character and circumstances of the age in which our Saviour was born. It was a time of universal peace, a condition of things so exceedingly rare that we may well recognize the hand of Providence therein; for those very poets and historians who describe it failed not to acknowledge a Divine purpose. There was at Rome a temple dedicated to Janus, the gates of which were called, "The Gates of War." The ceremony of opening them is thus described by an eye-witness:—

"There are two gates of war; for so they name them,
Consecrated by religion and the dread of Mars the relentless.
A hundred brazen bars, and the eternal strength of iron,
Shut them; nor does Janus the keeper ever leave the threshold.
When by the Senate war has been fully resolved on,
The Consul himself, known by the splendid robe of Romulus,

* Works, vol. xii., p. 122. Octavo edition.

Digitized by Google

Tuck'd up in Gabinian fashion, opens them on creaking hinges,
Calls out for war; the other youths follow his example,
And the brazen trumpets reply with hoarse assent."
(Virgil, *Æneid.*, lib. vii., ll. 607–615.)

The early legends say, that when the Sabines had taken the Capitol by treachery, and had joined battle with the Romans between that hill and the Palatine, which they seemed likely to gain, the gates of Janus, close at hand, opened of their own accord, and poured forth a flood which swept them away. Janus was always represented with two faces. There can be little doubt that this legendary character of this ancient king is taken from the historical character of Noah, and the facts of his life. His having beheld the old world and the new is symbolized by his double aspect. The gates opening spontaneously, and the flood sweeping away the assailants, together with his peaceful and paternal character, have an obvious bearing on the history. Plutarch says that he changed the beginning of the year from March, which is denominated from the god of war, to January, (hence named from him,) to show his preference of the political virtues to the martial. He adds, "For this Janus, in the most remote antiquity, whether a demigod or king, being remarkable for his political abilities, and his cultivation of society, reclaimed men from their rude and savage manners. He is therefore represented with two faces, as having altered the former state of the world, and given quite a new turn to life." * For which it was decreed that the temple of Janus should stand open in time of war, and be closed in time of peace, that the god might be always ready to defend the people of Romulus. They were closed for forty-three years, the whole time of Numa's reign; but as the empire grew in extent, and had to contend with surrounding barbarians, these gates were afterwards but rarely shut. At the end of the first Punic War, A.U.C. 512, they were closed, for the first time since the reign of Numa, and for the last until after his conquest of Egypt by Augustus. During his reign they were closed three times, the third time being just before the birth of our Saviour. From that time the temple continued shut up twelve years.†

The peculiar characteristic of the age in which the Messiah was born is attested by three ancient historians, one of them a Jew, and the other two pagans. Josephus says, the Jews "rebelled against the Romans, being encouraged thereto by a celebrated prophecy in their Scriptures, that about that time a famous prince should be born among them, that should rule the world." ‡ Suetonius says, "There was an ancient and general opinion famous throughout all the Eastern parts, that the Fates had determined that there should come out of Judæa those that should govern the world." § The testimony of Tacitus is, "That a great many were possessed with a persuasion that it was contained in the ancient books of the priests, that at that very time the East should prevail,

* Plutarch, Life of Numa.

† Suetonius, Art. Aug., ii., 22; Plutarch's Life of Numa; Arnold's "Roman History," vol. i., p. 9, and vol. iii., p. 35.

‡ Lib. vii., c. 12.

§ Lib. viii., c. 4.

Digitized by Google

and that they who should govern the world were to come out of Judæa."*

Virgil, also a pagan, endeavoured to apply to Augustus the prevalent and traditional expectation of an extraordinary person, who about that time was to appear, and usher in the golden age. The following lines are from his "Pollio," in imitation of which Pope wrote his "Messiah."

"Now comes the final age, foretold by the Cumæan Sibyls;
Now begins afresh of ages the mighty cycle;
The Virgin returns, and Saturn's reign is returning;
Now a new Offspring from heaven is transmitted.
Be thou kindly present, O chaste Lucina!
While the child is born through whom the age of iron
Ends, and o'er all the world the golden race arises.

* * * * *

Offspring beloved of gods, great son of Jupiter,
The highest honours take, the time is at hand for thy coming.
See the nodding world, with its ponderous rotundity,
The earth, and the vast sea, and the profound of heaven,
See how all rejoice that the golden age is coming."
(Bucol., Ec. iv., ll. 4–10, 48–52.)

"The unshorn mountains to the stars for gladness
Utter their voices, the rocks break forth into singing,
And even the shrubs exclaim, 'A god! behold the godhead!"
(*Ib.*, v., ll. 63–65.)

And Milton's hymn, "On the Morning of Christ's Nativity," cannot but be recalled to mind:—

"No war, or battle's sound,
Was heard the world around:
The idle spear and shield were high up hung;
The hooked chariot stood
Unstain'd with hostile blood;
The trumpet spake not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

"But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began," etc.
(Ll. 53–63.)

Like Dante, Milton followed Virgil as his guide, and Charles Wesley, in composing Hymn 220, had a reverent eye on both.

"When Thou in our flesh didst appear,
All nature acknowledged Thy birth;
Arose the acceptable year,
And heaven was open'd on earth:

---

* History, lib. v.

Digitized by Google

Receiving its Lord from above,
The world was united to bless
The Giver of concord and love,
The Prince and the Author of peace."

(Verse 2.)

"No horrid alarum of war
Shall break our eternal repose;
No sound of the trumpet is there,
Where Jesus's Spirit o'erflows," etc.

(Verse 5.)

Alarum, and *alarm*, from the French *alarme* (*à l'arme*, "To arms!") a signal to take arms on the sudden arrival of an enemy.

"The sound of the trumpet, the alarm of war."

(Jeremiah iv. 19.)

"*Nec excitatur classico miles truci.*"

"Nor is the soldier aroused by the horrible trumpet."

(Hor., *Epod.*, lib., Carm. ii., l. 5.)

In "Hymns and Sacred Poems," 1739, we have Charles Wesley's "Hymn on the Titles of Christ," in fifteen verses, five of which form our Hymn 194, Part I.; and four others, Hymn 195, Part II. These two hymns are of the highest excellence. We quote a stanza from each:—

"Equal with God Most High,
He laid His glory by;
He, the' Eternal God, was born,
Man with men He deign'd to' appear,
Object of His creatures' scorn,
Pleased a servant's form to wear."

(Hymn 194, verse 2.)

"He left His throne above,
Emptied of all but love:
Whom the Heavens cannot contain,
God, vouchsafed a worm to'appear,
Lord of Glory, Son of Man,
Poor, and vile, and abject here."

(Hymn 195, verse 2.)

Some of the stanzas in the original, which have been omitted in these two hymns, are of great beauty. Here is verse 5:—

"Refulgent from afar
See the bright Morning Star!
See the Day-spring from on high
Late in deepest darkness rise;
Night recedes, the shadows fly,
Flame with day the opening skies!"

Hymn 609 is No. 5 of C. Wesley's "Hymns for the Nativity of our Lord," one of the verses, the third, being here omitted. Although not in the Hymn-Book, as compiled by J. Wesley, but in the Supplement, it was a favourite in our congregations, and we have often heard it sung at

Digitized by Google

Christmas-time, long before the Supplement was published. It is quite worthy of such distinction, although several of the expressions are found in other hymns of C. Wesley, who never scrupled so to repeat himself. The hymn is entitled, "God with us."

"Let earth and heaven combine,
Angels and men agree,
To praise in songs divine
The' incarnate Deity;
Our God contracted to a span,
Incomprehensibly made man.

"He laid His glory by,
He wrapp'd Him in our clay
Unmark'd by human eye,
The latent Godhead lay;
Infant of days He here became,
And bore the mild Immanuel's name."

(Verses 1, 2.)

Hymn 602 was published in "Hymns and Sacred Poems," 1739. It there consists of ten verses, the second, eighth, and tenth of which have been here omitted. It is found among those placed at the end of Brady and Tate's metrical version of the Psalms appointed to be sung in churches, and has long been printed by authority at the University. Its universal and unrivalled popularity as a Christmas hymn, is not surprising. The simplicity, comprehensiveness, and exquisite felicity of expression by which it is characterized, have rendered it a favourite with all Denominations, and all classes of society. Its author named it, "Hymn for Christmas Day," and it originally commenced with,—

"Hark how all the welkin rings
'Glory to the King of kings;'"

which has been very advantageously changed to,—

"Hark, the herald-angels sing
Glory to the new-born King."

Charles Wesley says in his Journal, "I read part of Mr. Law on *Regeneration* to our Society.....Christianity, he rightly tells us, is a *recovery of the Divine image;* and a Christian is *a fallen spirit restored*, and *reinstated* in Paradise." (Life, by T. Jackson.) In what follows we give, between verses five and seven, part of an omitted stanza:—

"Born—to *raise* the sons of earth,
Born—to give them *second birth.*

"Now display Thy saving power,
Ruin'd nature now restore," etc.

"Adam's likeness now efface,
Stamp Thine image in its place;
Second Adam from above,
Reinstate us in Thy love."

Digitized by Google

Hymn 629,

"Christ, the Lord, is risen to-day," etc.,

was published in "Hymns and Sacred Poems," 1739, where it is named, "Hymn for Easter Day." It consisted of eleven verses, the first five and the eleventh of which constitute the present hymn. It has been made part of the psalmody of the Church of England, and is usually sung to the tune called "Georgia," an adaptation of that by Handel, "See the conquering hero comes." The song, of which this line is the commencement, is found in Nathaniel Lee's "Alexander." This hymn is a glorious burst of song on the great event of the day. To quote any part of it by way of example would be an injustice to the rest. An adequate idea of this magnificent strain could only be given by transcribing the whole of it.

Its predecessor, Hymn 628,

"Ye humble souls, that seek the Lord," etc.,

from Doddridge, is a respectable composition, but will not sustain a moment's comparison with the one we have just noticed. It suffers considerably by the juxtaposition; as an inferior light which appears to shine brilliantly when alone, seems dimmed when brought into close proximity with a more splendid luminary.

Several hymns not specially or exclusively on the subject of Christ's resurrection incidentally or partially advert to it.

Hymn 420,

"Ye faithful souls, who Jesus know," etc.,

founded on Col. iii. 1–4, from C. Wesley's "Short Scripture Hymns," is on the spiritual resurrection of believers with Christ, the obligation it imposes, and the aspirations which it should call forth. The concluding stanza has peculiar force and beauty:—

"Your real life, with Christ conceal'd,
Deep in the Father's bosom lies;
And, glorious as your Head reveal'd,
Ye soon shall meet Him in the skies."

Hymn 544, "On the Sabbath," by Samuel Wesley, Jun., first published in his "Poems on Several Occasions," 1735, is a true resurrection hymn of distinguished excellence.

"On this glad day a brighter scene
Of glory was display'd,
By God, the' eternal Word, than when
This universe was made.
He RISES, who mankind has bought
With grief and pain extreme:
'Twas great to speak a world from nought;
'Twas greater to redeem!

(Verse 2.)

Mr. S. Wesley, with his varied learning, would hardly have failed to notice the following words of St. Augustin, repeated, we believe, by St.

Digitized by Google

Gregory:—"*Magna sunt opera Dei Creatoris, Dei Re-creatoris longe maxima:*" which may be rendered, "The works of God in the creation are great, but the works of God in the new creation are by far the greatest." We have no one word in English which fully expresses the antithesis between Augustin's "*Creatoris*" and "*Re-creatoris.*"

Hymn 553, from Watts's "Psalms and Hymns," treats of the Crucifixion and Resurrection in almost equal proportion:—

"He dies! the Friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies;
A sudden trembling shakes the ground."

In Parnell's Poems, p. 50, we have:—

"A trembling rocks the ground."

"Come, saints, and drop a tear or two
For Him who groan'd beneath your load:
He shed a thousand drops for you,
A thousand drops of richer blood."

Such is the reading in Watts, ed. 1846; and one which we very much prefer to—

"On the dear bosom of your God:"

a line which we believe John Wesley would not have admitted.* Philip Massinger has,

"*A tear or two by you dropped on my hearse,*
In sorrow for my fate, would call back life."
("New Way to Pay Old Debts," act iv., sc. 3.)

Verse 2:—

"The rising God forsakes the tomb:
The tomb in vain forbids His rise!"

The reading which existed about fifty years ago we also deem preferable to the present, especially as it avoids this tautology. We have a vivid recollection of the old reading from the following incident:—at a seven o'clock prayer-meeting on an Easter morn, the effect of giving out the following lines by a local preacher was both startling and elevating:—

"The rising God forsakes the tomb,
Up to His Father's court He flies;
Cherubic legions guard Him home,
And shout Him welcome to the skies!"

Hymn 630, from C. Wesley's "Hymns and Sacred Poems," 1739, is entitled, "For Ascension Day:"—

"Hail the day that sees Him rise,
Ravish'd from our wishful eyes!
Christ, awhile to mortals given,
Re-ascends His native heaven," etc.

* See his sermon on "Knowing Christ after the Flesh," section 10. Works, vol. vii., p. 294.

Digitized by Google

In verse 4, the first and second couplets have been transposed. The whole hymn is of great beauty; a strain worthy to lead, on this day, the devotions of the Church militant.

Hymn 275,

"The Lord unto my Lord hath said," etc.,

is an able paraphrase of that glorious prophetic psalm, the hundred and tenth, so often quoted in the New Testament. Implying the resurrection of Christ, it speaks more directly and expressly of His enthronement at God's right hand, and His universal reign and final triumph. The same remarks apply to Hymn 277:—

"Jesus, the Conqueror, reigns," etc.,

from the edition of "Hymns and Sacred Poems" in 1749, vol. ii.

Hymn 689 was entitled by C. Wesley, "Hymn to Christ the King:"—

"Jesu, my God and King,
Thy regal state I sing," etc.

Verse 3:—

"Hail your dread Lord and ours,
Dominions, thrones, and powers!
Source of power, He rules alone:
Veil your eyes, and prostrate fall;
Cast your crowns before His throne,
Hail the Cause, the Lord of all!"

The last four stanzas of the original have been here omitted.

Hymn 352 is found *verbatim* in "Hymns and Sacred Poems," 1739, pp. 120, 121, and is the "Second Hymn to Christ the King:"—

"Jesus, Thou art our King," etc.

Verse 2:—

"High on Thy Father's throne,
O look with pity down!
Help, O help! attend my call,
Captive lead captivity:
King of glory, Lord of all,
Christ, be Lord, be King to me!"

Hymn 554 is a magnificent paraphrase of Psalm xxiv. 7–10, and is a true ascension hymn, published in C. Wesley's enlarged edition of "Psalms and Hymns," 1743. Its title is, "On the Ascension of Christ."

"Our Lord is risen from the dead;
Our Jesus is gone up on high!
The powers of hell are captive led,
Dragg'd to the portals of the sky;
There His triumphal chariot waits,
And angels chant the solemn lay:
Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!

Digitized by Google

"Loose all your bars of massy light,
And wide unfold the' ethereal scene;
He claims these mansions as His right;
Receive the King of Glory in!
Who is the King of Glory? Who?
The Lord that all our foes o'ercame;
The world, sin, death, and hell o'erthrew;
And Jesus is the Conqueror's name."

"Morn
Unbarr'd the gates of light.....when all the plain.....
Reflecting blaze on blaze, first met his view."
("Paradise Lost," book vi., ll. 2–18.)

The repetition in substance of the preceding words in the third stanza, as in the Psalm, increases the effect of the whole in grandeur and impressiveness.

Hymns for Whitsunday are the following:—Hymn 86, from C. Wesley's "Hymns," etc., 1742:—

"Sinners, your hearts lift up," etc;

a striking and admirable paraphrase of Psalm lxviii. 18, 19.

Hymn 653:—

"Come, Holy Spirit, raise our songs," etc.

The first three verses are by Robert Carr Brackenbury, and the remainder from C. Wesley's "Hymns," etc., 1742.

Hymn 654:—

"Creator, Spirit, by whose aid," etc.

This grand hymn has been too long and familiarly known to need comment. It is a translation by John Dryden of the ancient Latin hymn, "*Veni, Creator, Spiritus.*" Its authorship and precise age are undetermined. We are only certain that it existed about the middle of the twelfth century, as it was then used in France at the ordination of priests, manuscripts of that date being still extant.*

Most of the Wesleyan Hymns designated "For New Year's Day" are of sombre hue and penitential cast, bringing the recollections of the departed year into that which is newly born. To a certain extent, this may be right, for penitential retrospection is always proper. But New Year's Day is a festival, and therefore an appropriate season for gratitude and joy. Accordingly, on the Watchnight at the close of the year, in most Methodist congregations, it has long been and is still customary as soon as

"The iron tongue of midnight hath toll'd twelve,"

for the congregation to sing with united voice the exultant Hymn 46:—

"Come, let us anew Our journey pursue," etc.

There is, in another part of our Collection, a hymn of the same metre, and conceived in the same spirit, 498, beginning with the same words:—

"Come, let us anew Our journey pursue,
With vigour arise,
And press to our permanent place in the skies," etc.

* Palmer's *Origines Liturgicæ.*

Digitized by Google

Hymn 645 is entitled, "The Year of Jubilee." Mr. Wesley, in his Journal of January, 1750, alludes to the Jubilee then about to be held at Rome, under Benedict XIV. It was instituted at the end of the thirteenth century, by Boniface VIII., to be held once in a hundred years. At the request of the Roman citizens Clement VI. shortened the period to one in every fifty years, and caused it to be observed A.D. 1350, with great pomp and splendour, and abundance of pardons and indulgences to the multitude of pilgrims who flocked thither. Mr. Wesley says:—

"Monday, January 1, 1750.—A large congregation met at four o'clock, and began the year of *Jubilee* in a better manner than they at Rome are accustomed to do." *

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come;
Return, ye ransom'd sinners, home," etc.

This bold and stirring hymn is an evangelical paraphrase of Leviticus xxv., or, the Law of the Jubilee, which began on the first day of the month Tisri, the civil New Year's Day. The special purpose of the institution did not appear till the tenth day, which was the great day of atonement. The nine intermediate days were spent in joy and festivity. The slaves did no work, but crowned themselves with garlands, and ate, drank, and made merry. On the tenth day the proper authorities caused the trumpets of the Jubilee to be sounded throughout the land; and in that instant the bondmen became free, and the lands reverted to the original owners. To all these circumstances allusion is made in the hymn.

Another Jubilee Hymn, by C. Wesley, in our Collection, is the 712th. It is composed in a calmer strain than the preceding, and although not quite equal, is a close approximation to it in excellence:—

"Sing to the Great Jehovah's praise!
All praise to Him belongs:
Who kindly lengthens out our days,
Demands our choicest songs."

The remaining five stanzas are expressive of ardent gratitude and holy resolution to dedicate body and soul, and time and talents, to God:—

"Our residue of days or hours
Thine, wholly Thine, shall be;
And all our consecrated powers
A sacrifice to Thee:

"Till Jesus in the clouds appear
To saints on earth forgiven,
And bring the grand Sabbatic year,
The Jubilee of heaven."

J. W. T.

* Journal, vol. ii.

Digitized by Google

THE JESUITS.

NO. III.—BEFORE THE SUPPRESSION.

In no country were the Jesuits first welcomed more heartily than in Portugal; but they soon wore out the welcome. Ignatius himself sent Simon Rodriguez thither, accompanied by Francisco Xavier, when as yet they were all young men. Rodriguez was introduced to King John III. by Don Pedro Mascarenhas, Portuguese ambassador at the court of Pope Paul III., and was received with great honour by His Majesty and Doña Catharina, the queen, both king and queen being most devoutly submissive to the Pope. But even on his first appearance in Lisbon, Rodriguez made himself an object of suspicion. He roughly rejected the marks of royal faithfulness which awaited him, and, under pretence of humility, turned his back upon both king and queen, and went about the city begging from door to door. To display compassion for the sick, he lodged at night in hospitals. To signify much regard for the poor, he preached to them in congregations by themselves alone. Pretending friendship to captives, he paid visits to the convicts. Now, if works of mercy like these had been sincerely done, he would have been crowned with universal admiration; but intelligent observers gave him little credit for honesty. Those overdone benevolences looked like tricks played to attract the lower classes, while, by his own example, he encouraged them to show disrespect to their superiors; for he treated the king and the queen with insolence, and then went into the streets, as if to call up sedition. He next worked himself into importance in the University of Coimbra, and extended his personal influence to Oporto.

So the "companions of Ignatius," as people called them, step by step, spread themselves all over the little kingdom of Portugal in the short space of seven years, having first shown themselves in the provinces under the ostentatiously humble character of missionary penitents. By this time persons of discernment watched their proceedings with anxious jealousy. They say that one Vasco Ferraz, a member of the rising brotherhood, pretending sickness, went from Lisbon to Oporto for change of air, and there established a religious house, as such houses are called, where companions multiplied, and whence they overran the neighbouring country, doing mischief wherever they went; and it became notorious that, as they multiplied, the cynical spirit of discontent, which they propagated first in Lisbon, spread over the kingdom among all classes of people. Always in some disguise, or under some artful pretence, they stealthily made their way into new places, and penetrated into every class of society. One Manoel Godinho, for example, entered the University disguised as a student, in order to instil his principles into the minds of the youth. Another of their fraternity assumed the dress and manners of a working-man, actually worked among the lowest labourers, and took his pay daily as they did. They showed him kindness as a foreigner, and trusted him as a friend. Another of them, brother of the famous Simon Rodriguez, dressed all his novices in skins, begirt with cords, like beggars, and so took them to the Palace Royal, on which occasion simple Queen Catharina wept

Digitized by Google

with emotion at sight of their humility. Then again the rector of the Jesuit College at Coimbra, having a quarrel with the monks of Santa Cruz, put on the air of a man in deep affliction, and took his brothers, in the habit of penitents, in slow procession through the city, whipping themselves as they went, to excite pity and induce the people to do violence to the monks on their behalf.

Meanwhile they were industriously swelling their numbers by bringing strangers into their establishments from Spain, France, and Italy, and by enticing young men from the best families in Portugal to join their Society. Thus they accumulated wealth and gained power, both at court and in the provinces. At length, to crown the whole, Rodriguez assumed the title of apostle, and gave the same to his companions, whence, probably, came the term "Missionary Apostolic," now so well known in England. But this assumption greatly angered the Portuguese priests, who considered themselves insulted by the insinuation that *apostles* were needed to bring Christianity into Portugal anew.

The year 1540 was marked "unlucky," because of the coming of the Jesuits in that year, the very year of the birth of their Society, and therefore equally unfortunate to Europe and the world. Far otherwise would it have been if honest and true men had united for the work of saving souls, and had done their work with equal earnestness and perseverance, scorning disguise, doing nothing in a corner, and suffering reproach for Christ's sake. From 1540 to 1873, such persons would now have outlived reproach for centuries, and certainly would not at this day be branded with mistrust even where they have not been actually banished and pursued with public execration.

During the seventeen years that elapsed from their first appearance in Lisbon to the death of King John III., they had provoked the suspicion, and incurred the enmity, of the majority of the nation. Murmurs rose against the king himself within the royal palace. The court complained that His Most Christian Majesty had wasted his wealth on friars and self-styled apostles, neglecting the just claims of his own faithful servants, and the safety of Portugal itself, and of its possessions abroad. The nobility complained that the king had abandoned himself to be cheated by the Jesuits, instead of taking counsel with his proper advisers. They were especially disgusted with his weakness in allowing them to decoy away his nephew, a son of the Duke of Braganza, whom they had induced to enter their college. The University of Coimbra, having discovered some concealed Jesuits among them, prayed the king that foreigners might be thenceforth excluded; but their prayer was not granted, and they had to mourn over the perversion of some of their choicest youth. The city of Oporto complained, that after admitting strangers whom at first sight they had trusted, they were now surprised to find a clandestine association in their midst. Evora made a similar complaint, attributing their misfortune to the malice of the devil, who had sent those incendiaries within their walls, envying them the prosperity they had hitherto enjoyed. The Inquisition, unused to put any censure on its friends, but perhaps envying these friends the share of its own work they had taken, lifted up its voice, pronouncing father Master Simon a heretic, and requiring the Book of Spiritual Exercises to be

Digitized by Google

burnt, which Ignatius himself had written. In short, no one could have any good understanding with such persons. Jealousy ripened into open denunciation, and we have in the Portuguese language an official analysis of the whole story,—the struggle which never ceased, but has been prolonged for three centuries and a third between Jesuitism and humanity. It was published in Lisbon, so far as it went, in the year 1767, the eighth year after the expulsion of the Jesuits from Portugal.*

"The court of Lisbon had not ceased to lavish on this Society all that could prove the most entire confidence and the most preponderating credit. At court they were not only the directors of conscience and of conduct to all the princes and princesses of the royal family, but the king and his ministers consulted them on the most important affairs. No place in Church or State was given by the government without their approval or their influence. The high clergy, the nobles, and the people vied with each other in giving them their protection and their favour."† So says Theiner; but this protection and favour were somewhat intermittent, as appears from the multitude of facts recited in the Deduction of Seabra da Sylva, quoted above.

That important collection of the Portuguese minister discloses a career of dishonesty, of power and opportunity abused, which more than justified the treatment they received. When their conduct had become utterly insufferable, the Count d'Oeyras, afterwards Marquis of Pombal, Portuguese ambassador at the court of Vienna, strongly expressed his impatience, and the other ministers representing Bourbon sovereigns heartily agreed with him in a determination not to rest until they had effected the dissolution of the Society in their several States. Pope Clement XIII. and his Nuncio at the court of Lisbon strove hard to save those chosen agents of the Papacy. It was evident that the Jesuits were neither more nor less than confidential agents of the Pope and his court for upholding Papal ascendancy over all temporal authority; and the Portuguese Government well knew that, on the course they were compelled to take, depended the safety of the kingdom. They therefore expelled the Nuncio, recalled the Portuguese ambassador from the court of Rome, and interdicted every Portuguese subject, whether clerical or lay, from holding any correspondence with that court, under pain of confiscation of goods, imprisonment, or even death. The Company was at once abolished in Portugal. For the space of ten years the land was swept clean of it. Clement XIII., trembling for himself, reconciled Portugal by abandoning the cause of his disgraced servants in that country; and their expulsion was happily accomplished in the year 1759.

Their experience in Portugal should have taught them the need of caution in other countries, but they were not free to learn. Their master, the chief central power, was in Rome. The policy of that power was bold, not to say reckless, as it is unto this day, and the soul of Jesuit discipline is obedience. The Society may not learn except what the Autho-

---

* *Deducção Chronologica e Analytica. Pelo Doutor Jozeph de Seabra da Sylva. Lisboa.* 1767.

† *Histoire du Pontificat de Clement XIV., d'apres des Documents inédits des Archives secrètes du Vatican. Par Augustin Theiner. Paris,* 1852.

Digitized by Google

rity commands. The very thoughts of its members are but the inspirations of its head enthroned in the Vatican. He defies kings, governors, and laws, and therefore so do they. Not so the laity, and the secular clergy (but in a lesser degree,) as appeared in France, where the French people, and no small portion of the ecclesiastics, declared themselves in cordial agreement with the Portuguese.

This agreement bore its fruit in 1761, when the Parliament of Paris issued the *arrêt* of which we have already spoken for examining the Constitutions of the Society of Jesus. That masterpiece of absolute personal government was examined accordingly under the light of evidence collected since its first enforcement in Sicily in the year 1552. More than two centuries had sufficed for the civilized world to understand the letter, and taste the spirit, of this code. The examiners found it at variance with the laws of France, with the principles of government practically recognized in the Parliament, and with the Four Articles of 1682, which in those days were law to the Gallican Church. The Constitutions were therefore condemned as bad and mischievous. Even the bishops, the king, and those of his ministers who wished to be friends of the Society, as they fancied it a useful agent of their own, and knew it to possess the most effective agency for putting down the Reformed Church, were unable to support it openly, and either kept silence, or proposed a reformation of it. Louis XV. adopted this idea. The advocate-general proposed in Parliament that the Society should be required to reform its regulations; but the Abbé Chauvelin denounced the Jesuit doctrine and government absolutely and without reserve, and the Parliament accepted his denunciation.

The Duke de Choiseul, the most powerful member of the king's government, who had until that time stood by the Jesuits, now told the Nuncio that he saw no more hope. The Nuncio, alarmed and despondingly, communicated his fears to Clement XIII. However, the struggle was not yet finished. Two parties were now formed; the king, with the Archbishop of Paris, at the head of one, strove to preserve the Company by some kind of compromise; the Parliament, followed by the bulk of the nation, constituting the other party, was impatient for its extinction.

The king exhausted every possible resource of ingenuity to delay a decision of the question, but in vain; for the Parliament would not vote him supplies until he yielded to their firm resolve to have no more Jesuits in France, but to banish every one of them, and burn their books. The Sorbonne had pronounced a solemn condemnation of a book written by one Berruyer in defence of the Society, while the Pope, in high disdain, refused to listen to the king's last scheme of reformation;—nor could he help refusing, for such a concession to justice and to national independence no Pope has ever yet been known to make. At length the Jesuits themselves made an offer of submission to the Parliament, whatever their General at Rome might say against it; but France knew Jesuitism too well to trust in an impossible condition; for the body without its head is nothing. The people grew impatient; and it was feared that the Gallican Church would adopt Jansenism, and cast off the Pope and all belonging to him. At this juncture the Parliament would brook no more delay, but suppressed eighty Jesuit colleges at one stroke.

Digitized by Google

Clement XIII., on this intelligence, wrote a letter of remonstrance to the king, but it was not suffered to be published, and the only answer it gained was an instant Act of the Parliament of Paris to suppress the Society. The king perforce sanctioned the suppression; and on May 9th, 1764, an order was issued for the expulsion of every Jesuit from France.

Normandy and Aix followed, giving the expelled members of the fraternity no shelter. Britanny acted in concert. All the Italian States, except what were then the States of the Church, did the like. Fugitive Jesuits crowded into the Papal territory, until there was no more room to entertain them; or they trooped away to Russia.

Any one who imagines that the "Company of Jesus" is extraneous to the Church of the Popes, and may be suppressed without material damage to that Church, may be disabused of his delusion by perusing the "Historical and Critical Documents," published by De Ravignan, with his "Clement XIII." and "Clement XIV.," in 1854, and the more trustworthy "History of the Pontificate of Clement XIV.," by Augustin Theiner, in 1852. The Bull *Apostolicum pascendi* of the former Pope, dated January 7th, 1765, when Europe was up in arms against them, is clear proof that at that time the services of the Jesuits were considered essential to the existence of the Papacy; and the pontificate of Pius IX. has afforded superabundant evidence, both documentary and practical, to the same effect. But this Bull *Apostolicum*, a highly-wrought eulogy of the Company, and a solemn condemnation of its condemners, provoked the displeasure of most European sovereigns, and the disgust of thoughtful men in general; but especially in Spain.

King Charles III., without doubt the *one* good king that Spain has had since the marriage of Ferdinand and Isabella,—unless the present king should happily succeed in deserving to be counted with him,*—so far agreed with his royal neighbours as to publish a pragmatic sanction in January, 1762, which would have curtailed the pretended rights of the Papal See, and greatly restrained the exorbitant "privileges" of the Jesuits. This is thought to have been the first blow given to Jesuitism in Spain; but the king was induced to withdraw it, and for so doing received touching congratulations from Clement for his piety and filial obedience. But the same offensive Bull roused Spain again, and sealed the doom of the obnoxious Company. The Spanish bishops, who had been often tempted to assert their nationality, disapproved the document, and when the laity, as with one voice, called for the expulsion of the Jesuits, the bishops could not resist the force of public indignation. After the dispersion of the French Jesuits in 1762-3, when many of them fled for refuge into the neighbouring provinces of Navarre, Catalonia, and Arragon, some of the bishops refused them asylum, and would not permit them to say mass, or perform any other ecclesiastical function. But this defiant Bull so moved all the "Catholic" powers, that a simultaneous secession from Rome appeared inevitable.

At no time in the history of Spain had the throne been surrounded with counsellors and ministers of such high talent as in the reign of

* While these pages are in the printer's hands, King Amadeo, beset with insuperable difficulties, has abdicated.

Digitized by Google

Charles III. The most eminent of them all was Don Pedro Rodriguez Campomanes, of whom a Spanish poet wrote after his decease :—

¿ Y quien es aquel otro que allí estaba,
que el mundo tanto alaba,
que con fuero y razones singulares
defiende al rey, su hacienda y pegujares,
arreglando con sabias ordenanzas
los artificios, pastos, y labranzas ?—

meaning to say that it was he who "stood faithful to the king amidst the applause of the entire nation, defending his domains and revenue with judicial authority and cogent reasons, directing with wise ordinances the manufactures, produce, and industry of the nation." For ten years before this Papal onslaught on the independence of Spain, in common with every other kingdom, Campomanes had been pointing out the defects of the education given to youth by the Jesuits, and had addressed most earnest representations on the subject to his Majesty. He proposed, among other measures of reform, that they should no longer have a monopoly of education, but that the secular clergy should divide with them the care of popular instruction. Entertaining a very just suspicion of the Society, Charles III. prohibited its members from directing the clergy in "spiritual exercises," a peculiar discipline which had already moulded the mind of those who passed through it into thorough self-abandonment to their guides, and imbued them with visionary fanaticism and servile devotion to their priestly masters. He also removed the Jesuits from the high offices they had crept into, both ecclesiastical and civil. Thus they lost their power, as they had already lost their character, and preferment in the Church and employments in the State were no longer at their disposal.

Stung by the reproaches cast on them, they were so imprudent as to translate into Spanish, and publish in Spain, defences written by their brethren in France ; but the defences were too feeble to serve their cause, and only brought them into deeper disgrace. The forces of common fame and familiar experience could not be withstood. They also ventured on contemptuous raillery at the social and literary reforms of Charles III., but this brought back upon themselves torrents of reprisal. Seditious pasquinades against the king by anonymous authors roused the Inquisition, and amidst general confusion two factions raged, one for Jesuitism and the Church, and the other against. Domiciliary visits, made by order of the civil authorities, led to many disclosures of seditious writings and conspiracies, which brought the Jesuits into increased difficulty. Their General in Rome exhorted them to keep a prudent silence, but silence was no longer possible. Some are pleased to say that King Charles was gloomy and suspicious, but whether or not so, he had clear enough evidence of the evil doings of the Society, both in Church and State, to leave no place for mere suspicion. Having such evidence he forthwith decreed the abolition of the Jesuit Society in Spain, and the expulsion of all its members from his dominions in Europe and in America. The decree of banishment was dated on the 27th of March, 1767. On the second of April the Marquis of Osuna wrote to the French ambassador at Rome the following account of the execution of the sentence :—

Digitized by Google

"His Catholic Majesty having determined to drive the Jesuits out of all the lands under his dominion, whether in Europe or in America, all resident in Madrid and the neighbouring towns were carried away in the night between the 31st of March and the first of this month. Those who had settled within thirty or forty leagues from the capital were to be arrested to-day, and the remainder of the Jesuits who live between the centre of the kingdom and the frontiers will be arrested to-morrow. All are marched under the conduct of officers of justice who can be trusted, and guarded by troops. They proceed, without stopping anywhere, to the general *entrepôts* that have been appointed, whence they will march in divisions towards the ports, where they must embark in transports for the States of the sovereign Pontiff. The novices are excepted: they will be sent home to their families. Jesuits who have not yet taken the vows will be left at liberty to remain in Spain, or to follow their brethren, as they may prefer. The separation between those who go and those who stay behind will be made in the general *depôts*. The King of Spain grants a pension of five hundred francs to exiles bound by vows, and priests, and four hundred livres to those who, having made the vows, are as yet no more than clerks. Jesuits who have not taken the vows, but who wish to remain in the Order, will pass into Italy, as well as the professed; but they will have no pension. More than a month ago, the same orders were sent to the Spanish Indies, and all Jesuits established there, including those of Paraguay, will have to be taken to Port St. Mary, whence they will be sent to Italy.

"The Count of Aranda has been charged by his Majesty with the management of this delicate operation. The measures he has taken for Madrid and the neighbouring towns have been so judicious and so secret, that the emigration of the fathers of the Society was entirely effected without the least difficulty, between midnight of March 31st and eight o'clock in the morning of the first of this month. The event has not caused any unpleasant sensation in Madrid, but on the contrary, appears to be generally applauded. The Count of Aranda has provided for the direction of the former Jesuit colleges, and it is found that the number of teachers necessary to avoid any interruption of the lessons even on the first day of the month, and trustworthy head-masters, have been placed in each college. All the property, movable and immovable, title-deeds, archives, and private papers have been seized and sequestered, and inventories of all will be scrupulously taken. Every individual has been permitted to take with him clothes and linen for his use, his money, his tobacco, and his chocolate. All the Jesuits travel in carriages, and are treated with humanity, attention, and charity; they are only forbidden to write or to receive letters, or to converse with any person whatever. For the rest, Monsieur, as the Decree which expels the Jesuits is printed, as well as the orders consequent which have been written by the Count of Aranda, I shall have the honour of sending you copies as soon as I can get them. Yesterday morning the King of Spain deigned to tell me that he had not determined on the expulsion without being well assured of very grave facts, well attested, clearly proved, and at the same time judicially examined, nor without the advice of the

Digitized by Google

most eminent magistrates of his kingdom, even of those most attached to the Jesuits. The King added, that he would much rather not have learned so much concerning the conduct of this dangerous Society."

On the 6th of April the same ambassador wrote again to the same minister:—"The expulsion of the Jesuits continues to be managed with perfect tranquillity. On the 13th of this month they will be all collected in the different ports where they have to embark. This Society possessed great wealth in Spain. I have been assured that the revenue of their land property amounts to at least two and a half millions of livres yearly. The movable property will probably be very considerable, and it is said that the Jesuits in the Indies were much richer than those in Europe."

By an autograph letter, dated March 31st, the eve of their expulsion, Charles III. informed the Pope of what he had done, with his determination to send them to the Papal States; and Monseigneur Azpuru, Spanish ambassador at Rome, presented this letter to the Pope, together with the pragmatic sanction accompanying it. Clement XIII. expressed his sorrow with a flood of tears, and with his own hand wrote to the king, passionately entreating him to revoke the decree of expulsion. But when he wrote that letter in Rome the transports had been at sea two days on the voyage to Italy, and no remonstrance could avail to procure for "the dangerous Society" the least footing in Spain, or the slightest mitigation of their sentence, which resembled that of Portugal, and needs not to be repeated here.

In Spain opinions varied on the matter. "Many," says Theiner, "approved it. By most persons it was regarded with indifference; by the nobles, especially, who were deeply wounded at seeing that their sons, only because they had been educated by the Jesuits, were excluded from all high employs, ecclesiastical or civil." Such was the blighting effect of Jesuit education, that the alumni of the colleges could not be trusted in their native country. W. H. R.

CHAPTERS FROM THE HISTORY OF SPAIN.

II.—THE ARABS.

(*Concluded from page* 146.)

When first conquered by the Moslems, the Spanish Peninsula was annexed as a province to the Khalifate of Damascus; but, in the year 756, it became a distinct empire, known by the name of Khalifate of Cordova or of the Ommiades. The first designation was that of the capital, the second that of a dynasty. Ommiah, chief of that family, was keeper of the temple of Mecca before the religious revolution inaugurated by Mohammed, and his descendants enjoyed the supreme power till the year 749. Dethroned then by the Abbasides, who traced their origin back to Abbas, the uncle of the prophet, they went over into Spain, and there wielded once more the authority which had been their lot in the East. The Khalifate of Cordova existed for the space of two hundred and seventy-five years; in 1031 it came to an end, and was broken up into a number of independent principalities. The third

Digitized by Google

period of the Moslem dominion in Spain, marked by an uninterrupted succession of civil wars, affords to the historian nothing but a dry catalogue of petty dynasties, some of which lasted nearly a century, whilst others had but an ephemeral existence. All the local governors throughout the Peninsula asserted their independence, and assumed the right of kings. Seville, Malaga, Elvira, Granada, Valencia, Toledo, Cordova, Saragossa, with most of Aragon, Badajoz, and the whole of Estremadura had each their separate ruler. Even cities of the second order followed the same example; and the whole empire was divided into as many kingdoms as there were governments before.

As a matter of course, the Christian chieftains who had taken refuge in the fastnesses of northern Spain were not slow in reaping advantage from this state of things. The kings of Leon and Navarre, and the counts of Barcelona, whose quarrels had weakened the cause of freedom, and helped to consolidate the rule of the Crescent, suspending their own animosities, resolved upon sharing the spoils of their falling rival. After a siege of three years Toledo was obliged to capitulate to the Christians, and, on May 25th, 1085, Alfonso VI., of Castile, entered the ancient capital of the Gothic monarchy. The whole province of New Castile soon surrendered, and no doubt greater success still would speedily have followed, if a religious and political revolution had not completely altered the position of affairs amongst the Mohammedan population.

About the middle of the eleventh century, two men, named Ibn-Ibrahim and Abdallah-ibn-Yasim, the former a pilgrim to Mecca, where he learned divinity and jurisprudence, and the latter a distinguished theologian, joined their efforts to diffuse the principles of religion amongst some of the tribes living in the neighbourhood of Mount Atlas. They formed these tribes into a confederacy, which assumed the name of *Murabitins* or Almoravides, which signifies men consecrated to the service of God; and under the pretence of establishing their authority as spiritual reformers, they obtained in a short time possession of the whole of Northern Africa. In 1073, Yusef ibn Tashfin was the acknowledged monarch of that country, and to him the Mohammedan princes of Spain applied for assistance against the Christian King Alfonso. The petition, we need scarcely say, was granted at once; and, with the help of the Almoravide legions, the Spanish Moors obtained a complete victory over their enemies, who, in October, 1086, were defeated at a place called Zalaca, near Badajoz. Yusef hereon returned to Morocco, the seat of his empire, but came back in the next year; and attacking the Moslems, instead of the Christians, drove out the petty King of Cordova, and placed his own son Ali on the throne. Yusef died at Morocco in 1106, aged ninety-seven, and his descendants at length possessed all the small Mohammedan States in Spain, until their final overthrow in Africa by Abdelmumen, the chief of another sect of fanatics, the Almohades, who, like the Almoravides, had made religion serve as a cloak to conceal their political designs. Abdelmumen seized Ibrahim-Abu-Tolak, the Almoravide monarch, in his capital of Morocco, and beheaded him, 1146. Rebellion then broke out in the Spanish States, but the Almohade chief reduced them one by one, and at length gained possession of the largest and last, Cordova, in 1160.

Digitized by Google

After the death of Abdelmumen, in 1162, the power of the new dynasty still remained firm; and among that talented vizier's descendants, the most illustrious were Yusef-Abu-Yacub, better known as Almansur, who defeated Alfonso III. of Castile at Alarcos, and took Madrid and Salamanca from him in 1195; and Mohammed-Abn-Abdallah, the son of Yusef, against whom Innocent III. proclaimed a crusade in 1211, and who was beaten by the kings of Castile, Aragon, and Navarre, at Tolosa with the great loss of one hundred and seventy thousand men. The Almohades were eventually driven from all South Spain except Cordova, by Ibn Hud, an enterprising chieftain of Andalusia, in 1230; and their government in Africa, after a long-continued state of intestine warfare, was totally destroyed five years later. Finally, Cordova, the proud capital of the Mohammedan empire, surrendered to the Christians in June, 1236. Valencia capitulated in September, 1238; and during the year 1246 all the fortresses on both banks of the Guadalquiver, from Jaen to the gates of Seville, fell into the hands of the enemy.

The sixth period of the Moslem rule in Spain is generally considered to begin with the year 1248, when Mohammed-Ibn-Alahmar, king of Granada, became the vassal of Ferdinand III., who, assisted by his powerful subject, wrested from the Moslems the city of Seville, after a long and arduous siege of sixteen months.

A great number of the most spirited ballads in the Spanish language are connected with the various episodes of that siege, and with the heroes who on both sides took an active part in it. As a specimen, we shall quote part of a poem composed on Garci Perez de Vargas, one of the distinguished warriors engaged under the banner of Ferdinand, and who has been much celebrated both in history and song. The incident commemorated in the following ballad is thus told, with a few variations, in Mariana.*

"Above all others there signalized himself in these affairs that Garci Perez de Vargas, a native of Toledo, of whose valour so many marvellous and almost incredible achievements are related. One day, about the beginning of the siege, this Garci and another with him were riding by the side of the river, at some distance from the outposts, when of a sudden there came upon them a party of seven Moors on horseback. The companion of Perez was for returning immediately, but he replied that 'never, even should he lose his life for it, would he consent to the baseness of flight.' With that his companion riding off, Perez armed himself, closed his visor, and put his lance in the rest. But the enemies, when they knew who it was, declined the combat. He had therefore pursued his way by himself for some space, when he perceived that in lacing the head-piece and shutting the visor, he had, by inadvertence, dropped his scarf. He immediately returned upon his steps, that he might seek for it. The king, as it happened, had his eyes upon Perez all this time, for the royal tent looked towards the place where he was riding; and he never doubted that the knight had turned back for the purpose of provoking the Moors to the combat. But they avoided him as before, and he, having regained his scarf, came in safety to the camp.

* Book xiii. chap. 7.

Digitized by Google

"The honour of the action was much increased by this circumstance, that although frequently pressed to disclose the name of that gentleman who had deserted him in that moment of danger, Perez would never consent to do so, for his modesty was equal to his bravery."

A little further on Mariana relates that Garci Perez had a dispute with another gentleman, who thought proper to assert that Garci had no right to assume the coat of arms which he wore. A sally having been made by the Moors, that gentleman, among many more, made his escape, but Garci stood firm to his post, and never came back to the camp until the Moors were driven again into the city. He came with his shield all bruised and battered to the place where the gentleman was standing, and pointing to the effaced bearing which was on it, said, "Indeed, Sir, it must be confessed that you show more respect than I do to this same coat of arms, for you keep yours bright and unsullied, while mine is sadly discoloured." The gentleman was sorely ashamed, and thenceforth Garci Perez bore his achievement without gainsaying or dispute.

"The Moors from forth the greenwood came riding one by one,
A gallant troop with armour resplendent in the sun;
Full haughty was their bearing, as o'er the sward they came,
While the calm lord of Vargas his march was still the same.

"They stood drawn up in order, while past them all rode he,
For when upon his shield they saw the sable blazonry,
And the wings of the Black Eagle, that o'er his crest were spread,
They knew Don Garci Perez, and never word they said.

"He took the casque from off his head, and gave it to the squire,
'My friend,' quoth he, 'no need I see why I my brows should tire.'
But as he doffed the helmet, he saw his scarf was gone—
'I've dropped it sure,' quoth Garci, 'when I put my helmet on.'

"He looked around, and saw the scarf, for still the Moors were near,
And they had picked it from the sward, and looped it on a spear;
'These Moors,' quoth Garci Perez, 'uncourteous Moors they be—
Now, by my soul, the scarf they stole, yet durst not question me!

"'Now, reach once more my helmet.' The squire said him, 'Nay,
For a silken string why should ye fling perchance your life away?'
'I had it from my lady,' quoth Garci, 'long ago,
And never Moor that scarf, be sure, in proud Seville shall show.'

"But when the Moslems saw him, they stood in firm array.
He rode among their armed throng, he rode right furiously.
'Stand! stand! ye thieves and robbers! Lay down my lady's pledge!'
He cried; and ever as he cried, they felt his faulchion's edge.

"That day the lord of Vargas came to the camp alone;
His scarf, his lady's largess, around his breast was thrown;
Bare was his head, his sword was red, and from his pommel strung,
Seven turbans green, sore hack'd, I ween, before Don Garci hung."*

Between the year 1288 and the year 1481, the Mohammedan kingdom of

* Lockhart's "Spanish Ballads."

Digitized by Google

Granada was a prey to intestine commotions, which singularly helped the Christian Spaniards in their efforts to conquer back their beloved fatherland from the infidels. It would be a tedious and useless task to relate the incidents which marked the reigns of all the Moslem princes, from the accession of Mohammed-Ibn-Alahmar to that of Mohammed X., who for the space of twenty-four years governed in comparative tranquillity, and without the frequent revolts which had precipitated so many of his predecessors from the throne. He died in 1466, and was succeeded by his son Muley Ali Abu-l-Hassan, "under whose rule," says the historian Al-Makkari, "the Mohammedan empire still went on decaying, until it became an easy prey to the infidels who surrounded it on every side, like a pack of hungry wolves, God Almighty permitting that the sins of preceding generations should be visited upon the wretched inhabitants of Granada. If we are to believe the historians of that city, numerous were the warnings which the Moslems of Granada received of the approaching chastisement of heaven, and the ruin of that empire was more than once announced. We recollect having read once, in the handwriting of a learned historian, who resided at Telerasan, the following anecdote, which we here transcribe, vouching for its veracity:—'I was told by the Faquir Sidi Hassan, son of the general, the honourable Sidi Ibrahim Al-'Arraf, that he was present at the taking down of the talisman known as the weather-cock, which once stood on the top of the old *Kassabah* at Granada, and was removed on account of the improvements and repairs about to be made in that building. I saw it with my own eyes; it was of an heptagonal shape, and had the following inscription in verse:—

The palace at fair Granada presents to the eye of the observer a talisman
turning round with the succession of time:
The horseman on its weather-cock, although a solid body, turns with every
wind:
This, to the wise man, reveals many a mystery:
Indeed, after subsisting a short time, a calamity will come which shall ruin
both the palace and its owner.'"*

In 1470, the governor of Malaga revolted, and did homage to the King of Castile. Granada, the capital, and even the harem, became the scene of those commotions and discords that hastened the ruin of the Moorish empire. Abu-l-Hassan, had by his wife Ayesha, a daughter of his uncle, the Sultan Abu Abdallah, two male children, Mohammed and Yusef; but he had another wife, Zoraya, on whom he doted, and by whom he had likewise issue. She was a Christian lady; and, as the monarch had always evinced the greatest predilection for her, fears were entertained lest he should neglect the sons he had by his noble cousin for those of the Christian captive. This naturally gave rise to dissensions and quarrels among the officers of the State and the servants of the palace, and two factions were formed, some inclining to the sons of his wife, and some to the sons of Zoraya.

"About this time, too, and when the Moslems of Granada were the most disturbed by their private feuds and the cause above alluded to, the truce

* Al-Makkari, vol. ii., pp. 368, 369.

Digitized by Google

which the Christians had concluded during their internal divisions expired. The people of Granada, moreover, complained to the Sultan of his Vizier and civil officers, who, they said, oppressed them, and treated them with unwonted tyranny and injustice. This increased the discontent still more, and things went so far that the inhabitants of Granada loudly demanded the removal of the obnoxious Vizier and the other public functionaries; and, as their petitions were disregarded by Abu-l-Hassan, new scenes of trouble and confusion ensued."*

Such were the various causes which, on the part of the Mohammedans themselves, hastened their ruin, and brought to pass the accomplishment of the mysterious prophecy we have related above. The union of the two powerful States of Castile and Aragon in the persons of Ferdinand and Isabella proved, if we may so say, the *coup de grâce*, and the fate of the kingdom of Granada was for ever sealed.

LIVINGSTONE AND HIS DISCOVERER.

III.

Our readers will be glad to have a condensed account of Dr. Livingstone's later explorations, of which Mr. Stanley gives a more lengthened description in his chapter headed, "Intercourse with Livingstone."

The Doctor left the coast near Zanzibar, close upon seven years ago, in April, 1866, and struck westward for Lake Nyassa, through the thick jungle lining the southern bank of the Rovuma river. He had with him valuable stores, and his caravan consisted of thirty men, with six camels, three buffaloes, two mules, and three donkeys. The twelve armed Sepoys from Bombay, and nine men from Johanna, one of the Comoro Islands, turned out very badly, speedily succeeding in killing all the beasts of burden, in the hope of compelling the return of the expedition. They next endeavoured to poison the minds of the natives, and the Doctor was soon compelled, for this reason, and on account of their general worthlessness, to send the Sepoys back. In the march between the Rovuma and Lake Nyassa, Livingstone suffered much from hunger and the desertion of men; and near the lake itself not only did others forsake him, but Musa, the chief of the Johanna men, finding that he could not frighten his leader with stories of plundering by the Mazitu tribe, no sooner saw the Doctor turn his face westward, than he ran away, and all his men with him. This was the miserable being who spread abroad the story, so widely credited, of Dr. Livingstone's death. The latter, however, was hospitably assisted by the friendly natives of a region fortunately untrodden by the slave-dealer; but he and his diminished band suffered greatly when they traversed the country which had been desolated by the ferocious Mazitu. Again and again, too, men deserted, carrying off "the Doctor's personal kit, changes of clothes, linen, etc. With more or less misfortunes constantly dogging his footsteps, he traversed in safety the countries of the Babisa, Bobemba, Barungu, Ba-ulungu, and Lunda."† In the last-named country he found

* Al-Makkari. † Stanley, p. 444.

Digitized by Google

"the famous Cazembe, a most intelligent prince," and "a tall, stalwart man, who wears a peculiar kind of dress, made of crimson print, in the form of a prodigious kilt. In this State dress, King Cazembe received Dr. Livingstone, surrounded by his chiefs and body-guards. A chief, who had been deputed by the king and elders to discover all about the white man, then stood up before the assembly, and in a loud voice gave the result of the inquiry he had instituted. He had heard that the white man had come to look for waters, for rivers, and seas; though he could not understand what the white man could want with such things, he had no doubt that the object was good." Cazembe, equally puzzled, when he heard from Livingstone "that he had thought of proceeding south, as he had heard of lakes and rivers being in that direction, ...asked, 'What can you want to go there for? The water is close here. There is plenty of large water in this neighbourhood.'" However, Cazembe said "this was the first Englishman he had seen, and he liked him;" and gave orders that he should be undisturbed and unmolested. The queen also entered, intending to make an impression on the rustic visitor by her royal clothing; but it was so eccentric that the white man could not refrain from a laugh, in which she, and her attendant Amazons, who were armed with spears, followed suite; and then the disconcerted lady and her damsels ran away in a much less majestic manner than they had come.

For the next two years Dr. Livingstone was mostly engaged in correcting the errors and misrepresentations of Portuguese travellers, and claims to have established, "first, that the Chambezi is a totally distinct river from the Zambezi of the Portuguese; and, secondly, that the Chambezi, starting from about latitude eleven degrees south, is no other than the most southerly feeder of the great Nile, thus giving that famous river a length of over two thousand miles of direct latitude, making it, second to the Mississippi, the longest river in the world." (P. 447.) Leaving Lunda, the Doctor, proceeding in a north-east direction, struck the south of Lake Tanganyika, there called Liemba, from the country which borders it on the east and south, which lake he proved to be three hundred and sixty geographical miles in length. Thence crossing Marungu, upwards of a hundred miles westward, he discovered Lake Moero, which is sixty miles long, the scenery of which is extremely magnificent. "Pent in on all sides by high mountains, clothed to the edges with the rich vegetation of the tropics," this beautiful lake "discharges its superfluous waters through a deep rent in the bosom of the mountains. The impetuous and grand river roars through the chasm with the thunder of a cataract." (P. 450.) From Moero, Livingstone found that the Chambezi, having already found its way through a third lake, Bangweolo, which is equal in area to Tanganyika, flows north-westward, under the altered name of, first, Luapula, and then, Lualaba, into a fourth large lake, called Kamoloudo. It is soon afterwards joined by two other considerable rivers from the south, the Lufira, and the Lomane, the latter of which first passes through another lake of similar magnitude, Chebungo, to which the explorer gave the name of Lincoln, "in honour of the American slave-emancipator."

These important discoveries were not all accomplished in one journey.

Digitized by Google

On first reaching Lake Moero, Livingstone returned to Cazembe, where he released, by intercession, "an old white-bearded half-caste, who was kept as a kind of prisoner at large by the king, because of certain suspicious circumstances attending his advent and stay in the country." But this man "turned out to be a most ungrateful wretch, who poisoned the minds of his" benefactor's few remaining followers, all of whom deserted him for the half-caste's service; the "faithful Susi and Chumah" alone repenting, and returning to their allegiance. "From the day he had the vile old man in his company, manifold and bitter misfortunes followed the Doctor up to his arrival at Ujiji in March, 1869." (P. 448.) Here he remained three months, sending home letters which proved the falsehood of the Johanna men's statement as to his death; and then, crossing Lake Tanganyika, he started from Ugulha on its western shore, for the immense and hitherto unexplored country of Rua, having first to traverse Manyuema, which is almost fabulously rich in ivory, and where the slavers have perpetrated some of their greatest atrocities.

At Bambarre, the first ivory depôt of this country, he was detained for six months by painful ulcers in his feet, and then pushed on westward till he reached the Lualaba, the erratic course of which he succeeded by pertinacious perseverance in tracing both northward and southward. In order to distinguish it from other streams of the same name, the explorer gave "it the name of Webb's River, after Mr. Webb, the wealthy proprietor of Newstead Abbey, whom the Doctor distinguishes as one of his oldest and most consistent friends." (P. 451.) Finally, "continuing his way north, tracing the Lualaba through its manifold and crooked curves as far as latitude four degrees south, he came to where he heard of another lake to the north, into which it ran." Nyangwe was the furthest point that he reached; here, wearied and baffled by the desertion of his men, and the failure of supplies, he was unwillingly compelled to retrace his steps, seven hundred miles, to Ujiji, which he reached, worn down by fatigue and sickness, to find that Shereef, the half-caste whom he had left in charge of his goods, had sold nearly all of them for the satisfaction of his drunken appetite, alleging that he believed the Doctor to be dead. Three weeks later, as we have seen, he was found and relieved by Mr. Stanley.

A most interesting chapter is devoted to the narrative of a cruise which the two adventurers took upon Lake Tanganyika, which, contrary to general expectation, and the opinion even of many of the natives, they found to have no northern outflow, the Rusizi flowing into it, *from* the north, and not *out* of it, *for* the north; so that its claim is apparently disproved to be "the southernmost reservoir of the Nile," and its outlet is still buried in obscurity. To the important negative discovery now indicated Mr. Stanley has a personal and unquestionable claim, which was recognized by the Geographical Society in the bestowal of its medal. It will thus be seen that there is in Central Africa a vast series of complicated river and lake drainage, unrivalled excepting in North America. Some believe this to belong to the Congo; as to the correctness of which theory it is hoped that the expedition up that river, originated by the liberality of Mr. Youn g, of Kelly, near Glasgow, will ere long give decisive

Digitized by Google

testimony. Dr. Livingstone, who has followed this water-system in its flow from south to north over seven degrees of latitude, believes it to be the veritable source of the Nile, and is now devoting himself to the final solution of this problem.

The two friends returned from Ujiji to Unyanyembe by another route, first sailing on Lake Tanganyika to a point south of the country where Stanley had previously been so fearfully fleeced by the natives, from which fresh starting-place the American astonished the guides by successfully leading the expedition, with the aid of his compass, across an unexplored region to Imrera, a station in their old track. Few illustrations could vie with the description given of this triumph of civilization and science over barbaric ignorance. At Unyanyembe the travellers separated,—Stanley pushing on to the coast, in order to hasten the supplies which Livingstone required before recommencing his explorations. The latter said that he expected to be eighteen months longer in tracing the connection which he believed to exist between the southern watershed referred to, and the magnificent northern one, of which Lakes Albert and Victoria Nyanza are the most striking features, and the outflow of which has already been followed up still further north into the Nile. We cannot wonder, when we read of such incessant explorations, at what is said of the effect upon the natives at one period, "Over and over again he traversed the several countries watered by the several rivers of the complicated water system, like an uneasy spirit. Over and over again he asked the same questions from the different peoples he met, until he was obliged to desist, lest they might say, 'The man is mad; he has got water on the brain!'"

Mr. Stanley's return journey, as we have intimated in a previous paper, was still more distressing in its fatigues and perils than aught that had preceded it; but he has brought us not merely news of Livingstone, but of scenes and tribes of men little imagined in the regions thus opened to our scrutiny. Who, for example, would have expected a description like the following from the interior of tropical Africa?—"Udoe, in appearance, is amongst the most picturesque countries between the sea and Unyanyembe. Great cones shoot upward above the everlasting forests, tipped by the light fleecy clouds, through which the warm, glowing sun darts its rays, bathing the whole in sunlight, which brings out of those globes of foliage, which rise in tier after tier to the summits of the hills, colours which would mock the most ambitious painter's efforts at imitation. Udoe first evokes the traveller's love of natural beauty after leaving the sea: her roads lead him up along the sharp spines of hilly ridges, whence he may look down upon forest-clad slopes, declining on either side of him into the depths of deep valleys, to rise up beyond into aspiring cones which kiss the sky, or into a high ridge with deep concentric folds, which almost tempt one to undergo much labour in exploring them, for the provoking air of mystery in which they seem to be enwrapped. Supposing a Byron saw some of these scenes in Udoe, he would be inclined to say,—

'Morn dawns; and with it stern Udoe's hills,
Dark Uruguru's rocks, and Kira's peak,

Digitized by Google

Robed half in mist, bedewed with various rills,
Arrayed in many a dun and purple streak.'

And how true each word would be!" (Pp. 240, 241.) Alas! that this fair country should have been direly desolated by the atrocious slaver!

And what a surprise does our author prepare for us, where, on page 195, he says, "The Wahumba, so far as I have seen them, are a fine and well-formed race. The men are positively handsome, tall, with small heads, the posterior parts of which project considerably. One will look in vain for a thick lip or a flat nose amongst them; on the contrary, the mouth is exceedingly well cut, delicately small; the nose is that of the Greeks, and so universal was the peculiar feature, that I at once named them the Greeks of Africa. Their lower limbs have not the heaviness of the Wagogo and other tribes, but are long and shapely, clean as those of an antelope. Their necks are long and slender, on which their small heads are poised most gracefully. Athletes from their youth, shepherd-bred, and intermarrying among themselves, thus keeping the race pure, any of them would form a fit subject for the sculptor who would wish to immortalize in marble an Antinous, a Hylas, a Daphnis, or an Apollo. The women are as beautiful as the men are handsome. They have clear ebon skins, not coal-black, but of an inky hue. Their ornaments consist of spiral rings of brass pendant from the ears, brass ring collars about the necks, and a spiral cincture of brass wire about their loins, for the purpose of retaining their calf and goat skins, which are folded about their bodies, and, depending from the shoulder, shade one-half of the bosom, and fall to the knees." For clearly-defined pictures like these we owe our thanks to the traveller who has brought them to our doors. In a concluding paper we may invite attention to the higher purposes which his discoveries, and those of others, are apparently intended to subserve.

After so much by way of pleasant encomium, it is with regret that we enter upon some criticisms and explanations, which fidelity to truth demands. Mr. Stanley sometimes seriously errs, in fact, from an excess of candour in the hasty expression of opinion and prejudice,—a fault into which cursory travellers are very prone to fall. A brief postscript, appended to his volume, and called forth by his reception of the gold medal already referred to, does as much as could there be done to soften the asperity of sundry pugnacious attacks, with which the book abounds, upon prominent members of the Geographical Society. We cannot, indeed, but think that an excess of scientific caution was displayed in receiving Mr. Stanley's statements; but he would certainly have done himself no harm had he less lengthily and persistently dragged his supposed antagonists before the public. Indeed, we were not surprised to hear that Mr. Oswald Livingstone had at length, on a public occasion, shortly before Mr. Stanley's return to America, felt it necessary, in that gentleman's presence, to disown, in his own and his father's name, the journalist's constant attacks upon the Geographical Society, and Mr. Galton in particular. Dr. Kirk has fared still worse in Mr. Stanley's hands. It seems hard entirely to acquit the British Consul at Zanzibar of negligence in regard to Livingstone's relief; and on this ground some

Digitized by Google

allowance may well be made for Mr. Stanley's indignation. But, like most other people, Dr. Kirk appears to have had grave doubts as to his friend's really surviving; and Mr. Stanley's narrative is proof sufficient that the enterprise of reaching the explorer was no child's play. It is true, that in his Appendix, on page 713, Mr. Stanley concludes a series of critiques on the correspondence with the remark, "Dr. Kirk may rest assured that I have a sincere admiration for himself." But this assertion is singularly inconsistent with every other reference, out of very many, in the book before us; and is, accordingly, not likely greatly to soothe the feelings of the gentleman concerned. Dr. Livingstone bitterly complained that the government and other supplies intended for him should have been entrusted to slaves, and gave Mr. Stanley the following order:—

"UNYANYEMBE, *March 14th*, 1872.

"I HAVE been subjected to so much loss by the employment of slaves in caravans sent to me by H.M. Consul, that, if Mr. Stanley meets another party of the sort, I beg of him to turn them back, but use his discretion in the whole matter. DAVID LIVINGSTONE." *

When the American traveller reached the coast, after his return from the interior, Lieutenant Dawson, the leader of the Geographical Society Relief Expedition, called to congratulate him on his success, and informed him that, Livingstone having been discovered, he had resigned his office, which then devolved on Lieutenant Henn. That gentleman called next day to make a similar statement to Mr. Stanley, who distinctly informs us in his book, that each of them acted in this respect contrary to his advice. Lieutenant Henn, in particular, requested to see Dr. Livingstone's order, a copy of which we have given above; and after reading it, said to Mr. Stanley, "This does not refer to our expedition at all;" to which the other replied, "Of course not. It refers to slave caravans. With your expedition I have nothing whatever to do. You are perfectly free to go, so far as I am concerned. But, if you recollect, you asked me last night if Dr. Livingstone was relieved; I answer you again that he was, and here are the things (showing him the Doctor's list) that he says he wants. If you think that you ought to go to him, I would advise you to go. Anyhow, I should advise you not to sell the goods, which I hear you intend doing, until you hear from the Geographical Society; they may have other views for you, since you have gone to such a vast expense in preparing the expedition." (Pp. 663, 664.) We know that the Society had other views, and that great disappointment was felt at the action of their representatives; but in any case, the foregoing extract decisively frees Mr. Stanley from the very serious charge which has been made against him of stopping the Geographical Expedition, under cover of Dr. Livingstone's order. This charge appears to have originated in a statement, evidently arising from misconception, made by Dr. Kirk in a letter to Earl Granville, dated May 18th, 1872: "Mr. Stanley lost no time in assuring Lieutenant Henn that he had written orders from Dr. Livingstone to turn any expedition he might meet coming up

* Page 663.

Digitized by Google

country to him, and informed Lieutenant Henn that he and his party would be far from welcome, and their presence only an incumbrance, as he, Mr. Stanley, held the Doctor's own orders for a gang of men, and the special supplies he still required. On returning to Zanzibar, where it was obvious from the tenour of Dr. Livingstone's official correspondence that he would not welcome the arrival of any assistance unless through Mr. Stanley, his confidential agent, Lieutenant Henn necessarily retired," etc. (P. 710.) How completely contrary this was to Dr. Livingstone's real feelings is evident from his own letter to Lord Granville, dated July 1st, 1872, a copy of which may be found on pages 713–717. The statements of that letter precisely agree with the course of conduct which Mr. Stanley claims to have observed. In it, after describing how "the employment of slaves" had caused the writer "the loss of quite two years of time, inflicted eighteen hundred or two thousand miles of useless marching, imminent risk of violent death four several times, and how much money I cannot tell," he disclaims all discourteous feeling towards Dr. Kirk, and proceeds to express his deep regret at the stoppage of an English expedition, stating, that had it come, he "should certainly have made use of it to explore Lake Victoria, for which the naval officers selected were no doubt perfectly adapted." It is much to be regretted that, when a little mutual concession on the part of Dr. Kirk and Mr. Stanley in personal conversation might have prevented such serious misunderstanding, so much angry recrimination should have marred the success of a truly heroic work.

The vein of bitterness which pervades Mr. Stanley's volume, and the freeness of his strictures upon parties all round, including the various members of the Relief and Search Expedition, detracts from the interest of his story. Very few men can stand the test of publicity, when applied to the spontaneous utterances of private conversation; and we are not disposed in this matter to recognize a diverse morality in journalism from that which reigns in ordinary social life. In a word, we protest against the abuse of this modern American habit of "interviewing," albeit by no means confined to America. Mr. Stanley frankly avows, on page 559, what his intentions had been as to Livingstone himself. He says: "The man that I was about to interview so calmly and complacently, as I would interview any prominent man with the view of specially delineating his nature, or detailing his opinions, has conquered me. Shall I tell you what I intended to do? It is as true as the Gospel. I intended to interview him, report in detail what he said, picture his life and his figure, then bow him my *au revoir*, and march back." However honourable to Dr. Livingstone's unaffected simplicity of character the defeat of Mr. Stanley's purpose may be, it is easy to see that others, less favourably situated, and of inferior loftiness of purpose, would not be likely to stand such a test, especially if the observer should have about him the slightest element of prejudice. The very passage, however, from which we have quoted, concludes with the following words, attributed to the Doctor as a reply to Mr. Stanley's entreaty that he would return with him, and take at least a year's rest: "No; I should like to see my family very much indeed; my children's letters affect me intensely, but I must not go home, I must finish my task. It is only

Digitized by Google

the want of supplies that has detained me; I should have finished the discovery of the Nile by this, by tracing it to its connection with either Baker's Lake, or Petherick's branch of the Nile. If I had only gone one month further, I could have said, 'The work is done.' But Dr. Kirk has kept on sending me slaves over and over again; and he ought to know, too, what slaves are. Why he should have gone to Banians for men I can't make out." (P. 561.)

These words contain a strong personal reflection on Dr. Kirk, whose involuntary private expressions of equally free comment upon Dr. Livingstone, and of angry annoyance with him, are printed in the same undisguised manner. It is but fair to Dr. Kirk to add his explanation, which we quote from his letter of May 9th, 1872, to Earl Granville. He says, "Much of Dr. Livingstone's correspondence with this office relates to formal charges of slave-holding against several of the most important members of the British Indian community. I can vouch for it that each man fully understood every word written in the contract; and, further, that these men, said to be slaves of Banians, declared themselves freed men. That these men have turned out badly there can be no doubt; but Mr. Stanley tells me that he has been compelled, with his own escort under his eye, to march them in slave-chains to prevent similar disasters." Dr. Livingstone two months later writes, "I regret very much to hear, incidentally, that Dr. Kirk viewed my formal complaints against Banians as a covert attack upon himself. If I had foreseen this, I should certainly have borne all my losses in silence. I never had any difference with him, though we were together for years, and I had no intention to give offence now. But the public interest taken in this expedition enforces publicity as to the obstacles that prevented its work being accomplished long ago. I represented the Banians and their agents as the cause of all my losses, and that the governor here (Unyanyembe) is their chief trade-agent. This receives confirmation by the fact, that Shereef, and all the first gang of slaves, are now living comfortably with him at Mfutu, a village about twelve miles distant from the spot at which I write."

The upholders of slavery, there is reason to suspect, have done all they could to neutralize Dr. Livingstone's well-known antagonism to their nefarious traffic. We trust that their schemes will ere long be utterly defeated. Meantime it is a pity that they should thus far have succeeded, for want of a little Christian prudence and reserve, in creating an estrangement, which it is to be hoped will prove to be altogether temporary, between old friends and fellow-labourers in a lofty enterprise.

It is satisfactory to know that intelligence has reached England of Dr. Livingstone's having actually received the needed supplies, and started once more westward from Unyanyembe. Fifteen hundred pounds have been placed at the discretionary disposal of Sir Bartle Frere; and Lieut. V. L. Cameron is prepared to start from Zanzibar at the head of the Relief Expedition, with a view, if possible, to join Dr. Livingstone, and act under his instructions; but, in any case, to explore the basin of the Victoria Nyanza, with a view to discover whether it is occupied by one large lake or a number of smaller ones. Add to these Mr. Young's

Digitized by Google

"Livingstone Congo Expedition," starting north-eastward from St. Paul de Loando: and we have reason to hope that, with God's blessing, we may, ere very long, be gratified, not only by seeing the veteran explorer once more amongst us, but by a large addition to our acquaintance with the geography of the African continent. The history of such successful research will ever be honourably associated with the munificent generosity of Mr. James Gordon Bennett, proprietor of the "New York Herald," and the indomitable energy of Mr. Henry M. Stanley, its "Travelling Correspondent." W. B.

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

Science and Humanity: a Plea for the Superiority of Spirit over Matter. By Noah Porter, LL.D., pp.96. London: Hodder and Stoughton.—A very brilliant and instructive little treatise, originally a Lecture, delivered in Harvard and Trinity Colleges (U. S.) last summer. An ardent student and teacher of metaphysics, Dr. Porter, happily without undervaluing physical science, thinks that in the present day there is a serious danger of over-exalting the study of nature and depreciating that of mind. He maintains that "if we are sufficiently curious to ask what science is, every answer which we give must carry us back to man as an agent who thinks natural facts into scientific theories, who explains phenomena by laws, and founds systems on principles." Some of Dr. Porter's brief critical remarks on Comte, Mill, and Herbert Spencer possess great interest. We must find space for an illustrative extract, and close by commending this truly valuable Lecture to all who concern themselves with either of the great subjects on which it treats. The following is excellent:—

"For [the study of man] the devotee of any special science may be the more disqualified in proportion to his zeal and success in his own department. But for this very reason the greater may be his confidence in pronouncing upon questions of this sort.....The sciences of nature offer special temptations [to narrowness]. The objects are so real, the processes are so definite, the experiments are so satisfying, the enthusiasm is so contagious, that the devotee is tempted to forget that he is a man as well as a scientist, and to adjust his estimates of human science and culture, and even of man's power to know, by a standard taken from a single and a narrow sphere. He that would converse with nature with effect, in these times, must retire apart into a separate cave that is lonely and far withdrawn. Within its recesses alone does nature whisper her choicest secrets, and after a long and painful initiation of the devotee. To his uplifted torch alone does she

Digitized by Google

reveal the starry roof and the brilliant vision. No wonder that when he emerges into the light of common day, he is as one dazed and bewildered, and talks of common things with strange and perverted speech. A one-sided cultivation, with its positiveness and not ill-grounded conceit, is not barbarism indeed, but it is not culture, in the large and generous sense of the term. A system of education which is bent upon training specialists in any department, may be defective in proportion to the completeness with which it absorbs and limits the energies of its devotees. That the study of man is fitted to correct these exclusive tendencies, has been demonstrated by the many eminent examples which modern physics has furnished of philosophers distinguished alike for imaginative genius, careful observation, and speculative interest concerning the nature of man and the method of science. That these tendencies need to be corrected is as strikingly proved by the number of scientists of another sort, who are not content with a well-earned reputation within their own departments, but set themselves to reform psychology and metaphysics after the law of the dissecting-room, and to correct theology in very extemporized *Lay Sermons*."

Lectures and Sermons. By the late Alexander Dyce Davidson, D.D., Minister of the Free West Church, Aberdeen. Edited by one of his Executors. Edinburgh: T. and T. Clark.—These discourses are evidently the production of a richly furnished mind, thoroughly penetrated with evangelical truth, and anxious to unfold it in its amplitude and fulness. They form a selection only of the sermons and lectures left by the devoted author; but they constitute a valuable memorial of his forty years' ministry. The style is chaste, perspicuous, and flowing; and the treatment of the several subjects is copious, and often rich in instruction. Dr. Davidson was sincerely attached to the peculiarities of the Calvinistic theology, and these again and again appear in his pages: but the volume may be read with profit by all evangelical Christians. To the great principles of the Gospel he was eminently faithful.

The Dream of Pythagoras, and other Poems. By Emma Tatham. With a Memoir by the Rev. Benjamin Gregory. Fifth Edition. Wesleyan Conference Office. 1872.—It is not far from twenty years since the first edition of this work appeared. The general acceptance with which it met, many of our readers will remember with pleasure. We are not at all surprised that a re-issue should be called for. These poems deserve to live. And the touching memoir prefixed to them is a rich spiritual treat, and is well calculated for extensive and permanent usefulness. We have already repeatedly commended the book to our readers, and therefore have not much to add on the present new edition. It contains "several additional pieces." For a Sunday-school library, or a present, or prize to youth, we can warmly advise the selection of such a refining, elevating volume as this. While a highly cultivated and even severe taste may enjoy these poems, some of them are full of a homely and Christian common sense that does not require culture as a necessary condition for their enjoyment. Indeed the minor pieces on matters belonging more particularly to

Digitized by Google

domestic servants, (pp. 312–324,) might be printed as a tract, and would, we should think, be of considerable use in that form. But we almost feel as if an apology were due for calling attention to the lighter pages of such a volume. There is, however, no need to repeat at any length the consenting verdict of a host of critics,—that Miss Tatham was a true poetess. Our trust is that a long career of usefulness may yet lie before her charming and consecrated verse.

The Breakfast Half-hour. Fourteen Addresses to Working Men. By Henry R. Burton. London: Sold at 66, *Paternoster Row.*—These Addresses are full of truth agreeably and forcibly expressed. They are well suited to the object contemplated in their delivery, and in their present form will, doubtless, be widely circulated. Short, pithy, and enlivened with illustration and anecdote, this little volume cannot fail to be both attractive and useful.

The Brotherhood of Men: its Laws and Lessons. By William Unsworth. London: Elliot Stock.—In the three chapters or sections of which this book consists, Mr. Unsworth treats the "Brotherhood" of men in its "physical," "social," and "religious" aspects. The exact limits of these divisions are not sharply defined, nor is there apparent an attempt to handle the subject very profoundly; but the writer, who uses the first person, passes in easy discourse from one important topic to another, so as to sustain the interest of his readers.

John, whom Jesus loved. By J. Culross, A.M., D.D. London: Elliot Stock. 1872.—This little work is the result of considerable reading and careful study. It is written in the spirit of the Apostle whom it very fairly portrays. It embraces six chapters, which bring before us "The Man;" "The Companion of Jesus;" "After the Ascension;" "The Writer;" "The Theologian;" and "His Influence." These particulars are treated in a popular and useful manner; and those who have not made the writings of St. John, and the controversies which have arisen in connection with them, special subjects of study, will find Dr. Culross' book very pleasant and profitable reading. The fifth and sixth chapters are especially worthy of attention.

Sermons preached in Trinity Church, Glasgow. By W. Pulsford, D.D. Glasgow: L. Maclehouse. 1873.—These thirteen sermons were preached by Dr. Pulsford some years ago in the regular course of his ministry, with the exception of the last, which was delivered in London, in behalf of the Baptist Missionary Society. They are published, the author says, at "the urgent and oft-repeated request of his hearers, many of whom are now themselves preachers;" and "the selection has, in every instance, been made at the suggestion of some of those who heard them." A high standard of excellence is now demanded for this class of literature, which can scarcely be claimed for these prelections of Dr. Pulsford. They are, however, decidedly above the average style of preaching which is now listened to Sabbath after Sabbath. If they are not marked by great depth of thought, they are not wanting in breadth and freshness. They vary in their degree s

Digitized by Google

of excellence; and in the fulness with which they treat the passages on which they are based; but the treatment is everywhere obviously the result of individual mental effort. The thoughts presented are frequently suggestive, and open to the attentive reader new views of familiar subjects. The style is easy, and flows on in a gentle current: in the last sermon, in some of its better passages, it approximates to eloquence. We have no doubt intelligent readers will find these discourses both instructive and edifying.

Facets of Truth: Eight Discourses on Religion. By S. Pearson, M.A., Liverpool. London: Hodder and Stoughton. 1873.—These "Facets" are not mere conventional deliverances. They are marked by independence and freedom of thought, and are well adapted to the requirements of our time. The several subjects are handled with an originality of manner, and with a terseness and force of style, that must have made them both attractive and effective when heard from the pulpit. "The first treat of central truths,"—"the doctrine of the Divine Personality," and "the doctrine of Prayer." "The next three touch upon doctrines which are conceived to be essential to Christianity,"—"the doctrine of the Incarnation," "the doctrine of Atonement," and "the doctrine of the Spirit." "The other three are a practical application of the positions already advanced," and treat "the doctrine of Self-surrender and Sacrifice," "the doctrine of Sacramental Simplicity," and "the doctrine of Priesthood." The spirit which pervades these discourses is evangelical and earnest. We should, however, have liked to have seen, in the one on "the doctrine of Atonement," the central idea of *substitution* more distinctly presented; and the reason for the Atonement, as expressed in the Apostle's words, "that He might be *just*," and yet "the justifier of him that believeth in Jesus," clearly brought out.

Light from Heaven. By the Rev. George Maunder. 18*mo.*, *pp.* 122. *Haughton and Co.*, 10, *Paternoster Row.*—A goodly little volume on two themes of the highest importance, "The Lord's Book," and "The Lord's Day." Upon the first we have a clear outline of the best arguments for the plenary inspiration of the Sacred Writings, and simple but sufficient answers to the main objections which have been recently raised against this vital doctrine. The second demands the careful and candid consideration which we find bestowed upon it; for, with the author, we hold that "few subjects in modern times have excited a deeper or more wide-spread interest;" and that it "affects the very essence of morality and practical religion." Accordingly, the central truth well and successfully put forth in these pages is, that "'The Sabbath was made for man,' not for a particular race, but for man as man,—for *all men*, man *generically* considered; and, therefore, we of the present day can claim the privileges of the Sabbath, unfettered, unrestricted, unbroken, as a gift from above,—our birthright; and are solemnly bound to observe its laws, as much so as any people who ever existed under the canopy of heaven." The reader will find instructive, assuring, monitory, and comforting views of the Paradisaic origin of the Sabbath, its universal and perpetual obligation, and its

Digitized by Google

change from the seventh to the first day of the week. Frank replies are also given to plausible and popular objections, such as the abolition of the Sabbath under the Christian dispensation; the sanctification of every day alike by a true Christian; the latitude given by Christ as compared with the strictness of the old dispensation, and that its due observance is not inconsistent with "innocent recreation" and "rational amusement."

The Life and Writings of St. Peter. By the Author of "Essays on the Church." Crown 8vo. Illustrated. Pp. 335. London: Seeley, Jackson, and Halliday.—In several respects this book is very much to our mind. Though it no doubt contains many things which the advanced student may not require, the general reader will, we doubt not, be grateful for its clear and concise statements. The translation of St. Peter's writings here given is that of the late Dean Alford, used by permission. The life is, of course, compiled from the Gospels and Acts of the Apostles; a few illustrative facts from both secular and ecclesiastical history being introduced with judgment and excellent effect. Prominence is given to Peter's office as the Apostle of "the Dispersion." The author considers himself "shut up," absolutely and without escape, to the conclusion, that when Peter said to the Christian Jews of the Dispersion in Asia Minor, that his "beloved brother Paul had written *to them*, he must have been alluding to the Epistle to the Hebrews..... And by those to whom it was addressed, the Churches of Asia, it was received, from the very first, as the work of the Apostle Paul."

There are a few rather weak places in this volume; here and there bits of positively feeble writing. But taken as a whole, it is very good.

We desire to mention with special approval the author's views as to the probable extent and great results of the Apostle's labours. To many readers the pages which treat on these questions will be full of interest. The painstaking argument against the Romish doctrine of Peter's supremacy among the Apostles, and bishopric of Rome, deserves warm praise. Both earnestness and moderation are apparent in it. At the present time many Protestants might study it with great advantage. The *Essays on the Church*, from the same pen, have attained considerable popularity; the present elegantly illustrated volume deserves to do likewise. We warmly recommend it to all among our readers whose biblical studies are not yet of an advanced character.

David's Vision. By a Pilgrim to the Holy Land. Crown 8vo. Pp. 77. London: James Nisbet and Co.—The earlier part of this book consists of a lengthened comparison of the prophetic passages in the Psalms with records of the New Testament. The author calls it a "Dissertation showing David's Prophecy of Christ." Readers who do not care to search the Scriptures thoroughly for themselves, may possibly find it useful. As for the remaining five-and-twenty pages, they are occupied by rhymes or verses which the author and a few of his friends may, perhaps, suppose to be poetry, but which had far better have been allowed to remain in MS., or even have been consigned to the flames, than published. We do not feel at liberty

Digitized by Google

to expose them to the censure of our readers, for even pious nonsense had better not be made a topic for jests. But this little volume is one of a class sadly too large already, in which themes the most sublime and sacred are treated of in doggerel only worthy of a street-ballad. If the Psalms of David can only inspire a man with the scanty amount of poetic taste and sentiment to be found in the book now before us, he may be well assured that it is not his vocation to strike the lyre, however devoutly he may feel towards the writings which have supplied his topic.

The Father of Methodism. By Edith Waddy. Pp. 120. *Wesleyan Conference Office.* 1872.—This is a short and lively "sketch of the life and labours of the Rev. John Wesley," intended for young readers. Interesting in style, and copiously illustrated, it ought to find a warm welcome from the large class for whom it is adapted. We sincerely hope that it will; and that its perusal may prepare the way for their acquainting themselves with other and larger books on the same subject in maturer years.

Notes of "A Mission" in the Parish Church, Louth. By the Rev. J. Leonard Posnett. Pp. 24. *Elliot Stock.* 1872.—In this pamphlet the writer describes, and earnestly protests against, a series of Ritualistic revival-services. He very justly considers that the singing of evangelical hymns, together with the adoption of modes of aggressive Christian effort long familiar to Methodism, may blind the eyes of many persons. The aim is by an evangelical bait to allure souls into the so-called "Catholic" net. After giving many details of these semi-Popish special services, and commenting on the Romish teaching of the "Mission" priests, Mr. Posnett concludes, "This modified Popery must be assailed from our pulpits. The children of our Sunday-schools must be instructed more fully in the vital elements of the Christian faith. The zeal, the ability, and the untiring energy displayed by men who, in our judgment, are the abettors of pernicious error, must be a stimulus to us to lift high the simple soul-saving doctrines of the Gospel, and to lead men to seek, through faith in Christ alone, by the power of His Holy Spirit, the forgiveness of sins and all other benefits of the Christian redemption."

Scripture Views of Heaven. By the Rev. George Maunder. Haughton and Co., 10, *Paternoster Row.*—This precious tractate consists of a series of brief meditations on John xiv. 2, and is designed to show what the oracles of God say upon our eternal future. It is just such a book as would be read with mournful eagerness by one recently bereaved. While curious speculations are avoided, enough is said to decoy the reader from chapter to chapter, until, as he reaches the description of the "saints in heaven," he is constrained to long for a title to the glorious inheritance.

Like all other treatises on Heaven, the present Essay is, of necessity, rather negative than positive in its teachings concerning the great "afterwards." The Bible itself tells us what we shall not be more fully than what we shall be. Still, we hail this new attempt to induce meditation upon the "Saints' Rest." There is poetry enough to charm

Digitized by Google

the young, and plain truth sufficient to refresh weary age.

Seventeenth Report of the Wesleyan Home-Mission and Contingent Fund, for the Support and Spread of the Gospel in Great Britain and Ireland. With Appendixes, and Accounts of Receipts and Expenditure. London. 1872.—The subscribers to our several Connexional Funds have a right to stated reports of their administration, and these are liberally furnished. But not a tithe, we fear, of those into whose hands they are put, care to read, much less carefully examine, them. This is to be regretted: a chief source of increased activity in support of our various evangelistic agencies is correct knowledge concerning them. Such a Report as the one before us deserves to be not only circulated, but studied. A considerable portion of its contents has appeared in our pages, under the heads of "Our Army and Navy Work," and "Home-Missionary Correspondence;" but much additional information, of great value, is presented in it; *e.g.*, the "Comparative Statement" of Income and Expenditure for the period between 1856 and 1871, found on the twenty-fourth page. We quote a single sentence, the last in the Preface to this encouraging, suggestive Report: "The work of Methodism is to save souls, and if this be not done, its occupation is gone. Organizations, however complete, must not be depended upon; they all rest on men for their working and for their usefulness; and if the organizations and arrangements of Methodism rest upon men of God, instinct with the power of the Holy Spirit, God will then do for us, and with us, 'above all we ask or think.'"

GLANCE AT PUBLIC OCCURRENCES.

THE OPENING OF PARLIAMENT.

PARLIAMENT has re-assembled this Session with less indication of public interest than usual. There were a few ladies in some three or four of the benches on the Opposition side of the House of Lords, in the strangers' gallery, and on some of the Episcopal benches, but not a single peer on the Treasury bench. Three or four peers sat on the bench near the bar on the Government side, and Her Majesty's Opposition was represented by five noble lords. Add half a dozen bishops, and a somewhat unusually large "Diplomatic Circle," and we have the audience in whose presence the Royal Commissioners, through the Lord Chancellor, summoned the faithful Commons to appear at the bar of the Upper House, on the 6th of February. The omen is a welcome one. The Parliamentary excitements with which we have been long, too long, familiar, are for once subdued, if not quite suspended. The Ministry is not in danger, nor likely to be, from the manipulation by the Legislature of any measure within the purview of the new Session. If the Opposition does not slumber, it gives no signs of preternatural wakefulness, but, on the contrary, offers an assurance that on one, at least, of the leading measures shortly to be introduced by the Government, it will offer no criticism "in a factious, or even unfriendly spirit;" while it is "glad to see, in the general tone of the Queen's Speech, nothing which fore-

Digitized by Google

shadows legislation of a violent or a revolutionary character." May the royal satisfaction "of maintaining relations of friendship with Foreign Powers throughout the world" long continue; and may party turbulence, for some tolerable season, be hushed at home. The public will be every way gainers. It will be time enough when some pressing domestic questions, confessedly of first-rate importance, though not such as to stir men's blood, are disposed of, to begin to ask,

"But now how stands the wind?
Into what corner peers my
Halcyon's bill?
Ha! to the East?"

It possibly is attributable only to passing circumstances, but to whatever cause it may be due, the comparatively peaceful interval is agreeable to such as prefer national progress to the advancement of the interests of party; the public weal to the wrangling of private ambitions.

The Royal Speech read to the assembled Houses contains allusions to the Zanzibar expedition; the San Juan Arbitration; the Geneva Arbitration, and the payment of the Alabama indemnity; the French Commercial Treaty; and the Correspondence with Russia on the Central Asian question. On all these points there is nothing to interrupt the flow of peaceful and assuring words and sentiments.

Among the measures announced on the part of the Government, are Bills for University Education in Ireland; the formation of a Supreme Court of Judicature, including provision for the trial of appeals; the easier Transfer of Land; the amendment of the system of Local Taxation, as also of the Education Act of 1870; together with some Bills affecting railways, canals, and the improvement of the Law. From this summary it is apparent that if the labours of the forthcoming Session are likely to be of a much less exciting kind than those of some of its immediate predecessors, they cannot be considered of less practical importance to the welfare of the community.

THE GOVERNMENT BILL FOR PROMOTING UNIVERSITY EDUCATION IN IRELAND.

The measure put foremost in the Queen's Speech has already been introduced to the House of Commons. In an elaborate "statement," as he himself calls it, the Premier has minutely described, so far as "University" Education in Ireland is concerned, the third branch, twigs and all, of the "Upas tree," discerned and described in 1869. The substance of his proposal is, the enlargement of the University of Dublin, so as to include not only Trinity College, but the Queen's Colleges, Belfast, Cork, and Galway,—though he speaks doubtfully of the one last named, —the Catholic College, the Magee (Presbyterian) College, and perhaps some other Institutions; the University itself being unsectarian, and its Governing Body free from any representations of creeds or ecclesiastical influence. He provides professors, lecturers, examiners, and prizes, by moneys derived partly from the University funds of Trinity College; partly from the Consolidated Fund; but mostly from the surplus moneys of the Church lately disestablished. Trinity College is no longer to possess a Theological Faculty, this being placed under the control and authority of what now calls itself, with doubtful taste, the "Church of Ireland." With respect to another

Digitized by Google

important provision of the Bill, we prefer quoting Mr. Gladstone's own reported words to giving any representation of them in our own. He says, "I shall now proceed to detail the securities for conscience that will be taken in framing the constitution of the new University..... The University is to be a teaching as well as an examining University. But it is to teach under these conditions: It can have no chair in Theology, and we have arrived at the conclusion that the most safe and prudent course we can adopt is to preclude the University from the establishment of chairs in two other subjects, which, however important in themselves, in an educational point of view, would give rise to hopeless discussion; and were we to propose that the new University should be at liberty to establish chairs in respect of them, we should be running the most fatal risk of introducing misgivings with regard to the rights of conscience in the new University. The two subjects to which I refer are philosophy and modern history. I do not mean that the study of natural science is to be excluded, I only refer to that of moral and metaphysical philosophy. We feel that the foundation of chairs in these subjects would be impossible in a mixed University, unless we gave up all hope of that University obtaining the general confidence of the Irish people.....By excluding theology from the University you do very little if in that University, under the circumstances of the present day, you appoint certain authorized teachers in certain branches of philosophy, because all the deepest questions of religious belief are at this moment contested, partly, indeed, within the theological precincts, but even more so in the domain of ethics, and especially of metaphysics." It is explained, however, that "no one shall be *examined for his degree* in modern history or philosophy except with his own free will;" and that while it is proposed to exclude these "difficult subjects" from the examinations "for the *emoluments* of the University," from the examinations for *honours* they are not to be excluded.

We can here only look at one aspect of the Bill as propounded in the Premier's remarkable speech. In the few sentences above quoted we have enough, without going into the delicate question of the constitution and powers of the proposed Governing Body or Council, and without scrutinizing the details given as to the relation of Trinity College to the University of Dublin,* to show what is the real principle of this scheme for "the advancement of learning in Ireland." It seems to be simply the lowering, in effect, of the standard of "learning," here taken as equivalent to the "University Education" of Ireland, so far as to be clear of the religious difficulty. *Voilà tout.* Theology, philosophy, modern history,—no one of these subjects, of all subjects, is to be honoured with a "chair;" and the emoluments of the University are in no way to be connected with proficiency in them. As there is no "chair," there can be no University

* The "Collegium," which in the Charter of Queen Elizabeth is called "Mater Universitatis," is described in the Letters Patent of James I. as "Collegium et *Universitas*;" and that it is such—Cumque dictum Collegium sit et habeatur Universitas—is the reason assigned for granting the right of sending two burgesses to Parliament, after the manner of Oxford and Cambridge, indebted to the same king for the same privilege.

Digitized by Google

teaching in respect of them; and such students as choose to be examined in them for honours must obtain instruction—though on this point the Premier's language is obscure — by some by-machinery or elsewhere.

It is obvious that if the Bill passes in this shape, Irish "University Education" must mean something very different from what is understood by it everywhere else,—from what it has hitherto certainly meant in Trinity College itself, whose "traditions" and usefulness to Ireland are so highly lauded. On the other hand, should Parliament see fit to modify this portion of the measure, maintaining that the cultivation of theology, philosophy, and modern history, are essential to "University Education,"—that, in fact, a University without provision for carrying the study of these "difficult subjects" to the utmost completeness of which it is capable, is only, if such an one anywhere exists, another name for a grammar-school, or a school for technical instruction,—it is apparent that a successful political measure will only have put back the Irish religious difficulty one step further. Such a step would be a gain, it may perhaps be granted, if the time could be anticipated when the Roman Catholic bishops would assent to accept the "higher education" at the hands of professors over whose nomination and appointment they have no direct control. But who believes such a washing of the Æthiop, such a change in the leopard's spots, to be possible? So firm, so consistent, has been their attitude on this question; so essential is that attitude to the very existence of their system, whatever becomes of Ultramontanism; that a sudden yielding on their part would justify suspicions which the stanchest Protestant could hardly in existing circumstances bring himself to entertain.

London, February 18th, 1873.

THE WESLEYAN CHAPEL REPORT, 1872.*

We have much pleasure in directing attention to the eighteenth Report of the Wesleyan Chapel Committee, which also includes the fifty-fourth of the Chapel Fund. The facts and figures here detailed and classified, compare favourably with those reported in recent years, and continue to evidence great liberality and enterprise on the part of the Methodist people. No doubt the efficiency with which it has hitherto been worked, and the impartiality of its administration, have contributed largely to making this Department one of the most successful in our Denomination. It is gratifying, too, to find that the services thus rendered to the Connexion are each year more widely appreciated. Cases of irregularity have diminished as the beneficial operations of the Chapel Fund have been better understood. Trustees are now beginning to see that their interests and financial success are closely bound up with the firm, exact, and steady administration which has hitherto distinguished the Wesleyan Chapel Committee's work.

The ordinary income of the

* The Eighteenth Annual Report of the Wesleyan Chapel Committee, 1872.

Digitized by Google

Chapel Fund barely exceeds £8,300, of which amount less than £500 is derived from private subscriptions. The Report justly observes, that, "Considering the great advantages of the Fund, it must be admitted that the total amount so received is comparatively small." In the list of subscriptions only one name appears for £10; there are two others for £5 5s., and only three of £5 each. Thirteen trusts each contribute £5 and upwards. This state of things has not escaped the notice of leading laymen of our community. At the Committee of Review preceding the last Conference, the subject was discussed, and an offer was made by two gentlemen, to the effect that if eighteen persons could be found willing to contribute one thousand pounds each per annum for ten years, they would make the number up to twenty, thus securing a working capital of £200,000. It would be premature to express an opinion as to the possibility or impossibility of giving practical effect to such a scheme, until after the report is made to the Conference by the Committee appointed in August last to consider "the extension of Methodism in Great Britain.....by increasing the funds at the disposal of the Home-Mission and Contingent Fund Committee, of the General Chapel Fund Committee, and of the Committee of the Theological Institution." But it may not be inopportune to explain briefly the position of the different accounts into which the Chapel Fund is distributed, and to suggest some of the advantages that would be likely to result to the Connexion from a permanent augmentation of the resources of the Chapel Committee.

The Relief Loan Fund, or "A" account, has a capital of about £42,000. When the financial year closed, August 31st, 1872, all this sum had been lent, without interest, to trustees, in addition to £4,906, which had been overdrawn upon the bank. The further liabilities on account of loans promised, but not paid, amounted to £12,299, thus raising the total liabilities of the Relief Loan Fund to above £17,000 at that date. As the income of this branch is derived solely from the repayment of instalments of loans advanced, it is not likely, under the most favourable circumstances, to exceed £8,000 in one year, since such repayment usually extends over periods ranging from five to ten years. It is therefore clear that if the available income for the next two or three years were devoted merely to meeting responsibilities incurred, without helping one additional case, it would barely be sufficient for that purpose. As such a step, however, would most seriously diminish the zeal of trustees in their efforts to reduce existing debts, there appears no likelihood of its being sanctioned by the Chapel Committee.

The "B" Fund is replenished from the annual collections, subscriptions, and donations. All grants for the relief of old debts are paid out of this account, as well as the working-expenses of the Department. For several years past, large sums, varying from £1,000 to £2,500, have been transferred from the "B" to the "C" and "D" accounts, which form the Loan and Grant Funds for aiding new erections. In the year 1859 a special effort was made for the purpose of raising a sum of ten thousand pounds for the Erections' Loan Fund. Many con-

Digitized by Google

ditional offers were made, but the actual gifts fell far short of the sum originally aimed at. With the aid of the annual transfers from the General Account, the capital of this Fund still does not exceed £18,000. Now, it is natural to ask, if the proposed scheme for the augmentation of several Connexional Funds should take practical shape, how best could the income of the Chapel Department be appropriated? No doubt many schemes will be suggested, and widely different views will be entertained on the subject. If we venture to point out one way of advantageously serving the Connexion in the application of any large fund that may be raised, it is only with the hope of helping to satisfactory conclusions, and with no wish to imply that there are not other ways of meeting the Connexional requirements. We look, first, to the Erections' Loan Fund. Who could calculate the present and future good to Methodism, to the cause of Christ, if such an increase of this Fund were realized as would enable the Chapel Committee so to assist trustees that all chapels built in future might be erected free of all debt, except the sums advanced as loans without interest by the Committee? If this object were accomplished, it would at once free the sum now annually voted for the Loan Fund for distribution in grants to cases of Relief and erection. It would also cut off the cause from which the debts upon Connexional trust-property are largely increased. During the last eighteen years, £892,403 of debt has been paid off with the aid of grants and loans, and by local efforts and surplus income. But so heavy has been the new debt incurred through new erections, that the net reduction has been only about £360,000. The value of the Connexional trust-property has, of course, largely increased during that time. It is clear, however, that if all future buildings were erected without debt or interest, the time would be greatly hastened when the Connexion might rejoice in the freedom of its trust-property from debts that would be more than nominal. Surplus income to a large extent would thus be liberated for Circuit and Connexional purposes, and the means for extending religion enlarged.

During the past year the total ascertained outlay in the Building and Relief departments has been £227,896. "This sum is £8,040 more than the total reported last year, and £278 above the highest total ever previously reported." How has this been expended? There have been reported as completed eighty-eight chapels, eleven ministers' houses, twenty-five school-rooms, fifty-nine alterations and enlargements, twenty-four organs, forty-three cases in which the conditions have not been complied with, and twenty irregular ones; the cost of these two hundred and seventy undertakings has been £215,716. The temporary debt remaining on the chapels which have fulfilled the conditions is only ten and five-sixths per cent.; whereas that returned upon other cases is thirty-nine per cent.; whilst such as are altogether irregular show more than fifty per cent. of the outlay as debt. On all erections and enlargements, regular and irregular, the aggregate remaining debt is nearly eighteen and two-thirds per cent. of the total outlay, or two and three-quarters per cent. less than last year. This assurance is so far gratifying. Anything that

Digitized by Google

reduces the burden upon existing or new trusts is satisfactory, and will facilitate all future aggressive Christian work. We regret, however, to find, that where the conditions of erection have not been fulfilled, there are some cases of a serious character.

The three hundred and eighty-six cases sanctioned by the Committee during the year include one hundred and twenty-five chapels, twenty-three ministers' houses, forty-five schools, eighty-seven alterations, seventy-two modifications of previous cases, and thirty-four organs, at a total estimated cost of £306,555. There is a decrease of eleven chapels, as compared with last year, but an increase of £49,649 in the proposed outlay; whilst the chapels thus sanctioned will provide for five thousand eight hundred and thirty-one hearers more than the larger number sanctioned in 1871. If the conditions of the Committee are in all these cases met, the temporary debt to be left will be less than fifteen and two-thirds per cent. of the outlay.

In the Relief department, eighty-five chapels have been aided by grants, amounting to £2,136, during the year; thereby discharging £11,747 of debt. No debt now remains on forty-five of these trusts. Loans to the extent of £14,417 have been advanced to ninety-one chapel trusts in the last twelve months, helping the removal of £31,492 of debt. On sixty of these chapels no burden will remain after the repayment of the Committee's loans. This branch of the Fund has occasioned considerable anxiety for some time. More than £45,000 has been advanced as loans during the past four years, so that besides absorbing the balance previously in hand, a large figure against the Fund is standing in the bank account. Remembering these facts, we earnestly trust that any contemplated augmentation of capital will in its distribution partly replenish this exhausted branch of the Fund. The results of past efforts for the reduction and removal of trust-liabilities are telling advantageously upon Circuit progress and development. Contributions from trust-estates towards the support of Circuits steadily increase. This year two thousand three hundred and seventy trusts contribute £25,726 to this object, showing an increase of one hundred and thirty-four such trusts, and £1,668 in amount received from them. "It cannot be doubted," says the Report, "that the successful working of Circuit affairs is largely promoted by the appropriation of surplus chapel income; but, while gratified with its steady increase, the Committee renew the expression of their hope that it will never be relied upon as a substitute for class-meeting contributions and quarterly collections. It is a pleasure to add that in several cases the income of chapels free from debt has been voted in aid of the erection of other chapels, and has thus served to extend as well as to sustain the work of God." X.

Digitized by Google

OUR ARMY AND NAVY WORK.

1. CURRAGH CAMP.—*From Sergeant ——— to the Rev. Joseph Webster.*—January 1st, 1873.—On this day I ought not to forget you, who have proved yourself my best earthly friend. I owe you a debt of gratitude which I shall never be able to pay. We held our Watchnight in our camp infant school-room. Our number was not large, but we all were greatly blessed. God has been prospering His work in different parts of Ireland, and I hope we shall enjoy a large blessing during the year. On the whole, we are doing well in the regiment. There are thirteen consistent professors among us, eight Wesleyans, and five belonging to the Episcopal Church. I trust we shall be kept faithful, and be made useful.

2. LUCKNOW.—*The Rev. A. Fentiman*, who has gone to supply the place of Mr. Broadbent, writes, under date of October 31st, 1872.—We left Bangalore on the 11th inst., and reached Lucknow on the 24th, after travelling by rail one thousand eight hundred and ninety-four miles. We found the people very kind to us upon our arrival. The congregation is chiefly military, and larger than our military congregation at Bangalore. The Presbyterians have no church or minister here, and they, with the Baptists, march in a body to our chapel. Several officers attend; and, though not enrolled as members of the Society, are active in working for Christ. A few civilians frequent the services; but the civil lines are separated by a distance of three or four miles from the cantonment. I have a class for civilians at the house of Mr. Craven, and the earnestness and zeal of the members is very gratifying.

My old friend and fellow-student, the late Mr. Broadbent, appears to have been loved by all. Persons of all classes and various Churches speak of him in the most affectionate terms: "The memory of the just is blessed." The members of his congregation intend erecting a memorial over his grave. The design has been prepared, and five hundred rupees have been subscribed. More would have been raised, if the subscription had not been restricted to the members of his congregation. We deeply sympathize with his young widow, who was a real helpmate to our late brother, and no less loved than himself.

HOME-MISSIONARY CORRESPONDENCE.

1. SPITALFIELDS. (*Globe Road.*)—*From the Rev. R. Culley.*—January 8th, 1873.—The work of God is steadily advancing in this mission district. One encouraging proof is the improvement of our Sunday-school. In this I have a select class of young men, in which fourteen have met, several of whom have become Church-members and teachers in the school. We are straitened for room, as we have more than four hundred children on our books. We are vigorously working the Juvenile Home and Foreign Missionary Association on the "Blake plan." I meet about eighty children on Saturday afternoons, and with good results to them and to their parents. Our services are well attended, and on Sunday evenings the congregation fills the chapel. Our contributions to the Circuit funds are now larger *each quarter* than they were for the *whole year* before the establishment of this mission.

Digitized by Google

2. GREAT QUEEN STREET. (*Prince of Wales Road.*)—The good work in this important neighbourhood, which was commenced as a home-mission, has made steady and satisfactory progress. It was connected with the Circuit, in the ordinary way, at the Conference of 1869. A good chapel, which does great credit to all concerned in its erection, is now paid for, and a small surplus remains in the hands of the treasurer. The chapel was opened last July, and there is now, on Sunday evenings, an average congregation of nearly nine hundred, with an increasing Church-membership.

3. SAFFRON-WALDEN.—*From the Journal of the Rev. S. R. Williams.*—One event during the quarter calls for, perhaps, some distinct record,—the completion of our chapel at Little Chesterford. The success which has thus far crowned our labours demands devout thanksgiving to Almighty God. More than eighteen months ago, after many efforts and disappointments, my predecessor secured a plot of land in the village. Lord —— positively refused to dispose of ground for such a purpose as ours, and others seemed equally unwilling, or afraid, to render us any help. The piece which was afterwards bought appeared to offer a providential opening, of which advantage was at once taken, and immediate efforts were made to secure its release. Our solicitor was instructed to apply to the steward of the manor for the release of the site, and many applications were accordingly made to him; but month after month rolled by, and not one of the communications received any notice. It required a letter couched in very decided terms to bring a reply; and, towards the end of 1871, we received a note of about four lines. Matters now presented a new phase; but for a long time no progress, apparently, was made. This was annoying; and the more so because we had reason to think that clerical influence was exerted against us. At length our solicitor was obliged to enter upon proceedings *to compel* a release of the land. The consequence was, that in May, 1872, the required consent was given, and the time fixed.

Having succeeded thus far, we began the erection of the chapel in July; and in the month of November our hopes and toil were rewarded by seeing the little chapel finished. On the 19th of that month it was solemnly set apart for Divine worship. My predecessor, the Rev. J. H. Brown, who was the originator of the movement, preached in the afternoon; and, after taking tea in "the laundry,"—the last use we made of the old preaching-place,—we held a public meeting in the new chapel, over which Mr. Walter Robson, of Walden, a member of the Society of Friends, presided. Addresses were given by the Revs. W. F. Slater, J. H. Brown, W. G. Dawson, and by Mr. A. Jermyn, of Lynn; all of which were thoroughly adapted to the audience and the occasion, and could hardly fail to do good.

Our chapel will seat about one hundred and twenty persons; and the total amount required, including cost of land and legal expenses,—heavy items in our case,—is about £270. In order to complete the work, and leave the building free from debt, which we are very anxious to do, we still need about £90.

It is too soon yet to express a decided opinion as to our prospects. Our congregations have certainly improved since the opening, and at times the chapel has been as full as it comfortably could be; and I think I can trace in some, though I rejoice with trembling, a growing anxiety about personal salvation. The place has not, even in these few weeks, been left without the best consecration of all,—the converting power of the Holy Ghost. I devoutly thank God for this; but we wait to prove a richer manifestation of Divine grace. As thus we wait and pray, in the spirit of appropriating faith, surely "God, even our own God, shall bless us!"

Digitized by Google

December 6th.—I visited a lone cottage by a wood. It was painful to see such an abode, too much a sample one, of the English labourer. It was scrupulously clean, but it was shattered and draughty. In this habitation there was but one bed-room for the man, his wife, and seven children; though, in addition, there was a scanty space on the ground floor economized for one bed. To get to the sleeping-room a rickety and frail step-ladder had to be climbed. I found the man ill of consumption. He had been a gamekeeper, and contracted his disease by continued exposure to the weather in his night-watches. He was intelligently and calmly resting on the atonement of the Lord Jesus for salvation; and the visit was much blessed to my own soul. One evening on leaving Chesterford chapel, I found a man waiting for me, who had stood in the pelting rain for an hour; who said that he felt miserable, and did not know what to do, and that every word of my sermon was "pitched" at him, I took him by the arm, and slowly trod the road with him in the rain and cold. I pointed him to the Saviour, and under the shelter of a hedge prayed together, he trembling with emotion. May he find his way to Christ!

4. UXBRIDGE.—*From the Rev. W. F. Faulding.*—December 19th, 1872.—A new chapel, the direct result of earnest home-missionary effort, has been erected and opened at West Drayton. It is a simple Gothic building, placed on a site sufficient in dimensions for a school, or for its enlargement, and in a good situation. It is well arranged, and will comfortably seat one hundred and fifty persons. Its cost has been £430, the debt remaining being only £50, which we hope speedily to remove. The opening services were conducted by the President of the Conference and other ministers; among whom was the Rev. J. W. Greeves, whose labours in this neighbourhood twenty-three years ago are gratefully remembered. Many of the sittings are let, and the probability is that the place will soon become too small for the congregation. We are greatly indebted to the liberality of J. S. Budgett, Esq., for this much-needed place of worship.

5. CHERTSEY, ETC.—*From the Journal of the Rev A. Llewellyn*, to December, 1872.—Our public services have been well attended. At *Chertsey* our congregations have increased both on Sundays and on week-days. Souls have been saved and backsliders reclaimed. At *Walton* my colleague is earnestly and intelligently working, and his Bible-classes are producing the best results. Two new classes of Church-members have been formed. The chapel at *Staines* has been renovated; we are building a school-room there; and we shall shortly pay off the remaining debt on Chertsey chapel and school.

6. COBHAM, SURREY.—*From the Journal of the Rev. W. Cornforth*, to December, 1872.—At *Bookham Common* there is a novelty. A good man keeps a Sunday-school there in the open air, during the summer months.

September 8th.—I preached twice in the chapel at *Effingham*, and in the afternoon at *West Horsley*, under a venerable oak-tree, to about forty persons. In these places the parish ministers use their influence against us. At one village, where we commenced service in a house, one of these, I am informed, told the occupier that, if it were not discontinued, he would induce the landlord to expel him from his occupation. At another of our places our services have been interrupted; and we now hold them in an inconvenient place. Our work, however, cannot be arrested by this intolerance.

Our congregations increase at *Effingham*. On Sunday evening, October 6th, the chapel was full There is much of

Digitized by Google

ultra-Calvinism in this part of Surrey, and great indifference respecting religion. People speak of it, patronizingly, as a good thing; but few regard it as the "one thing needful." In *Cobham*, with a population under two thousand, there are seventeen public-houses. I shall improve every opportunity of preaching out of doors, as many in these parts must be reached in this way, or not at all.

7. BASINGSTOKE.—*From the Journal of the Rev. W. P. Ellis*, to December, 1872.—It appears that in this important town, Methodism, which has so long been absent, is much needed, and is likely to be successful, notwithstanding narrow Church prejudices, and the cringing dependence of many of the poor on the doles of charities administered by the clergy. There has been since the mission commenced a diligent and faithful visitation of the people in their houses, where admission could be obtained. In several cases there have been rude rebuffs. The congregations in our hired room have considerably increased, and the deep attention of the hearers to the Word preached is encouraging, although threats have been employed to prevent the attendance of some. There is, as John Wesley expressed it more than a hundred years ago, "a prospect at length of doing some good in Basingstoke." What he added might be justly said of the Sunday services:—"A large number of people attended, to whom God enabled me to speak strong words; and they seemed to sink into the hearts of the hearers." Many sick and dying persons have been visited, much to their spiritual profit. The commencement of this Mission is hopeful. The great need is that of a commodious chapel, in which there would soon be found a good congregation.

8. CREWE. (*Hightown.*)—*From the Journal of the Rev J. H. Hopkins*, to December, 1872, it appears that the efficiency and success of our home-mission work continue in an encouraging manner. The congregations increase weekly, and the class, prayer, and band-meetings are well attended. Many have been constrained to join the Church of Christ, and frequent accessions are made to its numbers. Several remarkable instances of conversion are recorded; of some who for many years had neglected public worship; and of others who had been slaves to intemperance. One man, deeply convinced of his sinfulness, at once went to the tavern, and paid off a debt of several pounds; and having found peace with God, followed the minister to his appointment in the country, nine miles, to inform him of the change wrought in him. There is here an earnest and prayerful expectation of abundant blessing.

9. MOLD, FLINTSHIRE.—*The Journal of the Rev. W. Jeffries*, to December, 1872, shows that this mission, commenced at the last Conference, presents several encouraging features, and gives promise of considerable usefulness. The work is being diligently done. The congregations in the chapel are good, and increasing. A mission-room has been secured, and is frequently crowded, many being found in the assembly who had lived for years in the habitual neglect of public worship. A new class for Church-members has been commenced, and has now fifteen persons in it. A well-attended Bible-class is also instituted, in which the young people appear to be much interested. The people are full of heart and hope. [The Rev. F. Payne also speaks approvingly of the work, and hopefully of its success. C. P.]

10. TYNEMOUTH. (*North-Shields.*)—*The Report of the Rev. George Parker*(1), January, 1873, states, that the great advantage of working some of our important watering-places in connection with the Wesleyan Home-Missionary

Digitized by Google

Committee, has been fully shown here. Six years ago there was a debt of £600 upon the old chapel. By great exertion this debt was removed, and a new chapel, costing about £4,000, was built. By means of a bazaar, spiritedly sustained, and most consistently conducted, the sum of £1,020 has been raised. To this sum two legacies, amounting to £150, were added, for the removal of the debt on the new erection. It is gratifying to add that this object has been accomplished. Though the number of our Church-members is but small, we exert considerable influence on visitors from many parts of the kingdom, who carry with them into other localities the good influences received at the sea-side by attending the Wesleyan ministry. For the erection of suitable chapels in our watering-places, and the sustentation of our ministry in them, Methodists have ample encouragement, in past and present success, to continue their exertions. We have established a cottage-meeting: our Sunday-school is encouraging. We are enlarging our vestry accommodation, and we are preparing to redeem our pledge, by providing and furnishing a minister's house in 1874.

11. SADDLEWORTH.—*From the Journal of the Rev. J. Etchells*, to December, 1872.—At *Wrigley Mill*, one of our mission-stations, a chapel was built about four years ago, costing about £1,100. We have just been enabled to secure a grant and loan from the Chapel Committee, which leaves us with a debt of £227. This we are hoping to remove before long. We have here a large and increasing congregation, principally composed of working-people. We have an efficient Sunday-school, with an average attendance of ninety children; and a day-school has been commenced in which there are already some fifty pupils. We thank God for what has been done in this place, where, a few years ago, Methodism was little known.

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

GERMANY: THE PROPOSED PRUSSIAN LEGISLATION AGAINST THE PAPACY.—The Anti-Popery Bills introduced into the Prussian Lower House by Dr. Falk, the minister of ecclesiastical affairs, are calculated to dispel the apprehensions awakened in some quarters by the appointment of Count Roon. They are all that Bismarck himself could have made them. By one of them, the candidates for clerical office are compelled to go through a regular course of university studies, as do the members of the other learned professions; by another, the priests are protected from arbitrary punishment or dismissal, but too often indulged in of late by their bishops; while the third provides that to leave the Catholic (or Protestant) Church for any other henceforth requires only a declaration to that effect before the local judge. The change which is likely to be wrought by these laws will be immense.

As regards the one first mentioned, it ought to be explained that whereas, up to twenty-fiveyears ago, students

Digitized by Google

of Catholic theology were obliged to receive a regular scholarly education, like their Protestant colleagues, the new charter, which supervened in 1850, freeing all religious communities from the supervision of the State, enabled the bishops to effect a radical change in the studies of ecclesiastical aspirants. From their boyhood they now were mostly brought up in seminaries, or other private institutions, very different in spirit and teaching from the public grammar-schools under the control of the State. They then went to the university, where they either lived under clerical supervision, or else, if boarding out, were still directed in their studies by the men presiding over these Popish colleges. Their examination on the conclusion of their studies was mainly in the hands of the bishops, who, it is said, anxiously eschewed all subjects connected with the modern culture of the age.

In future all this will be different. The boys' seminaries are to be abolished upon the pupils now in them finishing their course, no fresh pupils being admissible as the law comes into force. The future priests being thus restored to a regular grammar-school education, will be likewise obliged to keep up their general culture while at the university. They may, indeed, continue to live in Catholic colleges, but before becoming eligible for livings, the State will cause them to be examined in classics, literature, philosophy, history, and natural science. Of these latter encumbrances, the priests of the last generation are supposed to be more or less innocent, the Raumer-Mühler *régime* having, in its dread of latitudinarianism, permitted the bishops to deprive their subordinates of all access to science. The candidate having thus proved his scientific qualification for the clerical calling, that he may be actually appointed, requires to be fitted in other respects likewise. Henceforth no priest can be nominated to a living by his bishop if the State objects; no one can be kept in a clerical office if deprived of it by judicial sentence for offences against civil law; while the practice the bishops had of appointing vicars and rectors provisionally, and thus keeping them in utter dependence, is restricted to the period of a year. This, while it will warn the students of Catholic theology not to speak too loudly in favour of the Pope, as has been lately their wont, will shield patriotic priests from undue coercion.

The second Bill regulates the penalties to be inflicted upon priests by bishops and State. As to the bishops, the whole power left them consists of the right to send offenders to penitential establishments, where prayer is the only penance that can be imposed, and complete freedom in everything else allowed. Any priest may leave these establishments at will, and they are, moreover, to be under the strict supervision of the State. A priest may, of course, be deposed by his bishop; but in this case, as in every other, when he has been punished for obeying the civil law, notwithstanding the injunctions to the contrary received from his superior, he may appeal to the civil court for redress. If a priest is deposed, the State is at liberty to compel the bishop, by a fine not to exceed one thousand thalers, to fill the vacancy with an acceptable candidate within a year.

The Bill referring to secession from the Church speaks for itself. It applies to Protestants and Catholics alike, and does away entirely with the existing law, which prescribes a consultation with the parish priest or clergyman before secession can be legally effected. If it be added, that under the new laws the power left the bishops is expressly vested in themselves, to the utter exclusion of the Pope and all non-German authorities, and that all this may be enforced by fines varying between ten thalers and one thousand thalers, enough is said to describe the character and delineate

Digitized by Google

the principal clauses of this sweeping reform. It is intended by culture to sever the priests from the modern teaching of the Pope, and, until this can be effected, by secular protection to defend them against all those persecutions of the bishops indulged in on political rather than religious grounds. With one blow the independent position so long enjoyed by the Catholic Church in this kingdom is thus changed into something very different from the ecclesiastical ideal. To sum up, the Catholic Church, allowed unrestricted liberty, while she confined herself to the cure of souls, is placed under surveillance now that she has begun to meddle with politics, and to attack the German empire, which she considers the ally of Italy and the adversary of Catholic Austria and France.—*Berlin correspondent of the "Times."*

MEXICO: THE SUCCESSES OF PROTESTANTISM.—The remarkable success of Protestantism in the land of the Montezumas, says "The New York Methodist," is attracting universal attention. It is being discussed, not only by Christians, but also by philanthropists and Statesmen. All classes are astonished at the grand results of missionary effort in that Papal country. When the character of the field, the limited means employed, and the brief period devoted to the work are considered, this religious reformation may be regarded as the most wonderful of modern times. For more than three hundred years Mexico had been cursed with Romish despotism and Spanish rule, and hence the ignorance, superstition, and crime that have prevailed. It had been the darkest and most degraded of all Papal lands, and though on this continent, and so near our enlightened nation, yet it was, until recently, closed against Protestantism and true Christian civilization. During the war in 1846, a door was opened, and many of our pious soldiers carried Bibles into Mexico, and from that small beginning the sacred Scriptures in the Spanish language have been slowly finding their way to the homes of the benighted people.

About the close of the war in 1847, Miss Melinda Rankin, then residing in Mississippi, ascertained from the returned soldiers the miserable condition of the Mexicans, and she resolved to go as a missionary. It was not, however, until 1852, that she could commence operations. The laws of the country forbidding the introduction of Protestant Christianity, she settled at Brownsville, Texas, on the Rio Grande river opposite Matamoras, Mexico, where a large number of Mexicans resided. She soon gathered the children into a school, and gave them daily instructions in the Bible. While engaged in this noble work, she learned that seven Jesuit priests and fifteen nuns from France had reached Brownsville, and intended to erect a convent. Hence, in order to compete with this strong force, she determined that her small school should become a seminary. Early in 1853 she came to the United States, visiting the principal cities, and endeavouring to secure aid. After a laborious effort of fourteen months, she returned in April, 1854, with the small sum of two thousand five hundred dollars. In November of the same year the seminary was opened, and continued in successful operation until 1862. During that time two hundred girls of Mexican, and one hundred of American, parentage, were instructed, and through many of these pupils and their friends, hundreds of Bibles and Testaments were carried into Mexico.

In 1855, shortly after the erection of the seminary at Brownsville, Miss Rankin became connected with the American and Foreign Christian Union, and is still in its employ. Her educational work was interrupted in 1862 by the civil war in the United States, she not being in sympathy with the Confederacy, and the school

Digitized by Google

property was confiscated. In 1865 she went to Monterey, and organized another seminary; but was compelled to visit the United States and solicit funds. She obtained fourteen thousand dollars, and erected a fine building. As converts from Romanism began to multiply, Miss Rankin, through the aid of the American and Foreign Christian Union, sent out seven native colporteurs to labour among their countrymen. In 1868 a large number of Mexicans were converted at Villa-de-Cos, a town in the State of Zacatecas, and since then the membership of the Society has increased to one hundred and seventy. A commodious edifice has been built, and a regular pastor supplies the pulpit. There are flourishing Churches in Monterey, Cadereita, and many other places in Northern Mexico.

In January, 1869, the American and Foreign Christian Union sent the Rev. H. C. Riley to the city of Mexico, to organize a Protestant mission there. He was peculiarly qualified for the work, having been born in Chili, and being familiar with the Spanish language. On reaching his destination, he found about thirty native evangelical Christians, who had been holding regular meetings for worship and study of the Bible. This small flock had received the instructions of a Roman Catholic presbyter, named Aquilar, who was converted to Christ through the reading of the Holy Scriptures. He was extremely poor, suffered cruel persecution, and finally died from the debility brought on by his poverty.

The success of Dr. Riley is unprecedented in the history of modern missions. The latest report shows at least sixty organized congregations, with thirty-five persons in charge. In the city of Mexico several prominent priests have been converted, and are now preaching the doctrines of Protestant Christianity. Aguas [now dead] was one of the most earnest, talented, and influential priests in Mexico. Hence his renunciation of Romanism created an intense excitement among the Papists of that country. The archbishop excommunicated him, and, in return, Aguas wrote a lengthy letter, reviewing the doctrines and usages of the Romish system It is a very able production, and has been published in the "Christian World," the organ of the American and Foreign Christian Union. Palacios, another converted priest, is attracting multitudes by his evangelical preaching, and others now in the field might be named.

[In reference to Don M. Aguas, above mentioned, Dr. Rule writes to us as follows:—

"On the eighty-seventh page of this month's (January) Magazine, there are notices of the work of God in Mexico, and of 'Aguas, the Gavazzi of Mexico,' who was preacher in the church of San José de Gracia, in the city of Mexico.

"Don Manuel Aguas was a correspondent of mine, and in my last letter from him, he informed me of his election by the Reformed Mexicans, of whom, indeed, he was the leader, to be their bishop. Before assuming the title of bishop, he waited for the recognition of another Episcopal Church, probably the Church of England; and with truly Christian modesty had restrained his friends from publishing their own act. His united congregations chose to be designated 'The Church of Jesus,' of which Church, not of the Mexican territory, he would have been chief pastor. Our friend Mr. Petherick, a Cornish Methodist resident in the city, has sent us the mournful intelligence of his death. I know nothing more. How he died I cannot say. Whether by disease, or accident, or *otherwise*, I do not know. Two photographs of the deceased were sent, one for Mr. Rabling, of Camborne, and one for me Great gloom is cast upon the infant Church, which now, more than ever, needs our sympathy. The American Methodist Episcopal Church is establishing a mission in the

Digitized by Google

city of Mexico, and we must earnestly hope that between 'the Church of Jesus' and the Methodist mission there will be entire Christian unity. The promised Comforter, if He be welcomed there, will give it."

THE PRISON MINISTERS' BILL.—At the commencement of a new Session of Parliament the following reference to a piece of attempted legislation last year, in the interests of Roman Catholicism, is worth attention.

"On the day after the debate on the Religious Disabilities Abolition Bill, February 13th, 1872, an event occurred which must have gone far to revive the drooping spirits of the Ultramontane party in the legislature. The Prison Ministers' Bill was read a second time in the House of Lords by a majority of thirty-six in a House of eighty members.

"The Bill provided that the Act of 1863, which *permitted* magistrates to appoint Romish priests as chaplains and permanent officers in the prisons of England and Scotland, should be made compulsory, and that under a severe penalty; also that these priests should be appointed and constituted chaplains to all prisons containing ten or more Roman Catholic prisoners, and, when so appointed, the said priests should be made 'officers of such prisons,' and 'shall stand in the same position, as nearly as circumstances will permit, as the regularly constituted chaplain.' The Bill also provided that, if local magistrates failed to comply with the above provision, the Home Secretary should then have power to make such appointments. It also proposed that the Home Secretary may make from time to time such regulations, and provide such *means* and *facilities* for the due celebration of Romish worship as he may think proper. Such is the Bill which attracted the approval of the House of Lords. It was left to the Protestant members of the House of Commons, representing, as they did in this matter, the enlightened convictions of a vast number of the constituencies of the country, to save the ratepayers from the burden and the disgrace of devoting £40,000 a year to the further endowment of Romanism.

"The Protestant members of the House, being strengthened by a loud and general expression of public opinion, resolved to put their power to the test on July 18th. On that day Sir Thomas Chambers and Mr. Dimsdale suddenly withdrew the notices of opposition which for so many months had stood on the Order Book, and thus insured the bringing forward of the Bill and a determination of its fate. The Ultramontanes, by the mouth of their leading tactician, the late Mr. Maguire, announced, just before the House adjourned, that they were reluctantly compelled to withdraw the Bill.

"It would, we venture to think, be impossible to provide a clearer demonstration of the necessity and value of Protestant exertions in connection with the House of Commons. Not in vain came the petitions against this bad Bill from public bodies in all parts of England and Scotland. The withdrawal of the obnoxious measure was simply and solely due to the urgent representations made to Members of Parliament, as to the strong feeling entertained by the constituencies against a measure which was opposed to the best principles of modern legislation, which promised to provide Romanists with renewed materials of war, and to place their priests in positions from which fresh assaults might be made upon the morality and the religion professed by the majority of our people. The same consideration applies to very many of the measures which annually come before the House of Commons, and which threaten to take the form of anti-Protestant legislation. The majority of the members, in whose minds Protestantism is not an active principle, are too much immersed in political affairs connected

Digitized by Google

with their own constituencies to pay due attention to Papal intrigues for place, and power, and public money. They probably are induced to seek Roman Catholic support in the boroughs or counties which they represent, and nothing short of an organized and systematic expression of Protestant opinion will induce them to enter upon a political course which involves any risk to their local influence and popularity."—*Bulwark.*

BIOGRAPHICAL SKETCHES.

ANN, the beloved wife of William B. BRAYSHAY, exchanged mortality for eternal life, at Stockton-on-Tees, on the 13th of December, 1871, after a protracted illness, borne with most exemplary patience and resignation. Trained in the fear of God by her parents, who were members of the Established Church, but who, whilst she was quite a child, attracted by the earnest ministry of the late Rev. Thomas Mollard, attached themselves to the Wesleyan-Methodist Society, she early became a subject of the gracious drawings of the Holy Spirit. A devout servant, who about that time entered the family, and who—to her credit, and the credit of her employers, be it said—spent upwards of twenty years in their service, anxious for the spiritual welfare of her young charge, took her with her to the class of the late Mrs. John Bramwell. In a short time she found the pearl of great price, and for a season rejoiced in the pardoning mercy of God. Unhappily, on the occasion of her removal to a school of a more advanced class than she had previously attended, being associated with young persons who were indifferent to spiritual things, she gradually declined from her steadfastness, and lost her "first love." The gracious influences of the Holy Spirit, however, never left her until she again yielded her heart to God, and was restored to His favour. In the class above mentioned, and afterwards in that of the late Mr. Wardell, of Durham, she was carefully nurtured, and grew in grace. Under the direction of her Christian friends, she embraced the means best adapted for maintaining the fervour of her religion, that of entering actively on the service of God in those departments of it for which she was qualified, such as distributing tracts and teaching children. For many years she evinced a lively interest and took a laborious part in a Sunday-school; and having now found her proper sphere, she was both happy and useful. So successful was she in awakening the interest and winning the affections of her scholars, that it was always a difficult matter to induce any of them to leave her class, even for a higher.

Before she had reached her twenty-first year, she was happily married to him who now mourns her loss. Upon the duties which now devolved upon her she entered with loving zeal and self-devotion. A true helpmate for her husband, she made his home the centre of his affections, and "did him good and not evil" all the days of her married life; in her his heart always safely trusted as his most faithful friend and wisest counsellor. The growing claims of a large family gradually engrossed her attention, to the exclusion of former duties; and indeed her affectionate disposition and exceedingly nervous temperament fitted her for shining more brightly in the domestic circle than elsewhere. Her children became almost her sole care. On them she lavished her love, her time, her strength; and they now "rise up, and call her blessed." To her unspeakable joy she lived to see eight of her nine surviving children converted to God, and members of the Church of Christ.

As soon as Mrs. Brayshay was re-

Digitized by Google

lieved from the more pressing cares of her family, she sought out means of wider usefulness. In conjunction with a devoted town missionary, the late Mr. W. G. Jebb, she established in a new and neglected part of the town an industrial class for girls; and for six years she and her daughters conducted it with great success, having an attendance ranging from thirty-five to fifty in number. Many of the girls she contrived to settle comfortably in service, and several are known to have been converted to God.

She took a deep interest in the movement to extend the cause of God by the erection of the new chapel in North Terrace, Stockton, counting no labour too severe, no sacrifice too great, to insure success; and her heart was gladdened by the spiritual prosperity with which God was pleased to crown the undertaking. In promoting two bazaars, by which a large portion of the means was provided, she laboured indefatigably, and took a prominent part in their management as well. It is believed that in the second one she so overtaxed her energies as to induce a weakness from which she never recovered, and which rendered her an easy victim to the disease which proved fatal.

She rejoiced greatly when, more than two years ago, the congregations in the new chapel had so increased as to render the early introduction of galleries necessary. With a far-seeing faith, exceeding that of the most earnest of the trustees,—who believed, and, to human appearance, were justified in the belief, that two or three years of repose were necessary before attempting this further effort,—she urged on the movement which resulted in the erection of the extensive galleries with which North-Terrace chapel is now furnished. Having attained this desire of her heart, and having had the happiness of being present at some of the re-opening services, her work was done: she never again had the privilege of worshipping in public.

From the time of the latter of the two bazaars, to which reference has been made, and which was held in 1869, her health declined, and her spirituality was greatly deepened. For the last few months of her life she seemed to have entirely given up the world, and only appeared to take a passing interest in it to give pleasure to her husband and children. She literally prayed "without ceasing," and "in everything" gave "thanks." From the character of her disease, and an extreme sensibility which at times it was painful to witness, she had not much joy in her last illness; but she ever clung to the believing confession, "Jesus died for me." Her death was so sudden, that she had not the opportunity of a parting farewell to her family. But to her eldest son, on his leaving her for the night, she gave what proved a parting blessing, solemnly charging him to "meet her in heaven." A few hours before her death, holding the glass with her medicine in her hand until, as was her custom, she prayed, "Lord, give Thy blessing with it," she humbly and meekly added, "May it please Thee to give me a little ease." Her prayer was soon abundantly answered; only, instead of the "little ease," it was everlasting rest. Shortly after, whilst her daughter was singing to her a favourite hymn,

"Rock of Ages, cleft for me,"

she followed the tune by the motion of her lips, and beat time on her hand. Then composing herself on her pillow, without a sigh she sweetly fell asleep.

Her remains were carried into the chapel in which she had taken so much interest, and the funeral service was conducted by her much-loved ministers. From amongst the numerous testimonials to her worth, contained in the letters of condolence addressed to the family, we select only the following, being the Resolution of the Circuit Quarterly Meeting:—"Inasmuch as it hath pleased Almighty God

Digitized by Google

to call to Himself the beloved wife of Mr. Brayshay, our senior Circuit-steward, this Meeting not only expresses its deep sympathy with him and his family in the great loss they have sustained, but would record its high and grateful appreciation of the self-denying and valuable services rendered by Mrs. Brayshay in the erection and completion of the North-Terrace chapel; also of her deep and practical interest in the welfare of young women at Portrack Place and the general interests of the Circuit."

W. W. B.

Mrs. Cox was the youngest child of the Rev. John Goodwin, who for forty years was an able, devoted, and greatly respected minister of the Wesleyan-Methodist Connexion, and personally acquainted with its illustrious Founder. She was born at Macclesfield in the year 1792, and was baptized by the celebrated David Simpson, minister of Christ Church, in that town, with whom her father, in common with the Methodist preachers stationed at Macclesfield, was on terms of friendly and fraternal intimacy. Her childhood passed amid the happiest and holiest associations and influences; but they were early and rudely interrupted by crushing bereavements. In her eighth year she lost a godly and loving mother, and when she was about fourteen years old her venerable father, after a short illness, entered "into the joy" of his Lord. On his return home, after a Sabbath's labours in the Bolton Circuit, he said to his daughter, "O, Betty, I have had many blessed Sabbaths, but this has been the most blessed of them all!" In the night he was taken ill, and on the next Sabbath his spirit was with the redeemed in paradise. Bereft thus early of parents, and of parents singularly wise and holy, she was "cast upon the fatherhood of God," and realized the fulfilment of His gracious Word, in Him "the fatherless findeth mercy."

The period and circumstances of Mrs. Cox's conversion to God are unknown to her family, but it took place in her youth, and was thoroughly sound in its character and enduring in its effects. She had a strong and active mind, was fond of good reading, and especially of our standard and sacred poetry, committing, with great facility, large portions to memory, which, in long after years, afforded matter for profitable meditation, and enlivened and enriched her conversation. Early thrown upon her own resources she did not yield to dejection, nor indulge in idle day-dreams, but addressed herself to the practical realities of life with remarkable energy and prudence; and, in doing so, found it "good to bear the yoke in" her "youth." She formed those habits of industry, economy, improvement of time, resolute, unflagging attention to duty, and systematic, earnest piety, by which she was eminently distinguished.

In her twenty-third year Mrs. Cox was united to her late husband, in whom she had a partner congenial alike in his Methodistic principles and spirit, and in his practical sagacity and indomitable activity. The position of wife and mother she filled with admirable judgment, fidelity, and affection. She nobly sustained her husband in seasons of trial, and skilfully improved the fruits of his toil, so that his heart "safely trusted in her," and she did "him good and not evil all the days of her life." She tenderly cared for her large family; watched over them with unsleeping vigilance; commended them to God in unceasing prayer; laboured with indefatigable diligence to promote their temporal and spiritual welfare; and had the unspeakable comfort of seeing them all walking in truth and holiness, and three of her sons engaged in the labours of the Christian ministry.

Mrs. Cox's piety was of the original Methodist New Testament type. Its chief elements were penitential trust in the Atonement of Christ; the witness of the Holy Spirit to her adop-

Digitized by Google

tion into the Divine family; constant endeavours to realize and manifest "perfect love," combined with a profound sense of her unworthiness and sinfulness; great delight in the fellowship of the class-meeting, associated with a reverent attendance upon the ministry of the Word, and the Supper of the Lord; and practical godliness in all its branches. It was no transient, fitful blaze, kindled by external and occasional excitements, but a bright and steady light, fed by continual supplies of Heavenly influence, which shone "more and more unto the perfect day." Her attachment to Methodism was ardent, undeviating, and most liberal. In youth she had known some of the most distinguished veterans in our ministry, and through life she highly esteemed all real servants of Christ "for their work's sake." She was a very cheerful and generous subscriber to the institutions of Methodism and to the movements of other Churches; and to the very last, "to" her "power," "yea, and beyond" her "power," she delighted thus to aid the cause of God. She was exceedingly diligent in ministering to the poor and afflicted; and the ample charities she unostentatiously and judiciously dispensed throughout her protracted course will only be fully known in "that day."

She was spared to a good old age,—nearly to four score years; and during the latter period of her life her character was graciously mellowed and ripened so as to present a beautiful maturity and blessed meetness for heaven. For some months before her decease she seemed to be almost absorbed in prayer and praise. Very shortly before her mortal illness she dictated the following sentences in a letter to her eldest son: "I have a very green old age. I have every comfort, and want nothing but more of God. I am increasingly feeble: every time I go out I think I shall never go out again. I don't go to chapel, and seldom to class. I have blessed seasons in the morning, praising God for His mercies. I am overwhelmed with His goodness to me. We shall meet again where 'all our toils are o'er.' You can rejoice with me that you began to serve God in the days of your youth: it is a very comfortable thought in old age." From her hale appearance and unabated mental vigour it was hoped that she might be spared a few more years, but at the beginning of April, 1872, she experienced two strokes of paralysis, lingered a few days in great peace, and, apparently without "the pain of dying," entered into life everlasting.

JOHN G. COX.

RECENT DEATHS.

JANUARY 17th, 1872.—Aged sixty-seven, after a short illness, Miss Ward, of *Swallow-Nest*, in the Rotherham Circuit, having "served her own generation by the will of God." She was born at Handsworth-Woodham. Favoured with a religious training, her early life was marked by affectionate obedience to her parents, great industry, a fear of sin, and uniform truthfulness. When twenty-seven years old she removed to Chesterfield, where, under the preaching of the Wesleyan minister, she was convinced of sin, repented, believed, and found pardon through Jesus Christ. She joined the Society, and soon, by teaching in the Sunday-school, distributing tracts, visiting the sick, working for the Dorcas Society and other benevolent institutions, gave evidence that she was "born again." In a short time she removed to Swallow-Nest, where she still sought to do good in every possible way. Deploring the evils resulting from drunkenness, she, from

Digitized by Google

conviction that it was her duty to do so, became an "entire abstainer," and she urged others to do the same. By her efforts a public-house that belonged to the family became a private dwelling. On her arrival only a few children were taught on the Sabbath in a small room, and occasionally a religious service was held in her father's house; but she was a woman of much prayer, and the Lord granted her that which she desired. Her father gave a plot of ground for a school-room, and by her exertions in raising funds a building was reared, that has ever since answered the purpose of a preaching-house and a Sunday and day-school. For twenty-four years she was teacher in the school, secretary, and treasurer. She obtained for it a library of two hundred volumes, and encouraged reading amongst the young people. After the death of her parents she continued to receive the ministers and local preachers; and when some of the latter—humble working men—have come from Chesterfield, a distance of eleven miles, she has frequently paid their expenses. Under provocation she was meek and forgiving, and would rather suffer than resent a wrong. Of some things she took extreme views; but she always leaned to virtue's side. She delighted in the ordinances of God's house, had a great reverence for His Word, and loved all who loved our Lord Jesus Christ. A little before her death she was cheered by the prospect of a need for a larger place of worship in Swallow-Nest, because God was reviving His work there. "The memory of the just is blessed." J. H. N.

May 29th.—Miss Jane Dodson, who was born at *Holford*, near Plumbley, on the 15th of January, 1831. She was the eldest daughter of the late Mr. William Dodson, who was a highly respected local preacher and class-leader. Her grandfather was also an active and zealous class-leader, who laboured diligently and successfully in his day. Miss Dodson was serious and thoughtful from her childhood. When at school, at Great Budworth, she gave her heart to God, and became a member of the Wesleyan-Methodist Society. She delighted in Christian communion, and loved to converse about Divine things. The class-meeting she greatly prized, and often found her spiritual strength renewed while attending that means of grace. Her Bible was very precious to her, and was carefully read and studied: in health and in sickness its promises strengthened and comforted her. She cared for the poor and sympathized with the afflicted. By the distribution of religious tracts, and by personal appeals, she endeavoured to promote the best interests of others, and to lead them to Christ. As a missionary collector she was diligent and successful. A long affliction was borne by her without murmuring. Writing to a friend, she said, "It is a solemn thing to die. I had for a long time a great fear of death, but it has been entirely taken away." Two days before her departure she said to her mother, "I am going home;" adding, "I know the Lord liveth; blessed be my Rock." Though she was unable to articulate, her last hours were calm and peaceful. She had previously said, that if unable to speak when she was dying, her friends need not fear: "All was right; she was happy." T. S.

August 6th.—At *Thornhill*, in the Ramsay Circuit, Isle of Man, William Callister, Esq., J.P., M.H.K., who was converted to God when about twenty-three years of age, under the ministry of the late Rev. Richard Pattison. In early life Mr. Callister was trained in the principles of the Established Church, of which his widowed mother was a member; but on his conversion he at once united himself to the Wesleyan-Methodist Society, to which he adhered through all his subsequent years. His Christian life, during its first stages, appears to have been distinguished by great activity

Digitized by Google

and liberality; praying, visiting, and relieving the sick were his delight: and though in after years his numerous duties in the service of the island, as magistrate and member of the insular legislature, moderated the intensity of his early zeal, still he was ever ready to serve the cause of Christ. He had not been a member of the Methodist Society more than a year and a half when his name was placed on the plan as a local preacher, in which capacity his services were very acceptable and profitable. Afterwards he was appointed leader of a class, and the duties of this office were discharged, through many years, with great profit to not a few.

Mr. Callister was a man of considerable gifts, which, by application and consecration to God, he had greatly improved. He possessed a thorough acquaintance with the doctrines and discipline of Methodism, to which he was strongly attached. Many of his friends would gladly have seen him identify himself with the Established Church; but he resolutely declined to do so, believing that no system could so materially aid him in securing his salvation as Methodism. Two years before his death he was disabled for the active service of Christ, but he became increasingly anxious about spiritual matters, and was often engaged in meditation on the Scriptures, whilst he greatly relished conversation with those experienced in the things of God. His end was sudden. He was at chapel on Sunday morning, the 4th of August; on Tuesday morning, whilst preparing for his morning's ride, he expired. J. G.

October 12th.—At *Penryn*, in the Falmouth Circuit, aged seventy-seven years, Amelia Furneaux. She was born at Parr, in Cornwall, and was brought up at Brixham, in Devonshire. Her ancestors were some of the earliest Methodists in Cornwall. Her mother's name was Brokenshire, of whom an obituary was published in this Magazine in 1824. By her parent's pious influence Amelia was induced to give her heart to God in her seventeenth year, when she united herself to the Wesleyan-Methodist Society, and continued, by an uninterrupted, consistent, and exemplary walk with God up to the day of her death, to approve herself before all men to be a Christian altogether. In 1842 she became a class-leader, and was greatly beloved by those over whom she watched with a godly jealousy; and not a few who have passed from under her care to the skies, will be her "crown of rejoicing" in "the day of the Lord." She delighted in the services of the house of God, and was much interested in the prosperity of the Circuit. The ministers of Christ were always welcome at her house; many of them found a generous hospitality there, and a temporary home. The seven o'clock Sunday morning prayer-meeting was a means of grace to which she was especially attentive. Though both a mother and a mistress, she generally contrived to be present at that hour. She was in fact accustomed to rise early, in order not only to have time for her household duties, but to find opportunity in the after part of the day to visit the sick and poor. To be useful in this way was one of her delights, and in going about amongst the distressed, she freely drew upon her own resources. She was not satisfied with saying, "Be ye warmed and filled," but with her own hands, Dorcas like, worked for the comfort of those in want; and, by application to her friends, often found the means of drying up orphans' tears, and making the widow's heart to sing for joy.

She was a laborious distributor of religious tracts, and in her weekly visits was received at almost every door with the welcome of a friend. She invariably spoke words of admonition, instruction, or encouragement, as opportunity served. She was never ashamed of being a witness for Jesus. In the domestic circle her husband's

Digitized by Google

heart trusted in her; her children loved and blessed her. Her prudent, kind, and generous nature won the esteem of many friends; and the Methodist Society now mourns the loss of a "mother in Israel."

During the last few years she was often afflicted, and the infirmities of age confined her mostly at home; but her faith was cheerful and triumphant, and her hope was bright and "full of immortality." On the 28th of September she was taken seriously ill, and continued to grow worse until she became nearly unconscious and speechless. During a few intervals of relief, she signified, in broken words, that Christ was very precious, and that she was resting on the "Rock of Ages." In great calmness, and surrounded by her children, she sweetly "fell on sleep," to awake to everlasting life.

J. E. C.

October 31st.—At *Newcastle-under-Lyme*, Henry Stover Millward, in the ninetieth year of his age. In his youth he attended the services of the parish church. Before he attained the age of twenty-two he became convinced that he was a sinner. After much earnest prayer he obtained the remission of his sins through faith in Christ. He was now very happy, and would often sing,—

"The Father hears Him pray,
His dear Anointed One;
He cannot turn away
The presence of His Son:
His Spirit answers to the blood,
And tells me I am born of God.

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear:
With confidence I now draw nigh,
And, Father, Abba, Father, cry!"

He soon joined the Wesleyan-Methodists, and sought to make himself useful in the Sabbath-school. Early in his religious life he was made leader of a class, and for many years he discharged the duties of his office with affectionate fidelity and untiring diligence. He was much esteemed by those under his care; and though of very humble abilities, such was the force of his religious character, that while his strength continued he never failed to keep up the vigour of his two classes. The most distinguishing feature in his Christian life, was untiring diligence in the visitation of the sick. He was ever ready to visit the afflicted of all classes, without heeding any contagious disease from which some of them might be suffering. During the raging of the cholera, in 1832, he was unflagging in his attention to the stricken ones. By frequent practice in the sick chamber, he acquired a happy facility in pointing sinners to Christ, and in this way his own religious life was kept healthful and made fruitful. His reputation as a thoroughly good man was so well established, that the notoriously wicked, and even the sceptical, would welcome his visits when they would admit no other religious visiter. His own master, when ill, would have him in his room to pray with him. He had long-continued family afflictions, but bore them in the spirit of meek submission. His walk through life was quiet and unobtrusive: his end was calm and peaceful. He patiently waited for his coming change; and when, a few days before his death, he was asked if he was ready for the Master's call, his reply was, "All is right." Having enjoyed religion, and adorned his profession for sixty-seven years, the "weary wheels of life" at last stood still, and he quietly passed away to be for ever with the Lord. G. A. P.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

REV. JOHN WALTON.

Engraved by J. H. BAKER from a photograph

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

APRIL, 1873.

MEMOIR OF JOHN ROBINSON KAY, ESQ.,

OF WALMERSLEY-HOUSE, SUMMERSEAT, LANCASHIRE:

BY FREDERICK JAMES JOBSON, D.D.

Men write their own names in history, by their deeds. So it is in the general history of the world, and it is so in the history of the Church of God. The name of John Robinson Kay will always be prominently associated in the future with Day-School Education in Methodism. To promote it was the earnest effort of his life. And in the belief that the memory of the personal character and devoted service of such a man ought to be preserved in the mode most advantageous for study by those who come after him, the hand of friendship seeks to give his beloved and honoured name permanent registration in one of the oldest and richest libraries of Christian biography extant—that of the "Arminian" and "Wesleyan-Methodist Magazine," which, for nearly a century, has uninterruptedly presented to its readers, month by month, records of the lives and deaths of eminent servants of the Lord.

John Robinson Kay was born on the 20th of July, 1805, and was the son of Mr. Thomas Kay, of Keighley-Green, Burnley, Lancashire, by his second wife, whose maiden name was Elizabeth Robinson, and who died two years after the birth of her only child. Mr. Thomas Kay was a cotton manufacturer, and was a man of marked intelligence, energy, and perseverance. In early manhood he was accustomed to journey on foot to Manchester and surrounding markets, for the purchase of material and the sale of his manufactured goods. In youth he had sought the Lord, by penitence and faith in Jesus Christ; and had obtained the peace and joy of salvation. During his entire life afterwards he strove to uphold and extend the cause of God in the several localities in which he resided; and, as the Almighty blessed him in his energetic and industrious endeavours in business, he became not only a fervent supporter of Methodism spiritually, but also a grateful and liberal contributor to its funds.

Mr. Thomas Kay was religiously mindful of the instruction and training of his children. Having himself experienced the

Digitized by Google

want of a good education, he spared no expense to secure one for his sons; but, at the same time, firmly and authoritatively impressed upon them the necessity for diligence and exertion in business. His death was supposed to have been hastened by a shock received on the overturning of a railway train in which he was travelling to Liverpool. He died surrounded by his family, peacefully reposing on the merits of his Saviour, November the 24th, 1835, and was interred within his own family vault in St. Peter's churchyard, Burnley.

From an obituary notice of the mother in the Methodist Magazine for 1808, signed by Z. Taft, it appears that she died at the early age of twenty-seven: she was a devoted and consistent Christian, and, though naturally timid and fearful of presumption in religion, as to its full assurance, died triumphing in Christ on the 27th of April, 1807. She was buried in the graveyard of the Baptists in Burnley Lane, Burnley; and, on the following Sunday evening, her death was improved to a crowded and attentive congregation.

His mother having died so soon after her son's birth, John Robinson Kay was cast in childhood upon the fostering care of others. The father married for a third wife a daughter of Mr. Greenwood, of Todmorden; but the subject of this Memoir was chiefly dependent for early religious instruction upon Mrs. Fishwick, an elder sister of his by the father's first wife. This lady was from early life a devoted follower of the Saviour, seeking His glory in the salvation of mankind, by enlightened personal service in Sunday-schools, in visits to the poor and afflicted of her own neighbourhood, and in the support of missions to the heathen abroad. After her marriage, she was called to much suffering from bodily affliction; but she bore it with devout submission, until patience had in her its perfect work: she calmly fell asleep in the Lord on the 5th of August, 1831, aged thirty-four years, the day previous having been to her one of exultant joyfulness in Christ. To her, Mr. John Robinson Kay was accustomed to express the deepest obligations for her loving watchfulness over him in childhood; and he gratefully ascribed to her, under God, his first religious impressions. Also for Mrs. Roscow, a younger sister of Mrs. Fishwick, he ever retained strong attachment. She, too, after a life of exemplary patience, and of refined, cheerful submission under trial and suffering, died peacefully in Christ, on the 25th of November, 1863, aged sixty-three years.

For education beyond home, Mr. John Robinson Kay first attended a school in Burnley. After this, he was sent to the boarding-school of Mr. Swales, at Halifax, where he was made acquainted, according to his years, with English and classical learning. There, by the testimony of the Rev. William Oliver

Digitized by Google

Booth, who was a youth in the same school at the time, he was a pattern of excellence in moral character. On the visit to Halifax of the Rev. Gideon Ouseley, from Ireland, he became, with other scholars, a subject of religious awakening and concern. But, in after life, he bore painful remembrances of the evils often witnessed in youthful associations at boarding-schools, and spoke of them with much feeling. On his return from Halifax, the father, perceiving the eager craving of his son for general knowledge, indulged him with means of help to higher education. He was boarded with Mr. Benson Clarke, who afterwards became a clergyman of the Church of England. This gentleman was the son of the Rev. Dr. Adam Clarke, of Methodist celebrity as a linguist and a divine. Mr. Clarke and his venerable sire were at that time residents together at Millbrook, near Liverpool; Dr. Clarke giving paternal attention to his son's pupils, and seeking daily to stimulate them in the attainment of secular and religious knowledge. Towards these advisers of his youth, Mr. Kay cherished grateful remembrance; and his reverential regard for the memory of Dr. Clarke was deep, evincing itself in friendly visits and acts to surviving members of the Doctor's family, and in the surroundings within his own house, where he carefully preserved many interesting mementos of his early instructer. Mrs. Rowley, a surviving daughter of Dr. Clarke, remembers Mr. Kay, when a student at Millbrook, as a cheerful, open-faced, handsome youth, with locks of brown hair hanging around his intelligent countenance; and relates how he was a favourite with the family and with the youths associated with him. Mr. Kay used to describe the tenderness with which Dr. Clarke watched over him, and how affectionately the Doctor counselled him on any apparent irregularity of conduct. Far from discouraging him from the pursuit of learning at early morning hours, on one occasion, when the venerable man came down unexpectedly into the kitchen and found him poring over Greek books before daylight, he bestowed commendation and encouragement.

On the son's leaving Millbrook, Dr. Clarke wrote a letter to Mr. Thomas Kay, expressing a personal interest in the youth, and urging that he should be sent forthwith to one of the universities —Cambridge or Oxford. But the son saw that the father's health was declining, and that immediate help was needed in the "works;" so, from a strong sense of filial duty, foregoing what would otherwise have been his choice, Robinson, as he was then called, gave himself earnestly to his father's business. Casting off the finer dress of a student for the coarser garb of a workman, he entered the mill, and personally wrought therein, day by day, until he had mastered the several departments of cotton manufacture, and

Digitized by Google

understood them all practically. Even at this period, he contrived to pursue his general studies. Some time afterwards, when about seventeen years of age, feeling the necessity of further assistance in acquiring a critical acquaintance with the classics, he obtained his father's consent for a few months' residence with Mr. Jonathan Crowther, at Frodsham, that he might have the benefit of readings with that exact and accomplished scholar, with whom his younger brother, William Greenwood Kay, had been boarded some time for education. Mr. Crowther afterwards became a Wesleyan-Methodist minister; and for this instructer of his youth, also, Mr. Kay cherished affectionate regard, showing a deep interest in that eminent minister's after life, as a master at Kingswood School, a Circuit pastor at home, a missionary to India, and as one of the most able draughtsmen of Conference and Connexional documents. It was here, at Mr. Crowther's private academy at Frodsham, that he first made the acquaintance of William Atherton, afterwards Sir William Atherton, attorney-general. This gentleman was the son of the Wesleyan minister of that name, who, in the year 1846, was elected President of the Wesleyan Conference at Bristol. The acquaintance then formed ripened into personal friendship; and, in subsequent periods of life, while pursuing different callings, as often as practicable they were associated in friendly intercourse at each other's houses, and in walks and travels for change and recreation to relieve the strain and pressure of extensive business.

At the time when Mr. Kay left Mr. Crowther's school, his father had been residing some years at Newchurch, in Rossendale, having taken some mills at Longholme, a village situated about two miles from his residence. The son now devoted himself with renewed energy to the advancement of his father's "works." After several years of exertion in business, and of continued efforts for self-improvement, the time came when John Robinson Kay began to see the necessity for personal decision in regard to religion. Unreservedly consecrating heart and life to God, he experienced, through penitent faith in the atoning sacrifice of the Lord Jesus Christ, the renewal of his soul in righteousness by the Holy Ghost. The circumstances attendant upon this inward spiritual change are thus related by the Rev. Henry Fish, M.A., who was the human instrument employed by the Almighty in leading him more immediately into the possession and enjoyment of salvation. "After a prayer-meeting which was held in the schoolroom under the old chapel at Longholme, and in which there was much religious feeling, he and I took a walk on the turnpike road towards Bacup; and just on this side the turnpike gate, which then stood about one hundred yards beyond the minister's residence, (not then built,)

Digitized by Google

while I was exhorting him as a penitent sinner to rely on Christ, and to exercise 'a sure trust and confidence in the mercy of God, that for the sake of Christ his sins were forgiven, and that he was reconciled to the Divine favour,' he found the peace which passeth all understanding, and afterwards lived in accordance with his profession."

Among the fruits of his conversion appeared increased zeal for the salvation of others. With Mr. Fish, he organized the first Missionary Society at Longholme, and became its secretary, dividing the neighbourhood into districts for collectors, and directing them in their efforts. His attachment to Mr. Fish, as his father in the Gospel, was, as might be supposed, strong and abiding to the end of life. Mr. Fish further narrates of him: "He was then at the age of twenty-two years. He was very thin, exceedingly active, quick, and shrewd, and having a decidedly mechanical genius, he was the *primum mobile* of the works at Longholme. Almost every department devolved upon him, and engaged the whole of his time and attention. He had little leisure for anything, nor did he seem as if he wished to have any.....He had a grey mare, a beautiful creature, very swift and very gentle, which was always at my service when I went to the more distant parts of the Circuit, such as Shawforth and Facit." He was not without temptation from the world, and was not unfrequently solicited to join in its pastimes and practices. But he firmly withstood such solicitations, and that under the most alluring circumstances. Being one of an evening social party in the neighbourhood of Bury, where cards were introduced, he peremptorily refused to touch them; and when one of the company audibly demanded the reason for such prompt and decided refusal, he simply replied in the words of the Apostle: "When I became a man, I put away childish things."

Mr. Thomas Kay, perceiving the signs of the times, as to cotton manufacture, and that a wider scope was needed for his son's capabilities, purchased additional mills at Brooksbottom, near Bury. Having made this purchase, the father instituted searching inquiry into the means available for the religious instruction of the persons to be employed in that locality. Finding that in the neighbouring village of Summerseat a Sunday-school for girls was conducted by the daughters of Mr. Richard Hamer, the owner of "works" in the vicinity, and that two of the Misses Hamer came over from Bury alternately to teach the mill-girls there, he advised his son to commence a Sunday-school for boys, and to become a teacher in it himself. This the son cheerfully did, giving to the school the advantage of the energy of his character, and of his educational training. In addition to personal teaching in school-hours, he opened classes for teachers and elder scholars, in which, after private and prayerful search in the Holy Scriptures for the intended

Digitized by Google

meaning, he imparted valuable instruction and help. On Saturday evenings he taught reading, writing, and arithmetic to as many, of any age, as would attend. These devoted labours for Sunday and week-night instruction were continued by him through an extended period; so that in later life, when presiding at school meetings, and when urging teachers to study and perseverance in their benevolent work, he was wont to observe: "I speak from experience; for I spent three full terms of apprenticeship in the service."

Soon after the establishment of these schools, the Rev. Joseph Roberts, a minister stationed in the Bury Circuit, seeing what was being done for the young of the neighbourhood by the Hamers and the Kays, set himself to have a Methodist chapel there, in which Divine worship should be statedly held for both parents and children. A suitable site was obtained by purchase from Mr. Hamer, and a chapel was erected, with a schoolroom underneath. By mutual consent, the scholars of both sexes were taken to the new schoolroom, and to the chapel over it, though at that time the Hamers, who commenced the girls' school, and had hitherto carried it on, were of another religious community. Indeed, home duties now required other services from the Misses Hamer, and they left their youthful charge confidently to the Methodists. The first preacher whose voice was heard at Summerseat was that of the Rev. John Hickling.

In those days it was not uncommon for boys and girls to be brought from workhouses of the midland counties to be "apprenticed," as it was termed, to the mill-owners, being lodged and provided for by them. Where duly cared for, morally and religiously, this apprenticeship proved advantageous to the young persons thus situated; and in some instances marked improvement in their condition was speedily realized.

At this period Mr. Kay was increasingly earnest in devising means for the mental and religious improvement of those employed by him. He arranged and established for them libraries, reading-rooms, and sick-visiting and relief societies; and he was with them in gatherings for Christian fellowship, and for social prayer; and that not only in evening hours, after the work of the day, but also in early morning hours, before the mills were opened. As might be supposed, he had the hearts of the people attached to him; and old servants of the firm testify, not only to the unwearied diligence, zeal, and abounding generosity of the young master, but also to the reciprocal attachment existing between the employers and the employed.

On July 8rd, 1834, he was united in marriage to Mary, youngest daughter of Richard Hamer, Esq., formerly confidential manager for the Peel family of their "works" in Bury and the neighbourhood, and afterwards a prosperous merchant and mill-owner on his own account; who, for intelligence, integrity, and generosity,

Digitized by Google

was held in high estimation by all who knew him. Miss Mary Hamer was one of the ladies who commenced the first Sunday-school in the locality, as previously noted; and in her Mr. Kay found a worthy and beloved companion who was in full sympathy with him, both in his religious principles and in all his various plans of benevolence and philanthropy. For this gift to him, of one so congenial to his nature and pursuits, he never ceased to express gratitude to the Divine Being; and to the end of life the ardour of his love for the object of his youthful choice and confiding affection was manifested in all its freshness and strength. On his marriage he went to reside at Lark Hill, in the immediate suburbs of Bury; but he still continued to attend Summerseat chapel for public worship, and, with Mrs. Kay, rendered personal service in the schools, showing the deepest interest in the spiritual welfare of his workpeople.

In the second year after his marriage, strong representations were made to him, (as were made to many others,) of injustice said to be done in Methodism to the Rev. Dr. Warren for the part he had taken against the establishment of a Theological Institution for its rising ministry. Mr. Kay had no sympathy with objections and fears expressed against the Institution itself; but, being liberal in disposition, naturally abhorrent of oppression of every kind, and hearing only what was spoken by objectors, he inclined somewhat in feeling towards Dr. Warren. An event soon occurred which led him to examination and reflection, and which, under God, rescued him from a course which he afterwards acknowledged would have been most erroneous and injurious. His father had just died; and his younger brother, William Greenwood Kay, was in a very precarious state, and evidently on the verge of the eternal world. His brother came to Lark Hill at the beginning of the year, accompanied by his widowed mother, feeling the necessity of a warmer and more sheltered abode than that of the deceased father at Laund House, near Rawtenstall. Mr. John Robinson Kay had remained at home on the morning of January 11th, 1836, later than usual, for religious converse with his afflicted brother; and, before leaving for business, had expressed to Mrs. Kay full satisfaction with his brother's spiritual state. On returning in the evening from Brooksbottom, on his deceased father's favourite horse, which was most eager and swift in its movements, the animal suddenly became ungovernable; and not seeing in the darkness the closed toll-gate near to Mr. Kay's house, dashed with all its force against the gate, and threw its rider violently to the ground. Mr. Kay was borne, insensible, into an adjoining cottage, where surgical attendance was secured without delay; but Mrs. Kay insisted upon his immediate removal to his own home, where he lay during several

Digitized by Google

weeks in the utmost danger, and was seen only by herself and medical attendants. In the mean time, his brother, William Greenwood, had passed from the same abode to be for ever with the Lord, having died within a few days of the alarming occurrence here related. When able to think consecutively, and in these solemn circumstances to ponder over the past, Mr. Kay saw the danger of the course on which he had been about to enter, in relation to Dr. Warren, and towards the Church to which he belonged; and upon his bed resolved to abandon all thought of pursuing it. Renewing the consecration of his heart and life to God, he gave himself, on recovery, more entirely to the service of Wesleyan-Methodism; and ever afterwards he spoke of this event, which so nearly terminated his life, as a most merciful interposition of the Almighty for preserving him from a false and injurious course against the Church in which he had been born of the Spirit, and brought up for usefulness.

Soon after this, Mr. Kay removed from Lark Hill to Bass Lane House, that he might be nearer to his "works" at Brooksbottom and Longholme, and attend more readily to the interests of his workpeople. At that time there was no public service on Sunday evenings at Summerseat chapel; so he gathered together some of the teachers of the Sunday-school, and met them on the Sunday evening for the study of the Word of God. He was then hard pressed with the business, which had entirely devolved upon himself after the death of his father and his brother; but he frequently rose at four o'clock in the morning to search the Scriptures, and to prepare for the Sunday evening's class. Love for the Divine word had been kindled within him at Millbrook under Dr. Clarke, and that love for it never afterwards declined, but strengthened with advancing years. To the very end of life, books of a critical and expository character, in relation to the Bible, were his most choice and welcome companions. He took his Sunday evening Bible-class several times through the entire Scriptures, giving them, in these respective courses, such explanations and instructions as his studies and knowledge supplied. He always urged the members of his select classes to commit to memory the three parts of the Methodist Catechism, seeking thereby to impress Divine truth by distinct and positive forms indelibly upon their minds. The good seed prayerfully sown bore its legitimate and appointed fruit, in the salvation of men, to the glory of God; and it was thus that by personal experience and practical results he learned the value of religious teaching for the young. Upon these, his earnest and persevering endeavours in the Church and the nation at large were based; and from hence rose his strong distrust and dread of any merely secular scheme of national education which might be proposed.

(*To be concluded.*)

Digitized by Google

THE CONFLICT AND CAPTIVITY:

OR, THE LAW OF THE MIND AND THE LAW IN THE MEMBERS.

AN EXPOSITION OF ROMANS VII. 21–23.

(*Concluded from page* 206.)

We have now to direct our attention, II. *To that law in the members which, as man now is, wars against the law of the mind.*

By many, indeed, this law is taken to be identical with the law of sin, just as the law of the mind is taken to be identical with the inward man; the one pertaining only to man's renewed, and the other only to his depraved, nature. Thus understood, the law of the mind could have no place in an unregenerate man, just as the law in the members could have had no place in unfallen man. But it appears much more natural to understand the Apostle as referring to laws pertaining to man as man; the law of the mind being its natural, inherent, indestructible law with respect to matters of morality and religion, and the law in the members being that of the animal constitution, which, pertaining to that which in us is lower and less important, ought always to be subject and subservient to that which is confessedly superior.

Now this law of the animal life is in itself, and within its proper sphere, perfectly right and good;—not, indeed, morally good, any more than morally evil; for of itself it has no relation to morals, nor any capacity for them. But, as a Divinely-impressed law of our physical nature, providing for and insuring the support, the preservation, and the perpetuation of the individual and the race, it is that which evermore impels man onward in obedience to the command to be fruitful and multiply, and to replenish the earth and subdue it, and to have dominion. (Gen. i. 28.) Like the moral law, revealed in the Bible, which, though one in principle, diverges into many separate commandments and prohibitions, this law, too, resolves itself into a variety of separate impulses and requirements, all of which tend to the same general result. It includes, (1.) The appetite of hunger, which is at the base of all the toil and labour of mankind, the wide world over, to insure a continuous and abundant supply of food. (2.) The susceptibility of pain and injury from cold and heat, changing seasons, and the violence of wild beasts or wicked men, which is at the foundation of all manufacturing industries, and architecture, as well as of hunting and warlike provisions and pursuits; and, (3.) The social and family affections which are developed in marriage, the care of children, and the love of relatives and race. The prompting and impelling cause of all these, with the commercial activity and enterprise

Digitized by Google

that result from them, is the law in the members. Of course, the results are wrought out, not by instinct merely, but by the inquiring, reflecting, forecasting, and inventive intellect. But while the intellect devises and uses means, and works out sublime results, which the animal law of itself could never accomplish, the animal law is the original impelling force. But for this we should have no agriculture, no architecture, no marriage, no manufactures, no mining, no commerce, and no war. All these things, as they are developed here on earth, spring out of the law in the members.

But we must now notice, III. *The conflict between these two laws as it is depicted in the text.*

We have said that the law in the members is in itself, and within its proper sphere, perfectly right and good. It is in man precisely the same in kind as in the lower animals. But, while in the animal it can be productive of neither sin on the one hand, nor of virtue on the other, in man it can minister to either or both; because in him it is, while in the brute it is not, linked on to the moral law of a higher nature to which it is ordained to be subordinate. In man's complex personal consciousness the two meet. Both alike are laws of his nature, and obedience to both, within certain limits, is imperatively required. So long as they impel onwards in the same direction there can be no difficulty. Both ought to be obeyed. But so soon as there comes about a collision between them, the one affirms for itself the right of supremacy, and demands that the other shall suppress its claims. Within its own domain the inferior law is right. Yet it must not transcend its own sphere, must not break through the fences of moral law; must not provide for the defence, support, or enjoyment of life by any means that offend against the superior requirements of truth, justice, and mercy. For the law of the mind testifies that for man there is a higher than physical good, and a nobler life than that of the animal.

It is therefore just here that the conflict between the two laws has its development. The law in the members, altogether unconscious of any rule of morality, impels onward to the attainment of one end only, the preservation and self-satisfaction of the animal life. But so soon as the action initiated by this law would overpass the bounds defined by the rule of righteousness, the law of the mind interposes to arrest and stay that action. The man himself knows that the one law ought to be kept and the other resisted and denied. He knows what is the right, the noble, and the manly course, and that to adopt the contrary is humiliating, shameful, and wicked. But the law in the members still urges, with less or greater force, according to the character of the special desire which has been aroused, and the facility for its gratification.

Digitized by Google

If the higher law has been humiliated and enfeebled by past defeat, especially if it is not sustained by a life of blessed fellowship in the Holy Spirit of God, the contrary and lower one will surely prevail, and the whole man will be delivered captive to that other "law" described as one of "sin and death." The original impulse that led to this fatal result was not itself sinful. But the sin commenced when the man, with his intelligent will, surrendered himself into the power of that impulse or law against the remonstrances of the superior law of his mind. And so it is written, (James i. 14, 15,) "Every man is tempted, when he is drawn away of his own lust," (or desire,) "and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

The lower law, for instance, will impel a man to provide food and raiment for himself, without reference to any rule but that of ability to secure the needed supply with the least possible amount of exertion or cost. The unthinking animal, pressed by hunger, will seize its food without hesitation, wherever it may be found, even though that food may have been provided by another for itself, at the cost of great toil and suffering. And the law in the members, unrestrained by the higher law of the mind, would impel man to act in a precisely similar way. Many men there are who yield themselves, more or less completely, to the force of this animal law, and who thenceforth commence the systematic plunder of their fellows, by taking advantage of their weakness, ignorance, or absence, and by fraud or force appropriating to themselves that to which they have no right. They become cheats, thieves, robbers. In the animal, however, there is no consciousness of anything that is mean, dishonourable, or wicked in such conduct: in man there is. In pursuing such a course he has not only to war against the vigilance, the strength, and the combinations of his fellow-men, but also against the voice of his own conscience, the law of his own mind.

Again: The demands of the animal law are usually satisfied so soon as the immediate want has been supplied. The impulse to lay up in store pertains only to a few species of animals, and has been specially provided by Providence to prevent the extinction of those whose food can be found only at one season of the year. But the same law in man, calling in the aid of far-reaching reason, and anxious, first of all, to secure itself against all further toil of acquisition, and then also, secondly, to make a display of these accumulations in that shape which we call wealth, goes on to lay up in store what may serve, not only for the need of a next season, but for luxurious enjoyment during a whole lifetime, or even for many successive lifetimes. Nay, more; mankind generally have come to be so completely subject to the dominion of the

Digitized by Google

animal law, that the *worth* of men is very commonly estimated, not according to the measure of moral and spiritual perfection which they exemplify, but according to the amount of wealth which they possess; as though that, by itself, could prove the man to be so much superior to the hoarding brute.

And again: The brute is content to satisfy the cravings of natural appetite; but man, the "beast of reason," giving himself up to the indulgence of mere animal propensity, busies his intellect in searching out and providing curious and ever-varied stimulants for flagging appetite, and highly artificial means for its gratification. Hence men may become, alas! how often they do become, epicures, gluttons, drunkards, and libertines. Their one object is to make "provision for the flesh, to fulfil the lusts thereof." "As natural brute beasts, made to be taken and destroyed," (2 Peter ii. 12,) they are delivered up to the debasing tyranny of vile affections and "a reprobate mind," (Rom. i. 19–32,) and become not only "earthly and sensual" but "devilish" also; (James iii. 15;) a depth of degradation to which an unreasoning brute can never descend.

It is not however true that the antagonism between the two laws is always consciously active. In the first place, the newly-created Adam, dwelling in the light and love of his Maker, and enjoying an undisturbed life of holiness in the Spirit, could have been conscious of no such conflict, till the force of temptation began to solicit his will through the medium of the bodily sense and appetite. Then, but not till then, would the war begin. And, in the second place, the great masses of sinful men, taking no intelligent account of the high and holy requirements of the commandment which is "exceeding broad," (Psalm cxix. 96,) of that law of God which is so spiritual and perfect as to deal, not with outward words and actions only, but with the "thoughts and intents of the heart," and which requires supreme love to God and perfect love to men; the masses who are content to measure their moral character by the standard of average and "decent" society around them, so long as they keep themselves free from any unwonted and crying offence against prevalent moral sentiment, are almost equally unconscious of any contradiction between the law of the mind and the law in the members. But when the law of God, in its fulness of self-approving light, enters the mind, and is brought to bear upon the conscience, by the power of the Spirit of God, there ensues a twofold awakening and an earnest contest. The conscience, now truly enlightened, wakes up to the consciousness of the fearful guilt of the sinful past, and becomes oppressed with shame, remorse, and alarm; and the man himself, startled out of his fallacious peace, buckles on his armour, and sets himself to

Digitized by Google

conquer the true peace and liberty. But no sooner does he attempt to put his resolution into practice, than the law in the members, pervaded by the law of sin, and accustomed to uncontested sway, seems to become endowed with unwonted power, and the more the man strives for the mastery, the more hopelessly does he find himself bound down in bondage to it. He toils on with the great burden of a guilty conscience; and, as he daily becomes more and more convinced that he never can, by any, even the utmost, effort, relieve the pressure of that burden, but is ever, by fresh failures, adding to its fearful weight, he loses all heart and all hope of deliverance.

This is the man whose state is described with such graphic power by St. Paul. It is not the case of one who is still in a condition of simple nature, nor of one who has attained to true spiritual liberty in Christ; but it is the experience of one who has been enlightened by the law, and awakened by the Spirit of God, and who is striving sincerely after salvation, yet fails to find it. "Wherefore? Because he seeks it not by faith, but as it were by the works of the law." (Rom. ix. 31, 32.) This is the man who states, "I was alive without the law once; but when the commandment came, sin revived, and I died;" (Rom. vii. 9;) who has been brought to the confession, "I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do;" (Verses 18, 19;) who sums up the result of his painful experience, as a mere legalist, in the cry of despair, "O wretched man that I am! who shall deliver me from the body of this death?" This is the man to whom "the glorious Gospel of the blessed God" responds, "None but Jesus only; for 'there is none other name under heaven given among men, whereby we must be saved.'" (Acts iv. 12.) But man needs no other. For He, the Lord from heaven, in virtue of the death which He suffered on the Cross, "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.) And this is the man who, having heard and believed the joyful tidings, has learned to sing triumphantly,—

"No condemnation now I dread;
Jesus, and all in Him, is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the' eternal throne,
And claim the crown, through Christ my own."

W. T.

Digitized by Google

DISSENT IN ITS RELATION TO THE CHURCH OF ENGLAND:

THE BAMPTON LECTURE FOR 1871.

(*Concluded from page* 225.)

In the last Lecture but one Mr. Curteis comes to discuss the Wesleyans; and he has many kind things to say about John Wesley, of which we will quote but one. "God forbid...that a Churchman's voice should ever be raised to disparage, or to treat with anything but honour, the memory and the work of the purest, noblest, most saintly clergyman of the eighteenth century. Here was a man whose whole life was passed in the sincere and loyal effort to do good." (P. 882.) He has also some kind things to say about ourselves, of which we will quote a specimen. "Among all the religious bodies that modern times have produced, John Wesley's *Methodist Society* stood pre-eminent during his long life-time, both for its wonderful efficiency and coherence, under the ubiquitous guidance of his masterly hand; and also for its persistent attachment to the Church of England, so long as he lived.....And, whatever be its faults,—I boldly say, *so it stands pre-eminent still.*" (P. 882.) He is also plain and unreserved in blaming the Church of England for "hard words used, and unconciliatory measures adopted," towards us; (p. 420;) and in stating generally that she "owes many obligations, and has learned many valuable lessons, from the religious communions that have seceded from her." (P. 422.)

The lecturer's general conception of Methodism in its origin is correct enough. It was an attempt on the part of two or three clergymen to revive religion in the Church of England, by means of an interior organization or society, the founders of which "were very much what would now be called Ritualists;" with this important difference, however, that "they did not profess to invent new practices of devotion; but simply to revive what the Church already had." Well had it been for the Church of England if those now called "Ritualists" had been equally sober-minded. The societies which these clergymen formed bore some analogy to such as had been formed sixty years before within that Church by Dr. Woodward and others; and possibly some of those former organizations were incorporated with them. In a word, Methodism "arose and was fostered within the Church of England;" an undoubted fact, to which Mr. Curteis in another place gives a just emphasis, by adding that for nearly thirty years Mr. Wesley was maintained by a fellowship of Lincoln College.

Digitized by Google

The second and third periods of Methodist history, according to our author's arrangement, embrace the sixty years from 1735, when Wesley sailed to America, to 1795, when the Plan of Pacification was passed. To follow him through the series of mistakes which he has made, in the five-and-twenty pages in which these periods are treated of, would be to repeat a thrice-told tale. But some general observations we must needs offer, lest we should seem to acquiesce in the lecturer's views. The first respects that inveterate propensity to nationalize in religion which we have already noticed. Wesley came under foreign influence, and then his disasters began! Germans and French spoiled the Englishman! To be sure, after we have seen our author carrying his nationalism into heaven itself, this need not surprise us; but we commend to his consideration St. Paul's question to the Corinthians: "What? came the Word of God out from you? or came it unto you only?" as involving a principle which he is in great danger of forgetting. We have also been led to doubt if Mr. Curteis is really well acquainted with Wesley's writings. He appears to have read or consulted four or five biographies, Stevens's History, and Warren's Digest, and a considerable number of publications concerning Wesley and his work; particularly those of one Mr. Holden, formerly a Methodist, now a very pronounced High-Church clergyman, who has evidently given him his cue on several points. But we doubt if he has ever read Wesley's Journals, Appeals, Notes, or Letters. Had he been conversant with the "Plain Account of Christian Perfection" he could never have blundered as he has done on pages 391 and 392; and he would also have learned (what perhaps would have surprised him not a little) that John Wesley's doctrine of perfection had the approbation of Bishop Gibson, and that his Sermon on the subject was published by that bishop's advice. Fuller acquaintance with Wesley's writings would have prevented Mr. Curteis from quoting as Wesley's a publication which he never issued; viz., "The Parent's Guide to Baptism;" and might also have enabled him to understand better the treatment which the Methodists received from Churchmen during Mr. Wesley's life;—a consideration of no mean importance, but perpetually overlooked by those who write in the same sense as our lecturer.

The ceaseless persecutions to which our fathers were subjected in various parts of the country could not indeed overcome in Mr. Wesley the effect of his hereditary Churchmanship, and his early training and practice; so that he continued to the end a member of the Church of England, loving her, and praying for her to his latest hour. And during the latter years of his life he began to reap the reward of his long and faithful attachment in much personal kindness shown him by both clergy and laity of the

Digitized by Google

Establishment. But the people, who had been very differently brought up, were differently circumstanced, and felt differently. Until their conversion many of them were savage heathen, or blind formalists; and when they came under the influence of Wesley they either came to church for the first time, or thenceforward came more regularly and behaved more devoutly than before. But they came to meet not with welcome and aid in their new course, but with ridicule, with reproof, with repulse, and that not unfrequently from men whose ignorance was ridiculous, as their behaviour was scandalous. How did the clergy watch over their Methodist flocks? Wesley's own answer is, "Even as a leopard watcheth over his prey."* This is the secret of that defection of the Methodists against which Wesley was continually protesting, but could not wholly prevent; which was greatly augmented when his personal influence was removed from the Connexion, and which has been continually augmenting from the same cause (joined with others) to this day. This the lecturer makes no sufficient allowance for; probably because he was insufficiently acquainted with it. "The spirit of separation and διχοστασία," he says, "had already found its way among the Methodists,—as it always has done and always will do wherever the spirit of loyalty to the Church, of unity, and humility, becomes impaired." (P. 379.) Perhaps, if Mr. Curteis had ever known what it is to have a shepherd turned into a leopard, his own loyalty might have failed also, and that without any reflection on his humility either. For the first instinct is self-preservation, and even a quiet sheep may be pardoned for standing apart, or even running away, rather than remaining to be torn in pieces.

The lecturer's reluctance to deal with questions of doctrine rather than with ritual or history, on which we have before remarked, may be in part accounted for by what we read in this Lecture. Doctrine is evidently not his *forte*. Twice or more in the course of the volume he places it in the third rank "of the departments of ecclesiastical activity," assigning the first to ritual, and the second to discipline.

We have already noted that he has fallen into misconceptions in regard to the doctrine of perfection, as held and taught by Wesley, but we have reserved to this place the consideration of the doctrine of conversion, on which the confusion he betrays is indeed remarkable. He calls it "the one great characteristic doctrine of Methodism;" (p. 374;) and yet thinks it would not be hard to show "that it was a mere temporary phase of opinion, and never formed an essential or permanent ingredient in John

* Works, vol. viii, p. 223.

Digitized by Google

Wesley's scheme of doctrine." (P. 362.) He calls it "a Moravian importation," and then afterwards denounces it as Puritanism and Calvinism. He declares it to have been emphatically preached by Wesley, and in the same paragraph represents it to have been the favourite theme of his preachers, as distinguished from himself. (P. 374.) We know not where to find a greater mass of incongruous teaching than we find here respecting a matter which to the Principal of a Theological College might be supposed to have been plain enough.

Mr. Curteis, however, ignores altogether the doctrine of Justification by Faith. For all that appears in this volume, he might never have heard of it. It is not, we believe, so much as once mentioned; and as to its practical influence, and its connection with other Christian doctrines, we might as well inquire of the Statutes at Large as of the Lectures before us. But it is the true key to John Wesley's character and work, and to those of his brother Charles also; as also it is the true key to the whole history of the Reformation theologically considered. The lecturer appears greatly puzzled with Wesley's account of his conversion. "He persuaded himself that he too had felt the desired transition, and had passed—*from what, to what?* In the answer to that question lies the whole doctrinal difference between modern Wesleyanism and the Church of England." (P. 360.) Our author does not attempt a direct answer to his own question. But after two pages of rhetoric we come upon what he supposes would have been Wesley's answer: "The change .....in his estimate.....had been nothing less than a transition from heathenism to Christianity." (P. 362.) Had Mr. Curteis been familiar with Wesley's writings he could not have written either the next sentence or the last. His previous baptism into the family and household of Jesus Christ had been a mere "formality, and an unmeaning superstition." Not so. Wesley states expressly that so far from his baptism having been a formality, he believed that he had not sinned away the grace then received for several years after: but that before the time referred to (May, 1738) he had so sinned it away; and was consequently under condemnation as a transgressor of the Divine law, and a violator of his baptismal covenant. From this condemnation he obtained a gracious release, the consciousness of which spread peace and joy through his whole soul, and changed the character of his subsequent life. Grateful love to a pardoning God was now the mainspring of all his actions; while the absence of guilty fear, and self-condemnation, rendered easy what had before been burdensome, and made the happy brothers new creatures in Christ Jesus. This removal of guilty fear in the exercise of personal trust in an atoning Saviour, was valued and enjoyed just in proportion to the

Digitized by Google

previous sense of condemnation, and the sensibility of the conscience to the requirements of duty. Both the brothers had this sensibility in a high degree, and both were able to appreciate proportionately the comfort of knowing that the "hand-writing which was contrary to them" was taken away.

"From what" the Wesleys had passed, and "to what" they had come, may be a question with learned divines after more than a hundred years; but it was no question with them at the time, as their writings abundantly testify. It was "from death unto life;" a death insured by just condemnation, a life bestowed by pardoning mercy; a death anticipated in the terrors of a guilty conscience, a life begun in humble fellowship with a condescending Redeemer; a death which made the end of life appear inexpressibly dreadful, a life which transmuted death into an incalculable gain. Such was the change which in the ever-memorable month of May, 1738, passed over Charles and John Wesley. Each of these commemmorated it in "words that burn," and the testimony of each is so distinct, and yet so harmonious, as to be worth transcribing. Charles, as the first who underwent the wondrous change of which Mr. Curteis can make nothing, shall speak first. He argues, as well as narrates:—

"A wretch for years consign'd
To hopeless misery,
The happy change *must* find,
From all his pain set free:
And must not I the difference know
Of joy, and anxious grief,
Of grace, and sin, of weal, and woe,
Of faith, and unbelief?

"Yes, Lord, I now perceive,
And bless Thee for the grace,
Through which redeem'd I live
To see Thy smiling face:
Alive I am, who once was dead,
And freely justified;
I *know* Thy blood for me was shed,
I feel it *now* applied.

"By sin no longer bound,
The prisoner is set free,
The lost again is found
In paradise, in Thee:
In darkness, chains, and death I was,
But lo! to life restored,
Into Thy wondrous light I pass,
The freeman of the Lord."*

* "Poetical Works," vol. v., p. 306.

Digitized by Google

The testimony of John is somewhat longer, but is so characteristically calm and explicit withal, that its value increases in proportion to its length.

For ten long, legal years I lay
An helpless, though reluctant, prey
To pride, and lust, and earth, and hell:
Oft to repentance vain renew'd,
Self-confident for hours I stood,
And fell, and grieved, and rose, and fell.

"I fasted, read, and work'd, and pray'd,
Call'd holy friendship to my aid,
And constant to the altar drew;
'T is there, I cried, He *must* be found!
By vows, and new engagements bound,
All His commands I now shall do.

"Soon as the trying hour return'd,
I sunk before the foes I scorn'd,
My firm resolves did all expire:
Why hath the law of sin prevail'd?
Why have the bonds of duty fail'd?
Alas! the tow hath touch'd the fire
* * * * *
"'T was then my soul beheld from far
The glimmering of an orient Star,
That pierced and cheer'd my nature's night
Sweetly it dawn'd, and promised day;
Sorrow and sin it chased away,
And open'd into glorious light.

"With other eyes I now could see
The Father reconciled to me;
Jesus the Just had satisfied;
Jesus had made my sufferings His,
Jesus was now *my* righteousness;
Jesus for *me* had lived and died.

"From hence the Christian race I ran,
From hence the fight of faith began:
O, t is a good but painful fight!" etc.*

We can now account for the lecturer's perplexity. Whether by not understanding, or by intentionally keeping out of sight, the doctrine of Justification by Faith, he speaks of the change which the Wesleys experienced only as a new birth; this new birth he understands as disagreeing with what John Wesley afterwards taught on the subject of baptism; and since Wesley declared that he had never varied from the teaching of the Church for fifty years, Mr. Curteis supposes that he was under a temporary hallucination

* "Poetical Works," vol. i., pp. 333-4.

Digitized by Google

in what he wrote as to his conversion, or, as he expresses it, (p. 361,) "disturbed with a transient fanaticism." In the mind of the two brothers, however, all was clear. Having forfeited by disobedience the grace of their baptism, and come again into condemnation, they needed pardon; they sought and found it; and with it they experienced the beginning of a new spiritual life. And this they insisted on as of universal necessity. Every sinner must be pardoned or punished. Every pardoned sinner would assuredly be at the same time born again; and except he were thus born again when the preacher addressed him, he was unfit for the kingdom of God, whatever he might have been when baptized at any former period, or in infancy. With this doctrine the first Methodists shook these kingdoms; and whatever blessing has rested on their sons in the Gospel, has been associated with the distinct and constant preaching of the same doctrine—the pardon of sin, received by penitent faith, and producing obedient love. When Peter Böhler and the Moravians taught this doctrine to John Wesley, they did not teach him what was "quite alien from that of his own Church," as Mr. Curteis says, but what was in full harmony with its Articles and Homilies; and this Wesley proved, first, in his tract entitled, "The Doctrine of Salvation, Faith, and Good Works extracted from the Homilies," (1739,) and afterwards in his Appeals, and elsewhere. The former of these tracts Mr. Curteis would do well to study before he has anything more to say about the identity of the Methodist doctrine with Calvinistic Puritanism.

It is quite true, indeed, that both Methodists and Calvinists teach that except a man be born again (or, from above) he cannot see the kingdom of God; but there is a material difference between regeneration represented as an irresistible result and sign of eternal election, and the same blessing represented as the concomitant of that pardon which it is alike the duty and privilege of every sinner who hears the Gospel to secure on Gospel terms. Mr. Curteis has no exact knowledge of Methodist doctrine, or he would never confound this with the Calvinism against which Wesley cautioned his preachers. Even here, where they seem to approach each other, there is a clear distinction.

But the great bugbear which appears to frighten the lecturer out of his discretion, if not out of his senses, is, that if men are not regenerated in baptism, the doctrine of a visible Church is destroyed; which, indeed, may possibly be true, if by regeneration we are to understand only vital spiritual regeneration, though even then we do not see how it should be. But this is just the question at issue between two classes of Churchmen, and Mr. Curteis must not assume that it admits of but one answer. If by

Digitized by Google

regeneration in baptism we understand the entrance into a new state of privilege and obligation as disciples of Christ, there is not only no interference with the doctrine of a visible Church, within which the invisible and spiritual Church may exist without being conterminous or identical, but there is ample scope for such exhortations as Wesley addressed to the baptized. In a loose and general sense all baptized persons are Christians; in a strict and full sense only such as realize the design and end of their baptism. When Wesley said he had not been a Christian till May, 1738, he used the word "Christian" in its strictest sense. When his brother Samuel and Mrs. Hutton insisted on his having been a Christian ever since he was baptized, they used it in the loose and general sense. And a few words of explanation were all that was needed to settle the dispute.

It may thus appear that the Methodist doctrine of conversion, including, first, the pardon of sin, and, second, as its inevitable concomitant, the birth from above, does by no means militate against the Scripture doctrine of the Church as a visible organized body with which the means of grace and salvation are ordinarily connected. Nor does it oppose our Lord's teachings as to the mixed character of His Church, which is another of the mistaken suppositions of Mr. Curteis. The tares and the wheat in the parable are products which are liable to be mistaken by the husbandmen, and are therefore to grow together for the present. But it by no means follows from this that open, notorious, and incorrigible sinners are not to be cast out of the Church. St. Paul directed the expulsion of the incestuous Corinthian and of the Ephesian blasphemers. Where there is no ambiguity of conduct the exercise of discipline is still not merely lawful, but obligatory, and the neglect of it is a sin. Drunkards, swearers, adulterers, thieves, murderers, and such like, are not likely to be mistaken for true disciples, and ought not to be treated as such. Mr. Curteis puts the matter too mildly when he says, "The Church, on the contrary," (*i.e.*, as opposed to our doctrine,) "positively refuses to regard immature persons as outside the Christian pale; and teaches that the normal growth in grace is not this attainment of a high religious consciousness *per saltum*," etc. (P. 390.) "Immature persons" are not in question at all. St. Paul's νήπιοι (1 Cor. iii. 1) were true experimental believers, though very imperfect, as babes in size are still of human kind. But the keeping notorious sinners within the visible Church hardens them, encourages others to sin, paralyzes the right arm of the Church, and degrades religion.

It is sought to justify this dealing with all the baptized as if they were still Christians, by referring to the fact that "the New

Digitized by Google

Testament never once calls upon a baptized person to become regenerate, as modern Wesleyans do, but only bids them to become renewed." (P. 365.) To those unfamiliar with the controversy this statement sometimes appears important, so let us examine it for a moment. Mr. Curteis appends six references, Rom. vi. 1–14; xii. 1, 2; 1 Cor. vi. 11; Ephes. iv. 23; Col. iii. 10; Titus iii. 5; four of which are wholly inapposite, as they neither "call upon," nor "bid" at all, but simply describe or affirm. The two remaining are general exhortations to Christian holiness as distinguished from heathen impurity, viz., "Be not conformed to this world: but be ye transformed by the renewing of your mind;" "Put off...the old man, which is corrupt,...and be renewed in the spirit of your mind." (Rom. xii. 2; Ephes. iv. 22, 23.) What support either of these texts renders to his thesis it is hard to imagine. St. Paul is not dealing with persons of the same class as those whom Wesley addressed, and whom Methodist preachers, following his example, now exhort to be born again, because they have altogether forfeited the grace of their baptism. The Romans and Ephesians are both described as "saints;" those whom we exhort are sinners. Further, St. Paul never wrote an Epistle to those who were baptized in infancy. The New-Testament Churches to whom Epistles were addressed were baptized at mature age, and the precedent of the Epistles cannot therefore apply to those who now address congregations baptized in infancy, but becoming negligent of, or actually denying, their privileges and responsibilities. The true precedent for preachers to such congregations is to be found in the Apostle's dealing with the Jews: "Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision;" (Rom. ii. 25;) and more conspicuously still in the teaching of our great Master, "I know that ye are Abraham's seed; but...ye are of your father the devil." (John viii. 37, 44.)

We are not disposed to enter again into the question of the physical manifestations which at one time accompanied Wesley's preaching. Mr. Curteis has thought fit to spend five or six pages upon the subject, encumbering them with a whole history of hysteria, and even represents Wesley himself as extraordinarily superstitious. We will not argue the question, for it is not worth the time it would consume. If any one chooses, after the lapse of so many years, and the revelations of the character and habits of our father in the Gospel which those years have brought with them, to call him a fanatic, he is welcome to his opinion. We *know* the contrary. A more calm, sensible, intelligent, judicious Englishman has seldom, if ever, trod his native soil.

Nor can we stop to discuss at length Mr. Curteis's eighth and

Digitized by Google

last Lecture, in which he seeks to gather up the lessons of the preceding seven for the special benefit of his fellow-Churchmen. It is remarkable for its outspoken advice to cultivate a conciliatory spirit towards Dissenters, and to remember that—the days of prescription being over—it is only by efficiency in all departments that the Church can expect to secure its permanence as a national institution. It is also remarkable for the persistent preference of ritual over doctrine, as the uniting agency upon which the author relies; and for the hints, well understood by the initiated, that such ritual is to be of a "high" type. Whether the people of England will endorse these views remains to be seen. At present those who hold them are sanguine of success; and should they prove to be correct, there is a dark future awaiting us.

"FAITH AND FREE THOUGHT."*

I.

We have noticed, at some length, in a previous number, the first series of the Lectures of the Christian Evidence Society. This second volume we hail with pleasure; for it not only shows that the energy of the Association is preserved, but it affords a proof of improvement. As a whole, the second course of Lectures will be more popular and more effective than the first. We are glad to see that the contest between Faith and Free Thought is waged, on the Christian side at any rate, with such thorough good temper. There is not any imputation of unworthy motives to antagonists, nor do we recall a single expression that is not fairly within the bounds of polemics as conducted by followers of Him who forbade His disciples to return railing for railing. One thing gives us great pleasure. A well-known free-thinking Review, in its current number, treats its readers to a very hearty tirade against both volumes. Much that it advances is simply dogmatic assertion; more is rather pitiful carping at minute faults; but most shows clearly enough that the Lectures have told. Unbelief has had too much of its own way of late. Position after position has been waived by orthodox apologists, who, conscious that their God was God alike of the plain and of the mountain, have abandoned their rightful vantage-ground, in order to meet their opponents on equal terms in the valleys of their scepticism. We trust this is now over and done with. Every inch of really sound foothold voluntarily abandoned may become the base of some new attack; for where a fortification cannot be built a skirmisher may yet

* "Faith and Free Thought." Hodder and Stoughton. 1872.

Digitized by Google

lurk, whose galling fire will annoy, though it cannot seriously impede the advance of conquerors. If the Society under whose auspices these Lectures have been given would only endeavour, by means of accredited agents, to have them re-delivered in the provinces, no small amount of good would be accomplished.

We must premise that we cannot undertake a careful review of each of the essays before us: our space and our powers alike forbid the attempt. The field covered by them stretches from profound metaphysics to the plain and easily-understood evidence of an English administrator in our Indian empire as to the influence and progress of Christianity. It touches on the supposed collision between the Scriptures and natural sciences, and stretches away over the barren areas of ancient civilization. We will indicate the subjects, and occasionally insert such extracts as will give a general idea of the merits displayed in this second volume.

This series opens with a clear and lucid statement from Canon Mozley "of the principle of Causation considered in opposition to Atheistic theories." To those who have any faith at all in metaphysical arguments, this rehabilitation of Clarke's famous Demonstration will possess a great charm. It is forcefully put, and throughout Dr. Mozley does not forget that he has to deal with his subject so as to attract and convince the educated classes, many of whom decidedly bow metaphysics out of the circle of human knowledge, and relegate it to the region of Finite Error. For them the following sentences are specially written: "A past eternity of material operations is an actual fact to an atheist, though a past eternity is utterly incomprehensible; but God, because He is incomprehensible, is not even an object of faith. Such a mistake would it be for the Materialist to assume that because he believed only in matter, he had therefore escaped from the yoke of mystery. That ghostly power waits like a giant, ready to pull him back as soon as ever he thinks he is out of his reach, and throws him into the coils of the very enigma he had run away from. Space and time introduce us to consequences which are as inconceivable as articles of faith, and yet these consequences are actual facts; just as much so as the experience of our senses."

We are glad to see that as regards the axiom, Every event must have a cause (or causes), the lecturer falls back upon the faith of Locke and Clarke. Under this section of the subject we have a very able and sufficient refutation, so far as the matter admits of demonstration, of the puzzle that Mr. Wesley allows was beyond his power of abstract reasoning. The argument of the atheist would hang the world on an infinite chain of causes, reaching backward until lost in the obscurity of the past, and shrouded by the complex

Digitized by Google

and incomprehensible phenomena of nature. "And thus," says the lecturer, "he satisfies himself upon the subject of causation, and at the same time avoids the admission of an eternal supreme Being. But the answer to such an arrangement is, that it does not satisfy the idea of cause which we have in our minds. *Causa causæ, causa causati;* if from one cause we have to go back to another, that which we go back *from* is *not* the cause, but that which we go back *to* is. The very idea of cause, as I have said, implies a stop; and wherever we stop is the cause....When therefore the atheist throws the universe back upon an infinite series of mechanical causes, he must be told that an infinite chain does not represent the idea of cause; that it is a false conception, and a departure from the genuine principle of reason....An infinite succession of causes rests by the very hypothesis upon no cause; each particular one rests upon the one which follows it, but the whole rests upon nothing."

This first Lecture, taken as a whole, affords a fine proof of what metaphysical arguments can effect in the hands of an able dialectician. As a mere intellectual tonic, to read and master this essay will do every one good. There is, besides a haunting sense of the mysterious, the profound, the ideal, that hangs over the heads of men as they endeavour to penetrate the unknown depths of what lies beyond them. We are bound, however, to say, that we here confront the weakness of all metaphysical argumentation. It simply unfolds what lurks within the mind, and drags into day the contents of our cognitions, clothing them with such attributes as reason has previously attached to them in its recesses of unconscious thought. Grant the truthfulness of intuitions, and we can construct metaphysics; deny their reality, and all falls to the ground. In fact, materialism, metaphysics, and religion, all land us in mystery. The darkness of the human mind is intense. We soon traverse the narrow circle of the known and the plain; we cannot pierce the clouds that hang around us. We live under a dispensation of reserve, and humility becomes us all. If we refuse to be clothed with her garb, and sit down with her in the dust, lying far beneath the feet of the Creator, and "seeing but shadows of His face," our pride will suffer a fall, and we shall never emerge out of our ignorance to join with "the pure in heart" who "shall see God."

Under the same head as the first Lecture falls that of Mr. Birks, on "the Philosophy of Human Responsibility." A very high religious tone breathes through the whole of this essay. Its language is to our taste a trifle too fine, and its poetic quotations rather too well known. But, in amends for these defects, the argument is soundly deduced from the premises; and what is more, is based

Digitized by Google

upon certain facts in human nature which philosophers may explain in different methods, but which all must allow do exist. Even men who deny boldly that their minds conceive a fundamental difference between right and wrong, will use language of strong condemnation, *especially of religious opponents*, and will not scruple to lavish praise upon the conduct of fellow-unbelievers, which would be utter jargon did not their "intuitions" outrun their halting reasons. One passage from this Lecture will give a sufficient sample of its contents. "Man's internal consciousness becomes a conscience. He feels himself to be parted by a wide chasm, which no subtile reasonings of comparative anatomy can bridge over, from the beasts of the field. He recognizes in himself powers and answering obligations of a higher kind,

'God's image, not imparted to the brute.'

'Must' and 'ought' are like watchwords and inscriptions on the standards of two vast and mighty empires. The first includes under its sway the countless range of material and lifeless things; the second and higher, all the actions and mutual relations of men, or of beings endued like men with choice and reason. The two are equal in breadth, for all outward things are objects of human thought, and the higher law extends to all the thoughts as well as actions of men. But the moral empire is nobler than the physical, and contains more complex and more weighty truths. The intuition, 'I ought,' or 'I ought not,' follows as immediately on the consciousness of our own powers of reflection and choice, as the intuition of persons and things endued with force on our consciousness of power and muscular action."

In Dr. Angus's Lecture, "Man; a Witness for Christianity," we have a branch of the metaphysical argument wrought out with some degree of vigour. The conclusion of it will show over what ground the author travels. "I end as I began. I depreciate no evidence, historical, prophetical, miraculous, literary. God gives all, and we need all. But the evidence which is at once the strongest to convince and the easiest to understand, provided only we are morally disposed to receive it, is the evidence which appeals to our hearts and to our experience. 'Christianity,' says Coleridge, 'finds me in the lowest depths of my being, as no other system can. It meets there my direst needs.' Herein is proof of its Divine origin, and of the love of Him that gives it." It is easy to show the weakness of this argument of Coleridge's; but it is far easier to overlook its strength. Christianity finds many men just when and where nothing else can. It may not be very much of its dogmatic truth that comes to them. It is the express image of God that flashes out upon them from the face

Digitized by Google

of His Son. What has pursued them, as inarticulate sounds pursue the wanderer through the wood, voices itself in the utterance of Christ. They listen, and behind the voice gradually rises up that Perfect Form, that One Divine Presence, found nowhere else but with Jesus of Nazareth. All their life long, shapes of unbelief and doubt may haunt the recesses of their reasoning powers; but for moral wants they have found a perfect food from heaven. The weakness of nature that no philosophy could strengthen, and no abnegation of metaphysics render sufficient to bear the strain of daily life, like the bones of the cripple at the beautiful Gate of the Temple, becomes endued with power "through faith in His name," and henceforth "Praising God" is the motto of their life. Every true-hearted, pure-souled man is a witness for Christianity, whose evidence cannot be resolved into force of education or physical endowments.

What evidence have we that Christianity is true? is a question that constantly presents itself. One mind will set itself to find the solution in one quarter, while another will seek help in an opposite direction. But practical minds will recur fondly to the lines on which Paley and Butler have taught Englishmen that they may run without doing any violence to their national habits of thought. Sometimes, when different results are announced with great flourish of trumpets by professed experts, it is a relief to find how some similar disputed point has been settled in another domain of knowledge. Analogy suggests that as we are all called upon in some degree to be judges of facts and their bearing on questions of belief, where great diversity of judgment is recorded, it may be well to see how legal minds proceed to the discovery of the relevancy of different facts brought before them. The principle of legal practice, as distinct from the practice itself, affords good training for the dialectics of the Christian apologist. On the maxims of legal luminaries, as on a whetstone, he may sharpen the intellect that is to prove all things, and hold fast that which is good. This course is taken by Mr. Benjamin Shaw, who adduces from the acknowledged authorities of his own profession, principles that are daily adopted for testing the trustworthiness of evidence. His argument on the evidence of Christianity is fresh, masterly, and suggestive. As a proof of the clearness of Mr. Shaw's reasoning space forbids us giving more than one example. He combats Professor Tyndall's statement:—"Mohammedanism has lived and spread without miracles, and to assert in the face of this, that Christianity has spread *because* of miracles, is not more opposed to the spirit of science than to the common sense of mankind." "It savours of presumption," says the lecturer, "to utter a criticism upon any reasoning of Professor Tyndall founded even by analogy

Digitized by Google

upon a physical experiment—ἀλλ' ὁμῶς εἰρήσεται. I venture to submit that in order to the conclusiveness of an experiment such as is described, it is indispensable that all the other conditions and elements of the phenomenon, with the single exception of the one intentionally excluded, should be the same in both cases, neither more nor less. If, when we exclude magnetism, in order to ascertain whether the phenomenon remains the same in its absence, we have unadvisedly permitted some other potent cause to enter, our experiment is inconclusive. The movement of a needle may be due to magnetism, or it may be due to accidental impact or concussion. If, when we remove the former element, we are not careful to guard against the introduction of the latter, the needle may be equally put in motion, though no magnet be near; and yet it may be perfectly true that its movement was really due to magnetism in the case where no impact or concussion took place, but when the magnet was present. It is surely erroneous to speak of Mohammedanism as having made *the* experiment in which alone we have any interest, viz., whether *such* a religion as Christianity could have been successfully founded without miraculous agency. Mohammedanism had no miracles, but it had two potent influences which were absent in early Christianity,—the physical power of the sword, and the sensual hopes and promises which it held out to its disciples. These may account for its diffusion. The conditions of the question have ceased to be identical, and I respectfully contend that the experiment is inexact, and proves nothing."

We now pass to a "Contrast between Pagan and Christian Society." When we say that it bears on its front the name of Dr. Merivale, our readers will know that elegancy of diction will be combined with truthfulness of delineation. We will not attempt to curtail and compress the course of this essay. One great fact is adduced as a fundamental ground of contrast between the Pagan world and the Christian. Sacrifice has been known in all heathen countries, and in all non-Christian nations. "The practice has ceased, the idea is abandoned, its religious significance is utterly repudiated. The Gospel has abolished sacrifice." If sacrifice arose at the command of God, and by direct revelation of His will has been perpetuated up to a certain point, in one nation particularly, the ordinary Christian belief that it has been consummated in Christ is evidently reasonable. If, on the other hand, we suppose, "that sacrifice sprang in the first instance from some natural instinct of man, some universal sentiment, some want or aspiration of the human race, how extraordinary must it appear, that this natural and universal instinct should be suddenly, universally, and forever extinguished by the final sacrifice of Jesus Christ, wher-

Digitized by Google

ever that sacrifice is accepted as an historical and theological truth!" Dr. Merivale works out with great ability and success the main topic of his selected theme, until he arrives at the conclusion we are about to quote. "The Gospel extinguishes the idea of outward sacrifice of the offering to God, in thanksgiving, in propitiation, in expiation of sin, the outward objects of man's love and interest, flowers and fruits, and the life of animals, and, above all, the life of man. But the blood of Christ once offered, the Gospel demands self-sacrifice....Hence the principle,...that it is the duty of every Christian, in his sphere, to teach and to preach, to spend and to be spent, as a minister, layman though he be, of one common religion. The sage of early Christian culture—a Thales, a Pythagoras, a Plato—went about the world learning, as best he might, truth and wisdom, and therein he recognized a duty. The sage of the later and completer culture of Rome—a Dion Chrysostom, a Musonius, an Apollonius—went about teaching and preaching such truth and wisdom as he had acquired. But none of these, if he believed in deity at all, was exempt from the degrading influence of superstitions which we Christians have exploded. Socrates, the wisest of the heathen, sacrificed a cock to Æsculapius. Aurelius, the most virtuous of the heathen, slaughtered his hecatombs to Jupiter. None of these conceived the example which Jesus Christ first gave, and which I trust a multitude of His followers have humbly tried to follow,—the example which forms in itself the one most striking contrast—the one most significant and most fruitful contrast between Pagan and Christian society—of none of these was it said, of no Pagan that I ever heard of has it been said, or could it be said, He 'went about doing good.'"

F. E. T.

THE LIFE AND WRITINGS OF HENGSTENBERG.

(*Concluded from page* 165.)

We now proceed to consider distinctly, though briefly, the three departments of apologetic service to Christianity in which Hengstenberg was pre-eminent, and through which he has earned the gratitude of his own age and of posterity. These three were—his professorial chair; his editorship of the "Kirchenzeitung;" and his defensive and exegetical writings. As Professor of Theology, Hengstenberg was not distinguished by any remarkable ability; that is, he was not pre-eminent in the professional qualifications of a lecturer. His teaching was concentrated on Biblical Theology, a department which he selected with a wise regard to his own preparations and aptitudes. He was thoroughly equipped with what may be called the instrumental and technical learning that this branch of Theology specially requires. He gave continuous courses

Digitized by Google

of lectures on the Old Testament, and on the New, the substance of which, especially so far as the Old Testament was concerned, re-appeared in his writings. As a lecturer, he had not the charm that attracted multitudes to the feet of some of his compeers. He was very much bound to his manuscript, and dispensed with the advantage of a direct personal address. He never swayed his audience by extemporary eloquence, or established between himself and them the electric current which free colloquy produces, but of which the paper is too often a non-conductor.

What Hengstenburg lacked, however, in endowments or acquirements needful for the successful lecturer, was abundantly made up by the indescribable vigour of a profound conviction expressed in unfaltering words. Whatever he was or was not, he knew nothing of vacillation: he was always decided, and therefore decisive. Wavering judgments he had no place for, either as a lecturer or as a writer. He did not simply guide his pupils on the way towards conviction, and conduct them through a process of investigation, which might or might not end in the determination of truth, but sat in his chair as a teacher, even when his years were immature. And he never changed that character. It may hardly be said that he gathered round him a school. He was not enough of a systematic theologian for that. But he trained, or assisted in training, a number of able men, some of them not much younger, and not much less influential in after years, than himself. Hävernick, Keil, Caspari, Philippi, Schultze, Kahnis, with many others, may be said to have been more or less moulded by him, so far at least as their attitude towards Rationalism and their views of the Old Testament theology were concerned. Placed so very young in the chair, many of his own contemporaries, so to speak, were his pupils; and men who are gray-headed speak of Hengstenberg, lately gone, as their master, with profound respect.

It has been observed that his house was thrown open daily, and always with perfect freedom of access, to his pupils. There was an hour devoted to them, the benefit of which many now living refer to with gratitude. His nature was affectionate, confiding, and singularly disposed to attend to little details. His knowledge of men and things, growing rapidly as it did in consequence of his editorship, and his large acquaintance in Berlin, made him a good adviser, and his counsel was always at the disposal of those who sought it.

Hengstenberg's most obvious influence on the affairs of his own time, and on its religious tendencies, was exerted through the medium of the "Evangelische Kirchenzeitung," a bi-weekly paper, which was issued in the interests of Lutheran orthodoxy. This journal was dedicated at the outset to the defence of Christian principles against all kinds of heresies and all kinds of errors. It had no particular mission for or against any particular manifestation of modern thought, but was a champion against all comers from the regions of Rationalism, and a watchful assertor of all kinds of neglected truths. It was projected by a band of earnest men, among whom the Von Gerlachs and Tholuck were prominent. Hengstenberg, then about twenty-five years old, was chosen as the editor. He undertook the service with a generous enthusiasm, and conducted it with a fidelity that did great honour to him. For forty-two years he

Digitized by Google

was its impulse, director, and leading writer; it was, in fact, his organ, intermediate between the professor's chair and his expository writings. Through it he spoke to the age in clear tones,—sometimes harsh, sometimes melodious, but always certain and true to the Gospel. Rationalism, disguised and undisguised, whether taking the form of infidelity or that of indifference or that of mediation, he pursued with unsparing antagonism. He followed it in all its ever-shifting forms, tracked it through its manifold mazes, and encountered it without fear wherever it appeared, —in the court, in the family, in literature, in science, in hymn-books, in catechisms, and the sermons of the day. The journal helped him in his lectures, and the lectures helped him in the journal: thus, material being provided for each, neither suffered from the unusual combination. Those who have been accustomed to see that most venerable of all German Protestant journals, will remember Hengstenberg's "Vorwort," which, as regularly as the year opened, was looked for by all parties as the oracles of a very different potentate were looked for in France. He spoke as from a throne. "What will Hengstenberg say?" was the common question, on the emergence of every new subject of interest. These successive Prefaces touched on every imaginable topic: all the struggles of the union, all the innumerable discussions between Church and State, all the literary phenomena that teemed with every year, found their place in them. A collection of these annual addresses would be the history of the last generation in brief.

But it is as a commentator on Holy Scripture, and defender of the authority of the Biblical documents, that this great man will keep his hold on posterity. It is in this capacity that he is known among ourselves. Hengstenberg accomplished a great deal, even in a country where there is an order of men always accomplishing prodigies; and one of the secrets of his enormous amount of work was the unity of his life as spent upon a single subject. He was literally *homo unius libri*, and of one portion of that Book. The Old Testament was his sphere. In it he was strong; in any other he was like other men, and inferior to many. In the vindication and exposition of the Old Testament he was in his own day pre-eminent. His earliest discipline, as we have already said, pointed that way.

His first work was a bold challenge thrown down in vindication of the authenticity of the books of the Old Testament that were at that time especially assailed. Several able and learned dissertations were gathered together, and published as "Contributions towards the Introduction to the Old Testament." This was mainly an apologetic work. Rationalism had attacked the ancient Scriptures as a whole, and certain portions, such as the Pentateuch,—the unity of Isaiah and Zechariah, the authenticity of Daniel, were singled out for attack. It was necessary that some one should arise who could exhibit the evidences of authenticity which the texture of the books themselves afford, and which the annals of other peoples suggest in confirmation. Hengstenberg could do this well, and did it. But others were capable of the same service, and had in some sense performed it. What was peculiar to him was the exceeding boldness with which he avowed the unity of the Scriptures, the dependence of the New Testament on the Old, and the absolute necessity

Digitized by Google

of faith in both if faith in either was to be maintained. He discerned with clearness the whole compass and fulness of the issues involved; and perceived that the stream of revelation must be traced up to its fountain; and that, if the fountain was not pure and Divine, no streams issuing from it could be heavenly and undefiled. He saw that the entire literature of religion stands or falls with the early documents which are its elements and alphabet; that if these individual books were not written by the men to whom the later Scriptures ascribed them,—if they do not record facts that are historical,—if the New Testament inspiration is not really an approval and guarantee of an Old Testament inspiration,—if the Scriptures of the old and new covenants contradict each other,—if, in short, there is not a perfect unity in the grand and complete Record,—then Christianity is undermined and ready to fall, bringing down with it the hopes of mankind. All this he saw, with perhaps a deeper insight than most men; and if he even exaggerated the expression of the principle, it was a venial fault. It is hard to deny that he was right in staking so much on the genuineness and integrity of the Old Testament.

The work of Hengstenberg has surrendered much of its goodly material to other builders, who have made a better use of it than even he did. Hävernick, for instance, one of his pupils, systematized his facts with some skill; and he in his turn has been methodized and set before the public in a perfect form in the "Introduction to the Old Testament,"* by Keil, one of the noblest representatives of the spirit of the older master.

Reviewing the long series of Hengstenberg's writings, dispassionate critics will agree that they combine more of the qualities that recommend this class of works than those of any other writer who has appeared in this century. In every one of those qualities—in learning, in grace, in exactitude, in profoundness, in spirituality, in finish—he is surpassed by some other author or authors who might easily be named, but there is no other who unites them all as he does. And if to the list of his known works were added a few volumes,—the number might be made very large,—selected from his terse and vigorous lighter essays, his importance as an author would be very much increased. There is one drawback, that the earlier productions were not subjected before his departure to a stern revision. The apologetic treatises might have been greatly improved; the "Commentary on the Psalms" might have been recast to advantage; and, generally, an edition of his works from his own revising hand would have had a value that cannot now be attributed to them as a whole. Still, there is not one of them that the theologian, rightly instructed, would like to miss from his shelves.

Hengstenberg declined rather suddenly. It has been seen that from the beginning his constitution was not sound, and that he had rarely known the satisfaction of spending a day entirely without pain. All the details of his sickness and death were in strict keeping with the tenour of his life. Some one spoke to him, when he lay ill, of the services he had been able to render to the Church. "Ah!" he replied, with a well-known wave of his hand, "that is all nothing." If any one will

* Published by T. and T. Clark. Edinburgh. 1870.

Digitized by Google

glorify God in me, let it be for this, that I have laboured more to fear God than cared to fear man, which is a strange thing in these days." He was full of peace, and greatly desired to depart. "From infancy," he remarked once more, "I have longed for death. When I first came to the knowledge of saving faith, and learned my vocation, this feeling retired; but the home-sickness never altogether left me." Before his last communion, he was asked if he was ready to forgive all who, during the campaigns of life, had injured or grieved him, and answered, "I know none to whom I have to forgive anything. I am deeply thankful to all men who have admonished me to hold fast my fidelity in watchfulness and prayer." These words obviously had reference to the misunderstanding as to his fidelity which has been already mentioned; so does the following. He was questioned as to whether he departed in the simple faith which he had taught throughout his course. "Yes, verily do I! The blood of Christ and His sacrificial death have been my only consolation in life, and shall be my solace and hope in death." All the holy affections of his renewed nature were exhibited most impressively during a severe affliction. His charity was made perfect, as also his patience; both were delivered from every hindrance to their finished exercise, and saved from every taint of imperfection that both others and himself had mourned in them before.

As to his patience, it had been severely tested always. Hengstenberg had known severe trials. Five children had been followed to the grave, as also his faithful wife. His eldest son, Immanuel, died at the age of thirty-three. He was a man like-minded with his father, his faithful companion in arms, and bound up with all his literary labours. It may be supposed, therefore, what a deep sorrow is implied in the dedication of the third volume of his "St. John:" "To the pious memory of my son Immanuel, born September 30th, 1830; slept in the Lord, October 4th, 1868. He was deeply engaged with me in this work, which occupied him shortly before his departure." This had been a very heavy calamity, the precursor of the disruption of all ties on earth; but the amazing energy of the veteran did not yield. He had serious thoughts of giving up the "Kirchenzeitung," as well as of renouncing all other engagements. But a stern sense of duty, and desire to be useful, chained him again to the oar, and, with a smitten heart, he continued every work on which he had been engaged; and not till the immediate approach of death did he make arrangements for a successor in the editorship of the Journal.

In March, 1869, he was attacked by inflammation, which was followed by dropsy and great physical distress for nearly three months. Bereavement came again before death. His son John was removed, and then his only grandson was laid in the grave. "My God, this also!" he cried, and, folding his hands, looked steadily before him in amazement of heart. But he was spared any spiritual conflict. He had "strengthened his brethren," he was now himself strengthened. "My soul," he said, "is like a deep ocean, full of the voice of God's praise and honour." Refusing to receive the narcotics which were pressed on him, saying, "With perfect clearness of soul I would go into eternity," he departed in peace.

Digitized by Google

For nearly fifty years this noble-minded scholar and Christian instructed his generation, exerting an influence, not surpassed by that of any other man, upon his own country, and, through the translation of his works, contributing to the edification of the Christians of other lands. He is gone, and his works follow him. His works also remain, and it is long before they will cease to be standards of authority. In time, however, they will cease to be such; but his name will for ever take high rank among those who have devoted their lives to the Testimony of Jesus, to its vindication and enforcement, both in the Old Testament and in the New. M.

FRANCIS XAVIER'S MISSION TO JAPAN.

In 1538 an application was made to the Pope for two Jesuit missionaries to go out to India: Francis Xavier and Simon Rodriguez were sent. Rodriguez was induced by the king to remain in Portugal, where he founded the Jesuit college of Coimbra, and as confessor to the court rendered important service to the mission: but Francis Xavier set sail for the Indies in the same ship with the viceroy, Don Martin Alphonse de Sousa. Xavier was a Spanish gentleman, whom Ignatius Loyola had gained over to his new order at Paris, where he was delivering lectures on the philosophy of Aristotle. When he left Lisbon he was thirty-six years of age, seven of which he had spent in the order of Loyola, whose system, maxims, and policy he had thoroughly learned. The squadron that bore the Jesuit missionary, with two assistants, reached Goa on the 6th of May, 1542, after a voyage of thirteen months.

Little had been done as yet to spread Christianity amongst the Indians. The Portuguese conquerors, according to the accounts of their own historians, lived after the most dissolute fashion, surrounded by their concubines and slaves. Justice was sold in the tribunals, and the most hideous crimes were only punished when the criminals had not money enough wherewith to corrupt their judges. Even the bigotry which characterizes the inhabitants of the Spanish peninsula seemed for the time to slumber. Francis Xavier began by preaching a purification of manners amongst the Portuguese; and after converting a number of the slaves and Pagan inhabitants of Goa, he set out for the southern coasts of India. Here the Franciscans had been before him. Twenty thousand of the pearl-fishers had submitted to the rite of baptism, on the promise that they would be protected against the inroads of the Mohammedans; but few of them understood the nature of the ceremony which they had undergone. Xavier never dreams of denying the share which the temporal power of the Portuguese bore in the triumphant success of his mission, or the true nature of Romish propagandism. "It sometimes happens," he openly writes, "that I baptize a whole town in one day. This is in a great measure to be attributed to the Governor of India, both because he is a singular friend and favourer of our Society, and because he spares neither expense nor labour to promote the propagation of the faith. By his assistance we have on this coast thirty Christian towns."

Digitized by Google

A little after Xavier despatches a messenger to Portugal to complain of the slackness of the Portuguese officials; and the king in reply sends out a new viceroy, and grants Xavier the most ample inquisitorial powers. Idolatry was suppressed in the Portuguese possessions; and both threats and promises were used to gain the natives to Christianity. Certainly these were not the only means employed by Xavier in his missionary enterprise. Neither could he without the Portuguese, nor the Portuguese without him, have worked out the extraordinary results which have been the boast of Roman Catholicism ever since. Nothing could be more fitted to strike the mind of the Indian than the character, appearance, and manner of life of the "apostle." In person he was tall and rather spare, but well proportioned, with brown hair, fair complexion, and blue eyes. The expression of his face was lively and cheerful; his address affable and winning. He made the same garment do for frock and mantle, and lived on a morsel of bread. He rarely slept more than four hours a day, and his rest was often broken by ecstatic visions and pious exclamations. He went about on foot under the burning sun of India; and his whole time was employed in preaching, instructing, and directing his subordinates. His missionary labours on the coast of India occupied three years, and extended from Goa to Meliapur on the opposite coast of the peninsula. Leaving his converts to his assistants and catechists, Xavier then set out for Malacca, from which place he sailed amongst the Moluccas and the adjacent islands, returning to India two years afterwards.

It must be borne in mind that the "Apostle of the Indies" was both the leader and director of a widely-spread missionary movement, conducted by a rapidly-increasing staff, not only of Jesuits, but also of priests and missionaries of other orders, as well as of native preachers and catechists. Xavier reserved for himself the arduous task of travelling to regions as yet unvisited by any preachers of Christianity; and his bold and impatient imagination was carried away by the idea of bearing the Cross to the countries of the farthest East. The islands of Japan, already known to Europe through the travels of Marco Polo, had been reached by the Portuguese only eight years before, namely, in 1541, and Xavier, while at Malacca, had conversed with navigators and traders who had visited that remote coast. A Japanese, named Angero, (Hansiro,) pursued for homicide, had fled to Malacca in a Portuguese ship. He professed a real or feigned desire to be baptized, and was presented to Xavier at Malacca, who sent him to Goa. There he learned Portuguese quickly, and was baptized under the name of Paul of the Holy Faith. One of the most curious documents in the "Epistolæ Indicæ" * is a short account of Japan, written from the information furnished by this man.

The missionaries appear struck for the first time with the external resemblance between Buddhism and Catholicism. The anonymous author of an Epistle which must have been written in 1549, finds in Japan most of the doctrines of the "infallible Church"—one God, the Miraculous Conception, the Trinity, Hell, Purgatory, Heaven, Angels, the worship of the saints, and the existence of one living supreme Head

* "*Epistolæ Indicæ*," *Louvani*, 1566, pp. 175–198.

Digitized by Google

of the Church. The doctrines of Xagua (Sankya) were, he says, brought through China to Japan above five hundred years before, from a kingdom to the west of China named Cegnico, which he evidently imagines to have been the Holy Land, little dreaming it was the country in which he then was. Christianity, the writer had just been informed by a bishop of the Armenian Church, had once been preached in China. It might, he thinks, have been altered and disfigured by some impostor like Mohammed, and thus Xavier, whose intended voyage to Japan was announced, would only have to restore the true faith to its original purity. Some of the points of analogy mentioned in the little treatise were entirely fanciful, yet no two religions of independent origin can resemble one another more closely in external ritual, and yet differ more thoroughly in spirit, than the Buddhist religion and the Roman Catholic Church. Every one who has been in a Buddhist temple cannot have failed to have remarked its resemblance to a Catholic chapel: the paintings, the use of bells and rosaries, the same veneration for relics, the shaven, celibate priests, with their long robes and wide sleeves, the prayers in a dead language, the measured chant, the burning of incense, the orders of monks, nuns, and anchorites, and other institutions, characteristic of both religions, have for ages tempted Catholic missionaries to call Buddhism the devil's Imitation of Christianity, and induced the learned to conclude that the ritual of the one has been borrowed from that of the other, though it has not been agreed which was the copyist.

Having carefully arranged the affairs of the Seminary of the Holy Faith at Goa and the entire machinery of the mission, Francis Xavier took ship for Malacca on April 14th, 1549. On June 24th he sailed for Japan, along with Angero and his two companions, in a Chinese junk belonging to a famous pirate, an ally of the Portuguese, who left in their hands hostages for the safety of the "apostle" on the voyage. After a dangerous passage they reached Kagosima, the native town of Angero, under whose auspices Xavier was well received by the governor, magistrates, and other distinguished people. The "apostle" was unable to commence his mission at once, though, according to his biographers, he possessed the gift of tongues. "We are here," he writes, "like so many statues. They speak to us, and make signs to us, and we remain mute. We have again become children, and all our present occupation is to learn the elements of the Japanese grammar." His first impressions of Japan were very favourable, and remind us of those of our own ambassador, Lord Elgin, when, after a long interval, those islands were again opened to European commerce. Japan was then, as now, under the nominal rule of the Dairi or Mikado, who resided at Miako, but his power was well-nigh reduced to the privilege of giving titles. The authority of the Cubo or Siogun had also become very much relaxed, and the islands were divided amongst fourteen kings, who in their turn counted chieftains under them that pretended to a greater or lesser degree of independence, according to their strength or opportunity. Their power depended upon the number of their armed retainers, whose services they rewarded by grants in land. There were few merchants, and the labouring classes were little regarded. Japan was then celebrated

Digitized by Google

for its gold and pearls, but owing to the smallness of trade the country still remained poor. The arts seem to have made as much progress as in Europe. Xavier evidently considers the Japanese as a nation not behind any European one in civilization, and speaks of Miako as a greater city than Lisbon. He noticed the same strange customs as our travellers of to-day. Amongst them, the well-known practice of Hara-Kiri, or suicide, is not wanting.....

The Japanese, Xavier says, surpassed in probity all the nations he had ever met with. They were ingenious, frank, faithful, fond of honour and of dignity. They had a passion for bearing arms, were poor, and lived on rice and a spirituous liquor distilled from it; but they were contented, and the nobility despised plebeian opulence. He notices again and again, with admiration, that almost every Japanese can read, and the defective ideographic characters strike him as better than our phonetic symbols; for he observes that people who use different languages, such as the Chinese and Japanese, are equally able to understand the same signs. He also remarks that the people are of an inquiring turn, candid, and ready to yield to the force of argument.

When he had learned enough of the language to speak a little of it, he commenced his mission. Angero had already made some converts among his household relations and friends; but these attempts do not seem to have attracted much opposition, and even Xavier's first preachings excited more attention than contradiction. For the first time in Japan, he preached a personal God, the Creator of the universe, and showed the materialistic tendency of the Buddhist religion. His old lectures at the College of St. Barbe in Paris no doubt stood him in good stead. He had already had an interview with the King of Satsuma, who had forgiven Angero for his crime, and who now granted to Xavier an edict, allowing his subjects the liberty of embracing the Christian religion.

On November 3rd, 1549, Xavier again writes home, directing three of the best missionaries to come out to join him, finding the disposition of the Japanese very favourable to the Gospel. He also mentions that two bonzes, Buddhist priests, intended to proceed to Goa, to be educated at the College of the Holy Faith. His next letter is dated nearly a year after. He had passed the time in studying Japanese, into which language he had translated the principal articles of the Creed, and a short account of the creation. He had made about a hundred converts; but the King of Satsuma began to look coldly on Xavier and his companions, because the Portuguese vessels, which had at first always come to Kagosima, now sailed to Firando, enriching his enemy. Kagosima was not a place well fitted for a large trade, being too far from the sea, and cut off by high ranges of hills from the interior. Nevertheless, this desertion made the king disposed to listen to the representations of the bonzes as to the danger of the people renouncing the religion of their ancestors; and he ordered that any one who received baptism should be put to death. This intolerant decree compelled Xavier to leave Kagosima for Firando; but as he and his companions could not yet speak the language fluently, they did not make more than a hundred converts. They then left for Amanguchi, the residence of a powerful native prince, and afterwards went to Miako, but finally took up their abode at Amanguchi.

Digitized by Google

The ruler of this place gave the "apostle" permission to preach the Gospel within the bounds of his principality, and assigned him and his companions an unoccupied monastery for their residence. Here Xavier lectured twice a day upon the Japanese religion. His discourses were numerously attended by the bonzes, the nobility, and the common people. At the end of every lecture he answered the objections which were made against it, and, as he tells us, with signal success. He remarks that those who were most eager and pointed in their opposition were the first to be converted, became his most intimate friends, and revealed to him the peculiar doctrines of the different religious sects. Day and night he was besieged by a crowd of importunate questioners, and called without ceremony to satisfy the curiosity of the great. The result of the conferences, which lasted two months, was the conversion, or at least the baptism, of five hundred people. Xavier left Japan on November 20th, 1551, after a stay of two years and four months.

In his controversies with the Japanese, Xavier had been continually met with the objection—how could the Scripture history be true, when it had escaped the notice of the learned men of China? It was Chinese sages who had taught philosophy and history to the Japanese, and Chinese missionaries who had converted them to Buddhism. To China, then, would he go to strike a blow at the root of that mighty superstition. Accordingly, he sailed from Goa about the middle of April, 1552, with a merchant, named James Pereira, who was to act as ambassador to the Emperor of China. On arriving at Malacca, this man, becoming involved in a quarrel with the Portuguese governor, was forcibly detained, and Xavier went on alone to the island of San-Cean, a place of rendezvous between the Chinese and Portuguese merchants, distant about half a day's sail from Canton. But no one had the courage to brave the penal laws which guarded the entrance of foreigners into China; and, being a prey to continual anxiety to reach the new scene of his labours, he fell ill, apparently of remittent fever, and died on the 2nd of December, 1552.

According to a story which is believed throughout the Catholic world, Xavier's body was miraculously preserved from corruption, and was fifteen months after landed at Goa, perfectly fresh and soft as if he had died the day before. It was consigned with great solemnity to its last resting-place in the vault of the church of the Holy Faith at Goa, where it still remains an object of pilgrimage and religious veneration to the native Christians of the Malabar coast, who regard the "Apostle of the Indies" as in no way behind the immediate disciples of Christ, and attribute to him a long roll of the most astounding miracles and prodigies. One who reads the wonderful tales of the acts of canonization of Saint Francis Xavier a hundred years after his death, will be a little astonished on hearing the manner in which his successor at Goa, Melchior Nunez, speaks of these extraordinary performances a few years after they are assumed to have taken place. "Many things became known of him after death which, while he still lived, remained unknown." Xavier himself, save in one ambiguous passage of his letters, never alludes to any of the astounding miracles so freely ascribed to him by his biographers of later date. As portrayed in his

Digitized by Google

own letters, and by Lucena and his succeeding biographers, he stands the very image of a true, brave, accomplished, and persuasive missionary. To this day he is the ideal and pattern of his successors in the work amongst the Roman Catholic clergy; and his example, traditions, and precepts, have everywhere exercised a pervading and lasting influence upon the course and conduct of the different missions which he founded.

The result of Xavier's labours was the formation of a mission which, from Goa as a centre, radiated over much of the coast of Asia from Ormuz to Japan. Its powers of propagandism were most felt on those parts of the coast more directly exposed to the secular influence of Portugal, and especially in the Portuguese possessions, where the terrors of the Inquisition were put in practice to spread the Catholic faith. The number of Roman Catholics now existing on the Malabar coast probably amounts to half a million; but a large proportion of them are half-caste descendants of the Portuguese—the result of those dissolute amours which Xavier condemned. Their religion, however, is only a base and degenerate graft of Catholicism upon the rotten trunk of Paganism. Even at the present day the native Christians are inferior to the Mohammedans and Hindus of Northern India in intelligence and morality. Thus the attempt of Xavier to introduce a vigorous and thriving shoot of Christianity into India has been, after all, a failure—a failure which liberal Catholics themselves acknowledge.—*Quarterly Review.*

THE WESLEYAN HYMN-BOOK ILLUSTRATED.

NO. XVI.

Besides John and Charles Wesley, the Founder and the Laureate of Methodism, no less than two-and-twenty others have contributed to increase the number and variety of hymns in our present Collection. Of these the father and eldest brother of the illustrious twain have the first claim to our notice. The mother of the Wesleys was perhaps one of the most perfect characters, mentally and morally, to be found in the history of her sex; and from her, no doubt, the brothers derived important intellectual and religious advantages. But it was from their father that their poetic taste and genius appear to have been inherited. Samuel Wesley, rector of Epworth, a small village in Lincolnshire, was a man of talent and learning, as Pope, with whom he was intimate, has testified. He published a Latin Dissertation on the Book of Job, and an epic poem, entitled, "The Life of Christ." We have in our Hymn-Book one beautiful production of his pen, entitled, "The Crucifixion," which first appeared in the Hymn-Book of 1789, and has been extensively popular and useful. At a time when in England the criminal laws were nearly Draconic in their severity, punishing thefts and robberies, which were then very common, by hanging, equally with crimes of the deepest dye, C. Wesley commenced his labours among the felons in Newgate, by preaching to a company of ten convicts, and spending the night of July 18th, 1738, with several of them in their cells; and there, and at Tyburn

Digitized by Google

whither he accompanied them next day, sung with them his father's hymn:—

"Behold the Saviour of mankind
Nail'd to the shameful tree!
How vast the love that Him inclined
To bleed and die for thee!" etc.

This hymn is now the 22nd in our Collection. At the fatal "tree" they also sung Watts's Hymn, the 660th of our Hymn-Book:—

"How sad our state by nature is!" etc.,

concluding,—

"A guilty, weak, and helpless worm,
Into Thy hands I fall;
Be Thou my Strength and Righteousness,
My Saviour, and my all."

From the thrilling description of these scenes, in C. Wesley's Journal,* the case of these poor men, both as to their previous ignorance and real penitence, seems not unlike that of the malefactor to whom our Saviour said, when hanging on the cross, "To-day shalt thou be with Me in paradise."

In the "Spectator," No. 356, Good Friday, April 18th, 1712, the following passage occurs:—"See where they have *nailed the Lord and Giver of life!* How His wounds blacken, His body writhes, and *heart heaves with pity* and with agony? O, Almighty Sufferer! look down, look down from Thy triumphant infamy. *Lo, He inclines His head to His sacred bosom! Hark, He groans! see, He expires! The earth trembles, the Temple rends, the rocks burst*, the dead arise. Which are the quick? which are the dead? Sure *nature, all nature* is departing with her Creator."

Let us now turn to verses 2 and 3 of the hymn under consideration, written by the father of the Wesleys:—

"Hark, how He groans! while nature shakes,
And earth's strong pillars bend;
The temple's veil in sunder breaks;
The solid marbles rend.

"'Tis done! the precious ransom's paid;
'Receive My soul,' He cries:
See where He bows His sacred head!
He bows His head, and dies!"

Samuel Wesley, Jun., the eldest of the family, was head-master of the Grammar School at Tiverton, and distinguished by intelligence and wit. He was poetic from his childhood, and has left some of the finest specimens of psalmody contained in our Hymn-Book. We have already noticed, in one of these papers, No. IV., the first of these, Hymn 46; and have only to add, that it appears in "A Collection of Moral and Sacred Poems," published by John Wesley in 1744, and was "occasioned by the death of a young lady." It is an exquisite paraphrase of the striking

* See Life by Jackson, vol. i., pp. 161–165.

Digitized by Google

contrast uttered by the Voice in the wilderness, that, while "all flesh is grass," "the Word of our God shall stand for ever."

Four hymns from the same pen are found in the "Supplement." They are compositions of great power and sublimity. They were all published by J. Wesley in his "Collection of Psalms and Hymns," 1738. Three of them are on the Trinity, and stand respectively foremost in the first, second, and third Sections of the Supplement. Exception might be taken to some expressions which they contain on a subject so high and mysterious. But we are more disposed to admire the beauty and splendour of the thoughts and language, than to be hypercritical on the conceptions of the poet which reverently touch on points the most recondite and obscure in the whole range of theology. Hymn 561 is entitled, "To God the Father:"—

"Hail, Father, whose creating call
Unnumber'd worlds attend;
Jehovah, comprehending all,
Whom none can comprehend!"

Cowley says:—

"There sits the Almighty, First of all, and End,
Whom nothing but Himself *can comprehend*."
("*Davideis*," b. i., ll. 363, 364.)

"In light unsearchable enthroned,
Whom angels dimly see,
The Fountain of the Godhead own'd,
And foremost of the Three."
(Verse 2.)

Thus Prior:—

"Enthroned in light and immortality
Whom no man *fully sees*, and *none can see!*
Original of Beings."
("*Solomon*," b. iii., ll. 363–365.)

"From Thee, through an eternal now,
The Son, Thine offspring, flow'd;
An everlasting Father Thou,
An everlasting God."
(Verse 3.)

The striking sentiment expressed in the first line, is also found in Cowley, who says of heaven,—

"Nothing is there to come, and nothing past,
But *an eternal now* does always last."
("*Davideis*," b. i., ll. 361, 362.)

"All the earth doth worship Thee; *the Father everlasting.*

* * * * * * *

Thou art the King of glory: O Christ!
Thou art *the everlasting Son of the Father!*"
(The "*Te Deum.*")

Of course we do not give these passages as authority, but merely quote them as parallel expressions. There is a remarkable passage in Plato's

Digitized by Google

"*Timæus.*" "The terms *was* and *will be* we have wrongly transferred to an eternal essence; while in truth the term *it is* is alone suitable,—*was* and *will be* being expressions only suitable to generation, which proceeds through time." *

There was an ancient inscription in the temple at Delphos consisting of the single Greek word EI, "*Thou art.*" Plutarch introduces a dispute as to its meaning, and makes Ammonius give this explanation: that the word EI was the most perfect title they could give the Deity; that it expresses the Divine essential being; that our being is fluctuating, dependent, and mutable, so that *εἶ*, "thou art," cannot in its absolute sense be addressed to any of us. But the Deity may be thus addressed, because God is independent, uncreated, immutable, eternal, always and everywhere the same.

If the idea of "an eternal now" has been derived from these sources, may not Plutarch at least have been indebted to the Septuagint Version of the Old Testament? "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His Name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: (*Sep.*, Ἐγώ εἰμι ὁ Ὤν, *I am He who is:*) and He said, Thus shalt thou say unto the children of Israel, I AM (Ὁ Ὤν,) hath sent me unto you." (Exod. iii. 18, 14.) And in Psalm lxxxix., (our xc.,) verse 2, we have, Καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος Σὺ εἶ,—"Even from everlasting to everlasting, THOU ART."

Nothing can be finer than the concluding stanzas:—

"Nor quite display'd to worlds above,
Nor quite on earth conceal'd;
By wondrous, unexhausted love,
To mortal man reveal'd.

"Supreme and all-sufficient God,
When nature shall expire,
And worlds created by Thy nod
Shall perish by Thy fire.

"Thy Name, Jehovah, be adored
By creatures without end;
Whom none but Thy essential Word
And Spirit comprehend."

(Verses 4, 5, 6.)

Hymn 601, "To God the Son:"—

"Hail, God the Son, in glory crown'd," etc.

Of these fine stanzas we quote but two:—

"Let heaven and earth's stupendous frame
Display their Author's power;
And each exalted seraph-flame,
Creator, Thee adore.

* * * * *

* Works of Plato, p. 341. Bohn.

Digitized by Google

"Hail, with essential glory crown'd,
When time shall cease to be;
Throned with Thy Father, through the round
Of whole eternity."

(Verses 2 and 6.)

Hymn 649, "To the Holy Spirit:"—

"Hail, Holy Ghost, Jehovah, third
In order of the Three;" etc.

Besides the preceding we have a magnificent hymn entitled, "The Crucifixion," by Samuel Wesley, Jun.,

"From whence these dire portents around,
That heaven and earth amaze?
Wherefore do earthquakes cleave the ground
Why hides the sun his rays?

"Not thus did Sinai's trembling head
With sacred horror nod,
Beneath the dark pavilion spread
Of legislative God.

"Thou Earth, thy lowest centre shake,
With Jesus sympathize!
Thou Sun, as hell's deep gloom be black,
'Tis thy Creator dies!" (Hymn 613.)

Charles Wesley has appropriated the first three or four of these lines, with slight alteration, by making them the commencement of one of his hymns on the earthquakes of 1750. The remainder of that hymn diverges to an entirely different subject. It appeared in his "Life," by T. Jackson, vol. i., p. 554, and is now included in "The Poetical Works of J. and C. Wesley," vol. vi., p. 24.

Of the remaining poets whose productions are included in our present Hymn-Book, Dr. Isaac Watts holds the most prominent place. Seven of his hymns were included in the Hymn-Book, as left by J. Wesley; five were added to it after his death, and fifty-two are found in the "Supplement," no less than sixty-four in all. In laying Dr. Watts under contribution, Mr. Wesley did not scruple to alter and curtail, generally to the great advantage of the hymn; as when a Raphael or a Titian gave perfection to the painting of a less eminent artist, by a few light but judicious touches. Compare Hymn 12, as it stands in our Hymn-Book,

"Come, ye that love the Lord," etc.,

with the original, now the 80th, in Watts's Hymns (book ii.) The 1st and 4th verses read:—

"Come, *we* that love the Lord,
And let *our* joys be known:
Join in a song with sweet accord,
And *thus* surround the throne.

* * * * *

"The God that rules on high,
And thunders when He please,
That rides upon the stormy sky,
And manages the seas."

Digitized by Google

Take, also, the two stanzas which Mr. Wesley, with his usual discrimination, omitted:

"The sorrows of the mind
Be banish'd from the place;
Religion never was design'd,
To make our pleasures less.

* * * * *

"The hill of Sion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

We remember being considerably mystified, when very young, in hearing this hymn in an Independent chapel, after having been familiarized with so natural, vigorous, and manly a version of it as we have in our own Hymn-Book, a form in which it has always been a general favourite with Methodists.

To Hymns 213, and 263, an asterisk is prefixed, signifying that they have been added to the Collection since Mr. Wesley's decease. They are both Dr. Watts's.

Hymn 213:—

"My God, the Spring of all my joys," etc.

In the early days of Methodism, Robert Swindells, who became a preacher in 1741, was preaching in the open air in Ireland. On the opposite side of the street, a party of military officers were conversing. Many years after, a gentleman waited on him, reminded him of the circumstance, and said, "I was one of that party, and the words you spoke have followed me ever since." He was in great distress for salvation, and shortly after was laid on a sick bed, but still without the conscious peace which results from faith in Christ. After many visits, Mr. Swindells concluded that the hindrance must be some sin which he had not given up. On this being mentioned to him, the gentleman confessed that he had long been offended with his nephew, and had refused to see or forgive him. By the preacher's kind offices, a reconciliation took place; the uncle soon found peace, and, in a little time died, rejoicing in God his Saviour. In one of his visits, Mr. Swindells gave out and sung the hymn before us. When he came to verse 8,

"The op'ning heavens around me shine,
With beams of sacred bliss,
If Jesus shows His mercy mine
And whispers I am His,"

the dying man exclaimed, with great emphasis and energy, "Don't say, '*If*,' Swindells; *He does! He does!*"

We heard this interesting anecdote from the lips of the venerable Richard Reece, who personally knew Mr. Swindells. It is a practical and striking illustration of the difference between the "trembling hope" of the Calvinist bard and the triumphant faith of the Methodist poet:—

"Faith, mighty faith, the promise sees,
And looks to that alone."

(Hymn 360, verse 9.)

Digitized by Google

"We who in Christ believe
That He for us hath died,
We all His unknown peace receive,
And feel His blood applied;
Exults our rising soul,
Disburden'd of her load,
And swells, unutterably full
Of glory and of God."

(Hymn 96, verse 2.)

Another of Watts's hymns, of great beauty, and rich in evangelical sentiment, has been marred by his doubt of that great truth, a universal atonement, and his consequent hesitation to conclude that it was offered for him.

Hymn 615,

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away our stain.

"But Christ, the heavenly Lamb,
Takes all our sins away," etc.

Three stanzas only out of five have been given by the editors of the Supplement. The two omitted ones of the original are deficient in rhyme and force:—

"My faith would lay her hand
On that *dear* head of *Thine*,
While *like* a penitent I stand,
And there confess my *sin*.

"My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And *hopes her guilt was there*."

(Verses 3, 4.)*

Contrast this with C. Wesley's lines,

"Who did for *every sinner* die,
Hath surely died *for me*,"

or with Isaiah liii. 6, and scores of other bright oracles in the Old and New Testaments:—"The Lord hath *laid on Him the iniquity of us all*."

Hymn 224, Watts; Psalm cxlvi., the second and fifth stanzas omitted. It is an excellent paraphrase of the Psalm, and the triumph of conscious immortality:

"I'll praise my Maker while I've breath," etc.

Brady and Tate have,

"*On Thee my hopes rely;*"

and verse 2 of this hymn has:—

* Watts, book ii., hymn 142.

Digitized by Google

"Happy the man whose hopes rely
On Israel's God."

Hymn 225, by Watts,

"Praise ye the Lord! 'tis good to raise," etc.,

is a noble paraphrase of Psalm cxlvii., a few expressions in the original having been advantageously altered by J. Wesley.

Hymn 226 is from Watts's *Horæ Lyricæ*, b. i., entitled, "A song to creating Wisdom!"

"Eternal Wisdom! Thee we praise," etc.

Six stanzas have been here omitted, and several expressions altered. It is a grand and beautiful description of natural phenomena, conceived in the spirit of the Hebrew psalmist, but modified and chastened by the theology of the Christian poet.

Hymn 268,

"Father, how wide Thy glory shines!" etc.,

from Watts's *Horæ Lyricæ*, b. i., is a hymn of considerable grandeur, on the glory of God in Creation and Redemption.

The three following stanzas deserve quotation:—

"Part of Thy name divinely stands
On all Thy creatures writ;
They show the labour of Thy hands,
Or impress of Thy feet.

"But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms;

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice, or the grace."

(Verses 3-5.)

Hymn 316 is the conclusion of the first book, or devotional part, of Watts's *Horæ Lyricæ*. It is entitled, "God exalted above all praise:"

"Eternal Power, whose high abode," etc.

The sublimity of this magnificent hymn is obviously increased by omitting the overstrained and declamatory stanza which is the second of the original:—

"The lowest step above Thy seat,
Rises too high for Gabriel's feet;
In vain the tall archangel tries
To reach Thine height with wondering eyes.

* * * *

"Thee, while the first archangel sings,
He hides His face behind His wings;
And ranks of shining thrones around,
Fall worshipping, and spread the ground."

(Verse 2.)

Digitized by Google

"How shall polluted mortals dare
To sing Thy glory or Thy grace?
Beneath Thy feet we lie afar,
And see but shadows of Thy face."
(Hymn 568, verse 5, from Watts's *Horæ Lyricæ*.)

"The voice of angels is too low to reach Thy worth,
And their highest strains fall infinitely short of Thee;
How dare we then *attempt Thy praises?*
How dare our *sin-polluted* lips pronounce Thy name?"
(Augustine's "Hymns and Meditations." H. Cotes, Newcastle, 1791, med. xiii.)

Hymn 540,

"Before Jehovah's awful throne," etc.,

In this hymn, which is a paraphrase of the Hundredth Psalm, and is often sung by assembled thousands, the genius of Watts has soared above all competition.

Hymn 541,

"Lord of the worlds above," etc.

is a beautiful poetical rendering of Psalm lxxxiv., ("How amiable are Thy tabernacles,") by Watts, the second and fifth stanzas of the original being omitted, and a few expressions altered.

Hymn 599, the 69th (book ii.) in Watts,

"Begin, my soul, some heavenly theme," etc.

Nothing can be finer than the two following stanzas:—

"Engraved as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness rase
Those everlasting lines.

"His every word of grace is strong,
As that which built the skies
The voice that rolls the stars along
Speaks all the promises."
(Verses 4, 5.)

Hymn 640,

"Come, let us join our cheerful songs," etc.;

Hymn 699,

"From all that dwell below the skies," etc.;

and Hymn 702,

"Salvation! O the joyful sound!" etc.;

are from Watts's "Psalms and Hymns;" with the exception of the third verse of Hymn 699, which is anonymous, and the fourth, which is Bishop Ken's doxology; and the third verse and the chorus of Hymn 702, which are anonymous, but have been ascribed to the Rev. Walter Shirley, the controversial opponent of J. Wesley and Mr. Fletcher. All three hymns are highly popular. The following funeral hymns by Dr. Watts are in frequent request.

Digitized by Google

Hymn 716,

"Hear what the voice from heaven proclaims," etc.

Verse 2:—

"They die in Jesus, and are blest:
How calm their slumbers are!"

St. Augustine says:—

"How sweetly do they sleep
Who retire to rest with a quiet conscience
Who after a day of faithful industry
In a course of just and pious living,
Lay down their wearied heads in peace,
And safely rest in the bosom of Providence."
("Hymns and Meditations." Cotes, 1791, med. viii.)

"By the ancient Christians, the place of burial was called κοιμητήριον," (whence our word "cemetery,") "that is, *a sleeping-place*."*

Hymn 720,

"Why do we mourn departing friends?" etc.;

Hymn 721,

"And must this body die?" etc.;

Hymn 728,

"There is a land of pure delight," etc.

"There everlasting spring abides,
And never-withering flowers," etc.
(Verse 2.)

To the ghosts of those who died in battle Jupiter is described as saying:—

"Poor shadows of Elysium, hence: and rest
Upon your *never-withering* banks of *flowers*."
(Shakespeare's "Cymbeline," act v., sc. 4.)

We have often crossed the river Itchen from Southampton, the "Jordan" of this hymn, written by Watts in early life, as he sat on one of its banks, and surveyed the "sweet fields beyond" it.

Hymn 672,

"Awake, our souls! away, our fears!" etc.,

is a paraphrase of Isaiah xl. 31. (Watts, b. i., hymn 48.) Though a long-metre hymn, the first and third line of every verse is without rhyme, and the following verse, a grand one, is without any rhyme:—

"O mighty God, Thy matchless power
Is ever new, and ever young;
And firm endures, while endless years
Their everlasting circles run.
* * * * *
"Swift as the eagle cuts the air,
We'll mount aloft to Thine abode," etc.

We should have preferred "cleaves the air," as more correct and euphonious. "Cuts the air," always reminds us of the process by

* (Tillotson: sermon 184.)

Digitized by Google

which, it is said, a London fog may be divided! Still, the bard's expression may be paralleled:—

> "The bird that wings its airy way,
> The fish that *cuts* the seas."
> (Brady and Tate, Psalm viii. 8.)

> "Soon as *the* rising *eagle cuts the air*."
> (Prior, "Ode to the Queen," Works, p. 210, stanza 21.)

Hymn 676 is a paraphrase of the Beatitudes; Hymn 678, a translation of Psalm xlvi.; and Hymn 679, a translation of Psalm xxiii. All three are from Watts's "Psalms and Hymns," and are of great beauty.

The remaining Hymns in the Supplement from Watts are of different degrees of excellence, but do not claim our special notice.

J. W. T.

CHAPTERS FROM THE HISTORY OF SPAIN.

III.—THE DECAY OF THE SARACEN EMPIRE IN SPAIN.—CARDINAL XIMENES.

The power of the Moors had long been decreasing when the marriage of Ferdinand with Isabella united the crowns of Aragon and Castile. Two hostile factions disturbed the peace of Granada, and whilst the Zegris, supporting the pretensions of Ayesha, held the Albayzin, the Abencerrages, espousing the interests of Zoraya, the rival favourite, had taken possession of the Alhambra. Forgetting the fatal influence which such divisions could not fail to produce upon the political existence of a once triumphant nation, they wasted in private feuds, and in the antagonism of rival races, the strength which might have arrested the progress of the Spaniards. The ballad literature of the times is full of interesting pieces bearing the mark of these conflicts, and representing to us no longer the Moors engaged in warlike enterprise against the Christians, but a Zegri chieftain trampling upon the body of his Abencerrage enemy, or a champion of Zoraya rejoicing in having put to death some distinguished leader of the opposite party. Listen to the opening stanza of the following poem taken from Mr. Lockhart's collection:—

> "Of all the blood of Zegri, the chief is Lisaro,
> To wield rejón like him is none, or javelin to throw;
> From the place of his dominion, he on the dawn doth go,
> From Alcala de Henares, he rides in weeds of woe."

In former days the garb of sadness would have been put on in consequence of some signal defeat sustained on the field of battle, whilst endeavouring to break through the serried ranks of the Cid Campeador, or of Bernardo del Carpio; but now it is the hatred of his own fellow-countrymen which has reduced Lisaro to the humble position of a desponding and disconsolate knight; and it is in fighting against the Abencerrages that he hopes to win a bride:—

Digitized by Google

"And ever as they rode, he looked upon his lady's boon:—
'God knows,' quoth he, 'what fate may be: I may be slaughtered soon
Thou still art mine, though scarce the sign of hope that bloomed whilere,
But in my grave I still shall have my Zayda's token dear!'

"Young Lisaro was musing so, when onwards on the path
He well could see them riding slow—then pricked he in his wrath
The raging sire, the kinsman of Zayda's hateful house,
Fought well that day, yet in the fray the Zegri won his spouse."

In another ballad taken from the same source we find one of the most gallant defenders of Granada, Celin, treacherously killed in a tournament by one of the Abencerrages.

"At the gate of old Granada, when all its bolts are barred,
At twilight, at the Vega gate, there is a trampling heard;
There is a trampling heard, as of horses treading slow,
And a weeping voice of women, and a heavy sound of woe.
What tower is fallen, what star is set, what chief come these bewailing?—
'A tower is fallen, a star is set! alas! alas, for Celin!'"

We can easily understand the bitter sense of despair with which the wisest and most noble-minded amongst the Saracens would see the corpse of their best hero brought back to the gates of Granada, bleeding with the mortal wound inflicted, not by the hand of a Spaniard, but by the spear of a traitor, who professed to own the same faith, and to share the same hopes.

"Him, yesterday, a Moor did slay, of Bencerraje's blood,—
'Twas at the solemn jousting,—around the nobles stood;
The nobles of the land were by, and ladies bright and fair
Looked from their latticed windows, the haughty sight to share;
But now the nobles all lament,—the ladies are bewailing,—
For he was Granada's darling knight. 'Alas! alas, for Celin!'"

Abú Abdallah succeeded in dethroning his father in 1483; but he was himself taken prisoner by the Christians, near Lucena, in April of the same year. Abú-l-Hassan regained momentary possession of his capital in 1484; he was, however, soon disturbed again by Abú Abdallah, who having once more recovered his liberty, disputed the throne with his aged father.

At last the people of Granada, leaving the father and son to fight their own quarrels, appointed Abdallah, surnamed *Zagal*, or "the Brave," to distinguish him from his nephew, called *As-saghir*, or "the Small," to be their king. In the meanwhile, Ferdinand was pushing on his conquests. In June, 1484, he besieged and took Alora and Setenil, and defeated the Moors in two partial engagements. In 1485, Ronda, Marbella, Coin, and other places, fell into his hands; Loxa surrendered in 1486, and the ensuing campaign began by the taking of Malaga. But the successes of Ferdinand did not awake the Moors to a sense of their danger, or induce them to put an end to their civil dissensions; for, profiting by the

Digitized by Google

absence of Zagal from his capital, Abú Abdallah As-saghir marched upon Granada, and usurped the throne. This is the king who in Spanish histories is known by the name of Boabdil, *el rey chiquito*, "the little king." "At his birth, the astrologers, according to custom, cast his horoscope; they were seized with fear and trembling when they beheld the fatal portents revealed to their science. 'Allah achbar! God is great!' exclaimed they: 'He alone controls the fate of empires: it is written in the heavens that this prince shall sit upon the throne of Granada, but that the downfall of the kingdom shall be accomplished in his reign.' From this time forth the prince was ever regarded with aversion by his father; and the series of persecutions which he suffered, and the dark prediction which hung over him from his infancy, procured for him the surname of *el Zogoybi*, or 'the unfortunate.' He is more commonly known by the appellation of *el Chico*, or *el Chiquito*, the younger, to distinguish him from his uncle." *

We have not space to go through the details of the last struggle which placed Granada at the discretion of the Spaniards, and brought to an end the Moorish dominion throughout the Peninsula; two or three episodes taken at random must suffice as specimens of the rest. Contemporary chroniclers have carefully preserved the names of the most valiant warriors on both sides, and amongst others, that of the Saracen knight Reduan, who appears to have been a relation of King Boabdil himself. He stands forth as the hero of many ballads, two of which are printed in Mr. Lockhart's interesting volume. We notice the desponding tone which prevails throughout the extracts we are about to quote.

"Thus said, before his lords, the king to Reduan:
'Tis easy to get words,—deeds get we as we can:
Rememberest thou the feast at which I heard thee saying,
'Twere easy in one night to make me lord of Jaen?'"

In happier times, when the bravery of the Moors carried all before it, and when no Christian soldier dared to approach within view of the standard of the Crescent, Reduan would have needed no one to remind him of his vow. Anticipating the king's request, he would have marched, rashly perhaps, but unhesitatingly, to the attack of the city of Jaen, and have conquered, or died in the attempt. Now, however, his promise is forgotten; but Boabdil's taunt suffices to wake up within him a spark of his former courage, and he accordingly answers:—

"I have forgot the oath, if such I e'er did plight;
But needs there plighted troth to make a soldier fight?
A thousand sabres bring,—we'll see how we may thrive.
'One thousand?' quoth the king; 'I trow thou shalt have five!'"

The small company of cavaliers stood forth from the Elvira gate, with buoyant hearts and bold:

* Washington Irving, "Conquest of Granada," chap. ix.

Digitized by Google

"In midst, above them all, rides he who rules the band;
Yon feather, white and tall, is the token of command:
He looks to the Alhambra, whence bends his mother down;
'Now, Allah, save my boy, and merciful Mahoun!'"

When arrived before the walls of Jaen, fear siezes upon the whole troop: the spirit of daring and of enterprise which formed so remarkable a characteristic of the early Moorish invaders has quite departed, and an irresistible destiny seems to render the subjects of Boabdil powerless in the face of danger.

"It was a heavy sight—but most for Reduan:
He sighed, as well he might, ere thus his speech began:
'O Jaen! had I known how high thy bulwarks stand,
My tongue had not outgone the prowess of my hand.'"

When the leader is actuated by such pusillanimity, what can we expect from his men! Reduan turns round, and addresses the soldiers:

"'Now blow your trumpets high!'—
But every spearman frowned, and dark was every eye."

Struck at last with a sense of shame, Reduan spurs on his horse, and challenges the Christians. Who of them will advance, and measure lances with him? Who will stake upon the issues of single combat the possession of the proud ramparts of Jaen?

"With that an arrow flew from o'er the battlement—
Young Reduan it slew, sheer through the breast it went;
He fell upon the green. 'Farewell, my gallant bay!'
Right soon, when this was seen, broke all the Moor array."

It was in the spring of 1491 that the Christians invested the city of Granada: the siege lasted nearly a year, and ended in the capitulation of Boabdil. "The Moorish king," says Mr. Lockhart, "came out, and received Ferdinand and Isabella in great form and pomp, at the gates of his lost city, presenting them with the keys on a cushion, and in abject terms entreating their protection for his person."* "These keys are thine," said he, "since Allah so decrees it; use thy success with clemency and moderation."† It was expressly stipulated in the terms of the capitulation that the Moorish inhabitants should retain the undisturbed possession of their goods, houses, and inheritances; the use of their laws, and the free exercise of their religion. The valley of Purchena, in Murcia, was assigned to Boabdil for his place of residence, and a handsome revenue provided for the maintenance of him and his family; but, after a little while, "not having resolution" (as Mariana expresses it) "to endure a private life in the country where he had so long reigned a king," he went over to Barbary. We shall quote here an extract from Mr. Prescott's picturesque description of the concluding events of the siege. "The sovereigns waited with impatience the signal of the occupation of the city by the troops, which, moving slowly along

* "Spanish Ballads,"—"The Flight from Granada."
† Prescott, "Ferdinand and Isabella," vol. ii., p. 87.

Digitized by Google

the outer circuit of the walls, as previously arranged, in order to spare the feelings of the citizens as far as possible, entered by what is now called the gate of Los Molinos. In a short time the large silver cross, borne by Ferdinand throughout the Crusade, was seen sparkling in the sunbeams, while the standards of Castile and St. Jago waved triumphantly from the red towers of the Alhambra. At this glorious spectacle, the choir of the royal chapel broke forth into the solemn anthem of the *Te Deum;* and the whole army, penetrated with deep emotion, prostrated themselves in adoration of the Lord of hosts, who had at length granted the consummation of their wishes, in this last and crowning triumph of the Cross. The grandees who surrounded Ferdinand then advanced towards the queen, and, kneeling down, saluted her hand in token of homage to her as sovereign of Granada. The procession took up its march towards the city, 'the king and queen moving in the midst,' says an historian, 'emblazoned with royal magnificence; and as they were in the prime of life, and had now achieved the completion of this glorious conquest, they seemed to represent even more than their wonted majesty. Equal with each other, they were raised far above the rest of the world. They appeared, indeed, more than mortal, and as if sent by Heaven for the salvation of Spain.'"*

"In the meanwhile, the Moorish king, traversing the route of the Alpuxarras, reached a rocky eminence, which commanded a last view of Granada. He checked his horse, and, as his eye for the last time wandered over the scenes of his departed greatness, his heart swelled, and he burst into tears. 'You do well,' said his more masculine mother, 'to weep like a woman for what you could not defend like a man!' 'Alas!' exclaimed the unfortunate exile, 'when were woes ever equal to mine!' The scene of this event is still pointed out to the traveller by the people of the district; and the rocky height from which the Moorish chief took his last farewell of the princely abodes of his youth, is commemorated by the poetical title of, '*El ultimo Suspiro del Moro*,' 'The last Sigh of the Moor.'"†

Mr. Lockhart's collection of ballads contains a spirited piece on this melancholy catastrophe; from it we give an extract or two as a concluding homage paid by imagination to the Moorish invaders of Spain.

"*Te Deum Laudamus!* was up the Alcala sung:
Down from the Alhambra's minarets were all the crescents flung;
The arms thereon of Aragon they with Castile's display;
One king comes in in triumph—one weeping goes away.

"Thus cried the weeper, while his hands his old white beard did tear,
'Farewell, farewell, Granada! thou city without peer!
Woe, woe, thou pride of heathendom! Seven hundred years and more
Have gone since first the faithful thy royal sceptre bore!'"

The two following stanzas show the poet deviating slightly from historical truth; Boabdil, we know, did not immediately leave Spain, and

* Mariana, "*Hist. de España.*"
† Prescott, vol. ii., pp. 88, 89.

Digitized by Google

it was only a year after the taking of Granada that he crossed over to the African shore :—

" Thus spake Granada's king, as he was riding to the sea,
About to cross Gibraltar's strait away to Barbary;
Thus he in heaviness of soul unto his queen did cry;
(He had stopped, and ta'en her in his arms, for together they did fly:)

" ' Unhappy king! whose craven soul can brook,' (she 'gan reply,)
' To leave behind Granada—who had not heart to die!
Now, for the love I bore thy youth, thee gladly could I slay;
For what is life to leave, when such a crown is cast away? ' "

The subject of the conquest of Granada has, we need scarcely say, exercised the genius of many European writers; and Dryden's tragedy may here be especially noticed. Mr. Hallam describes it as being, on account of its extravagance, the most celebrated of the author's plays.*

(*To be continued.*)

LIVINGSTONE AND HIS DISCOVERER.

(CONCLUDING PAPER.)

THERE can be no difficulty in applying to the present age the ancient prediction of the Sacred Book, " Many shall run to and fro, and knowledge shall be increased." (Dan. xii. 4.) To our pushing day of geographical discovery, as well as general activity, the wonder seems that so many ages should have rolled by, during which so little has been learned as to the very surface of the world by nine-tenths of its inhabitants. The fact is that, standing on our fathers' shoulders, we see farther than they did; and our horizon is daily extending. Yet how much is still unexplored! It is only during the past half century that the marvels of the western hemisphere and the southern archipelago have been partially unveiled to us, and the irrepressible Anglo-Saxon has seemed to awake to the consciousness of his destiny as the pioneer of the world's civilization. Truly, as of old, " there remaineth yet very much land to be possessed." (Joshua xiii. 1.) How little we know of the vast recesses of Asia, Australia, and the great intervening island group! What dim conceptions we have of the virgin wealth of that most luxurious home of nature, South America! Slowly, yet with astonishingly accelerated rapidity, as compared with the tedious past, one curtain after another is being withdrawn by the Almighty Parent, that we may " look how our brethren " of divers languages and hues " fare."

But the continent to which Divine Providence appears at present to invite special scrutiny is Africa, that region of ancient mystery, the burning wastes and savage life of which have baffled the enterprise of western civilization almost more effectually than have the rigours of eternal frost. It is somewhat humiliating to have reason to suspect that our knowledge of Central Africa has, up to a very recent period,

* " Lit. of Europe," vol. iii.

Digitized by Google

diminished rather than increased since the days of Herodotus, the father of history, from whose writings Mr. Stanley quotes, on pages 455–459, a curiously interesting passage, on which Dr. Livingstone does not hesitate to base his impressions as to the veritable source of the Nile. What a wonderful river that is, flowing onward from its remote origin to the Mediterranean, a vast volume of water, without one single feeder for twelve hundred miles, which has hitherto defied every attempt, at least during the Christian era, to trace it to its fountain head,—grand symbol of the River of Life, with its mysterious source in the inaccessible Throne of God, which all through the long ages has pursued its calm, majestic, unassisted course in this wilderness-world, the sole hope of our otherwise perishing humanity! To the exploration of this venerable stream are apparently linked the fortunes of the continent to which it forms the highway. The researches of the last twenty years have penetrated beyond the arid deserts and the remoter mountain masses of the south, disclosing to our wondering eyes a region of inland lakes and rivers, forests and plains, thickly peopled with races hitherto unthought of, yet inviting fresh multitudes to explore and enjoy the lavish resources thus offered by a bountiful Providence. For here is another of those *reserves* which the beneficent Creator has kept concealed during the centuries, in order that, when the fitting time comes, successive generations may enter upon a new, a wide, and a wealthy home. What a noble school, too, for the development in the civilized world of some of the highest qualities of human character does tropical Africa present, with the promise of practical results of necessity far more important than those which have attended arctic exploration! Wherever man is, his brother man has something both to give and to receive. It is indeed yet to be revealed what shall be the specific contribution to the world's weal, which the sons of Ham are to contribute. But there can be no question that the human family has been a loser by the protracted seclusion of so large a section of its members; and we may therefore, in the interests of the universal brotherhood, express our joy at the discovery of fresh factors for the common benefit. The marvellous revelations of later years reach us like a voice from the great Father: "It is meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

These discoveries, it is true, bring no accession to our stock of abstract truth; but they supply us with new and thrilling illustrations of what we already possess. Civilization without the Gospel only deepens the gloom in which human nature is involved; and the greatest woes of Africa have been the product of her contact with a merely nominal Christendom, which has perverted its superiority by diabolical aims. But, notwithstanding the latitudinarian theories with which, it seems, we must make up our minds to be still afflicted, *amiable savageism* is proved to be a myth. Behind the dark veil which has so long concealed the newly-found nations we find men animated by hopes and fears kindred to our own, and, alas! inheriting the same moral malady. Tracts once thickly populated have become deserts through the ravages of war. Tribe has succeeded tribe, through the reign of brute force; and fertile plains have become yet more fruitful with the red blood and bleached bones of

Digitized by Google

unnumbered multitudes, who have followed each other like the falls of autumn leaves. So far as dim tradition can tell the story of the past, it has not been very different from our own, in which the sanguinary roll has displayed the lurid signatures of Goth, and Hun, and Vandal, and our Napoleons have repeated the desolating achievements of the Alexanders and Cæsars of antiquity. There is nothing in the condition of a part of the world now first brought to view from which can be gathered encouragement for optimist theories as to the innate dignity and self-sufficiency of humanity. But there is everything to confirm the truth of God's Word, "There is none that doeth good; no, not one." From pole to equator, be the clime, or race, or tongue what it may, the testimony of all ages is one, "The *world* lieth in the wicked one." What can be more affecting to the eye of Christian philanthropy than the spectacle which is thus presented of freshly-explored regions, teeming with life with all its plenitude of mingled joy and sorrow, under the brand of sin, and therefore sharing the common penalty of death? We are safe in averring that it is a Divine finger which is thus strangely pointing us to these hitherto uncalculated masses, and asking us, amid all our own wealth of Christian privilege, whether we are content to let our brethren perish, "having no hope, and without God in the world."

It is high time that enlightened Christian effort should deal energetically with the problem thus set before it; and the more so, because, as we have already hinted, unworthy representatives of Christendom have anticipated her better enterprise by the perpetration of cruel wrongs for selfish purposes on the Central African races. The mysterious curse pronounced upon the progeny of Ham, "A servant of servants shall he be unto his brethren," has not yet been turned by the free spirit of the Gospel into a blessing. To the everlasting honour of England, she has, by long, patient, and costly exertion done much to stamp out the slavery of Western Africa. Her influence has been felt in the same direction all along its northern shores, and her empire has banished the accursed system from the extreme south. But the plague has broken forth with increased virulence on the eastern sea-board of the doomed continent, and has eaten far into the stricken interior. Portugal alone, of European powers, is convicted by Livingstone's testimony of guilty complicity with this traffic in human chattels. Her rule on the east coast is little better than a delusion. Farther north, the Arabs are the active prosecutors of the iniquitous trade; and there is reason, from recent revelations, to fear that their abettors and employers are subjects of our own Indian empire, who, from Bombay and Kutch, as their head-quarters, make Zanzibar the centre from which they wage perpetual piratic war on the unoffending tribes of the interior. The British Government are doing the right thing towards checking this evil by bringing pressure to bear upon the Sultan of Zanzibar, under cover of a treaty with whom, permitting domestic slavery on a limited scale, the vigilance of our cruisers has been effectually evaded. And "the right man in the right place" is Sir Bartle Frere, whose character as a Christian man, and whose experience as a recent governor of Bombay, are a guarantee that every possible effort will be made to give a death-blow to the entire system. His work will, however, not be easily accomplished, encoun-

Digitized by Google

tering as he does a gigantic outgrowth of wrong-doing, which springs from the root of grasping selfishness, and the ramifications of which are so extensive as probably to defy complete human discovery. Should not Christian people support such a mission by their earnest prayers?

What a harrowing picture it is, which, through Mr. Stanley's pages, comes to us from Manyuema, a country still more westerly and central than Ujiji, the limit of his successful explorations! On pages 461–464 he writes, "Into what country soever the Arabs enter, they contrive to render their name and race abominated. But the mainspring of it all is not the Arab's nature, colour, or name, but simply the slave-trade. So long as the slave-trade is permitted to be kept up at Zanzibar, so long will these otherwise enterprising people, the Arabs, kindle against them the hatred of the natives throughout Africa. On the main line of travel from Zanzibar into the interior of Africa these acts of cruelty are unknown, for the very good reason that the natives, having been armed with guns, and taught how to use those weapons, are by no means loth to do so whenever an opportunity presents itself. When, too late, they have perceived their folly in selling guns to the natives; the Arabs now begin to vow vengeance on the person who will in future sell a gun to a native. But they are all guilty of the same mistake; and it is strange they did not perceive that it was folly when they were doing so. In former days the Arab, when protected by his slave escort, armed with guns, could travel through Useguhha, Urori, Ukonongo, Ufipa, Karagwah, Unyoro, and Uganda, with only a stick in his hand: now, however, it is impossible for him or any one else to do so. Every step he takes, armed or unarmed, is fraught with danger. The Waseguhha, near the coast, detain him, and demand the tribute, or give him the option of war; entering Ugogo, he is subjected every day to the same oppressive demand, or to the fearful alternative. The Wanyamwezi also show their readiness to take the same advantage; the road to Karagwah is besieged with difficulties; the terrible Mirambo stands in the way, defeats their combined forces with ease, and makes raids even to the doors of their houses in Unyanyembe; and should they succeed in passing Mirambo, a chief—Swaruru—stands before them, who demands tribute by the bale, and against whom it is useless to contend. These remarks have reference to the slave-trade inaugurated in Manyuema by the Arabs. Harassed on the road between Zanzibar and Unyanyembe by minatory natives, who with bloody hands are ready to avenge the slightest affront, the Arabs have refrained from kidnapping between the Tanganyika and the sea; but in Manyuema, where the natives are timid, irresolute, and divided into small, weak tribes, they recover their audacity, and exercise their kidnapping propensities unchecked. The accounts which the Doctor brings from that new region are most deplorable.

"He was an unwilling spectator of a horrible deed,—a massacre committed on the inhabitants of a populous district, who had assembled in the market-place, on the banks of the Lualaba, as they had been accustomed to do for ages. It seems that the Wamanyuema are very fond of marketing, believing it to be the *summum bonum* of human enjoyment. They find endless pleasure in chaffering with might and main for the least mite of their currency—the last bead; and when

Digitized by Google

they gain the point to which their peculiar talents are devoted, they feel intensely happy. The women are excessively fond of this marketing; and, as they are very beautiful, the market-place must possess considerable attractions for the male sex. It was on such a day, amidst such a scene, that Tagamoyo, a half-caste Arab, with his armed slave escort, commenced an indiscriminate massacre by firing volley after volley into the dense mass of human beings. It is supposed that there were about two thousand present, and at the first sound of the firing these poor people all made a rush for their canoes. In the fearful hurry to avoid being shot, the canoes were paddled away by the first fortunate few who got possession of them; those that were not so fortunate sprang into the deep waters of the Lualaba; and, though many of them became an easy prey to the voracious crocodiles which swarmed to the scene, the majority received their deaths from the bullets of the merciless Tagamoyo and his villainous band. The Doctor believes, as do the Arabs themselves, that about four hundred people, mostly women and children, lost their lives, while many more were made slaves. This outrage is only one of many such he has unwillingly witnessed, and he is utterly unable to describe the feelings of loathing he feels for the inhuman perpetrators. Slaves from Manyuema command a higher price than those of any other country, because of their fine forms and general docility. The women, the Doctor said repeatedly, are remarkably pretty creatures, and have nothing except the hair in common with the Negroes of the west coast. They are of very light colour, have fine noses, well-cut and not over-full lips, while the prognathous jaw is uncommon. These women are eagerly sought after as wives by the half-castes of the east coast, and even the pure Omani Arabs do not disdain to take them in marriage."

Nothing is needed to deepen the shadows of such a picture but the estimate formed by those best able to judge of the *extent* of the evil. Nearly six years ago, in August, 1867, Mr. Horace Waller, Livingstone's friend, delivered an address before the Paris Anti-Slavery Conference, in the course of which he made the following statements:—"In spite of the strenuous exertions of the brave and active officers employed in this most unsatisfactory service," (the suppression of the slave trade,) "there is, within gunshot of their anchorage at Zanzibar, a slave-market which year by year receives into its pens, and hands over to the miserable Arabs, from twenty thousand to twenty-five thousand human beings, who have been in many cases purchased in the interior of Africa for two yards of calico apiece!.....This traffic, which is now draining entire districts of their inhabitants, is to supply, not the Brazils, nor Cuba, but the Persian Gulf, the Red Sea, the Comoro Islands, and Madagascar.... I would fain stop here, but I must ask you to accompany me to these scenes, where I have witnessed such purchases of our fellow-creatures. I must take you for a moment to the inland plains, the beautiful mountains, the lake-shores, and the rivers of East Africa, to the slavers' hunting-grounds, whence the tide of human misery pours down to the coast. I have told you of its destructive effects on the population; I have said that I have lived in the vacuum that follows the slave war. I may make you imagine that the whole air of human life which formerly moved over those plains has been drawn from it. It is not entirely so;

Digitized by Google

but, from a long residence there, and aided by the computations of my comrades, and the sagacity and correctness of Dr. Livingstone's observations, I must assure you that *for each marketable slave that reaches the sea-board, ten lives are lost in the interior of the country.* As to the numbers that perish of that emaciated throng of fifty thousand slaves, that annually stand on the shore to be shipped in Arab dhows, I will say nothing.....It will suffice that I have made to you the assertion, that year by year there is a destruction of human beings in the districts bordering on the Zambesi and the Shiré rivers, on the Lake Nyassa and the Rovuma river, which we who have seen it reckon at *half a million of souls.* The heart sickens to add to this an immense traffic carried on, with the like horrors, in the more southern territory claimed by the King of Portugal;—at all events harried by his subjects. So it is, however: from the broad territory whither the rascality of these fellows can reach, following the fair fame, using the fair name of Livingstone as their passport where they dared not previously explore,—from this beautiful country go up the war-cry and the death-wail, and famine and disease meet the traveller at every step. I must remind you in these details that the slave-dealer requires but one description of merchandise; boys, girls, and young women with their infants, are alone useful to him. War and incessant raids, then the sure-following famine, are the means to his ends. The results may be imagined in a land which depends on times of peace for cultivation,—which can only be tilled during the rainy season. The slaver comes, and terror drives all alike from the fields to hide in caverns, morasses, forests, and amidst the mountain crags. A drought may follow, as it did whilst we were there: then the old, who are spared from the spear and arrow, perish of starvation and disease. Of those who survive numbers die in the struggle for life, where the scant and secret provision is, where might is right, and hunger knows no law. I have been told of vast districts literally and entirely cleared of every soul in this way, and my poor informants shuddered at the cause, as much as he who listened to the narration."

Mr. Waller here incidentally refers to the additional horrors connected with Arab dhow transportation. We will venture to quote a specimen case. Her Majesty's ship "Vulture" recently captured a slave dhow, near Ras-el-bad, in the Gulf of Persia, the crew and passengers in which, including slave-merchants, were thirty-six heavily-armed Arabs. The hold, from which a most intolerable stench proceeded, was several inches deep in the foulest bilge-water and refuse. Down below were numbers of children and wretched beings in the most loathsome stages of small-pox and scrofula. The poor creatures were so emaciated and weak that many had to be carried on board, and lifted for every movement. There were thirty-five cases of small-pox, a terrible scourge of East Africa; and, out of one hundred and sixty-nine slaves rescued by the British vessel, fifteen died on the passage to Bombay. It transpired that, on the first discovery of small-pox, all the infected slaves had been thrown overboard; a process which was continued daily, till forty perished in this way. But, when the Arabs could not check the disease, they left their unhappy victims to take their chance and die. Many of the children were of the tenderest years, scarcely more than three years

Digitized by Google

old, and most of them bore marks of brutality in half-healed scars and bruises, inflicted with the lash and the stick. We almost need to apologize for dwelling upon such horrible details; but they are requisite to supply us with the truth. Do not these oppressed ones, thus hideously butchered for man's greed, seem to cry aloud in our hearing, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10.)

It is a favourite part of Dr. Livingstone's theory that, for the extinction of the slave-trade, and the development of the resources of the African continent, commerce should be encouraged. In this direction tended the experiments in connection with the growing of cotton made in the neighbourhood of the Zambesi, under the superintendence of Mr. Charles Livingstone, the Doctor's brother. The time appeared to be propitious, when the closing of the American market demanded the cultivation of fresh fields in other parts of the world. But the awful ravages which slavery had already made amongst the native tribes, and the calamities which fever wrought in the expedition party, for the time neutralized the effort, leaving but this valuable result, that it was proved that, under favourable conditions, organized industry might be assured of an abundantly remunerative return. National amelioration is not, however, the product of sudden and spasmodic effort; and it is clear that a lengthened period must elapse before the designs of an enlightened Christian civilization can be completely successful. Indeed, it is a grave question whether, when races have sunk so far beneath what we may call the normal level of our common humanity, as have the African tribes, there is anywhere but in the directly elevating influences of Christianity that recuperative force which is needed to restore them to their right position. We may rejoice at every fresh avenue opened by discovery into the heart of Africa, because, where the hunter or the trader finds his way, the missionary may succeed, as he has not unfrequently preceded him.

It appears to us that this is the true aspect in which to regard Dr. Livingstone's astonishing career. We said enough in our first paper to vindicate his sincerity of purpose; but it must be distinctly understood that, because he has been seemingly guided by Providence to the conviction that his peculiar work does not lie in ordinary missionary labour, we by no means regard the path which he has taken as a higher one.

The contrary is unquestionably the case. John the Baptist was the illustrious precursor of Christ, who, in view of his singleness of purpose, and the divinity of his commission, hesitated not to assign him a relative superiority, in comparison with preceding prophets. "Notwithstanding," added the Saviour, "he that is least in the kingdom of heaven is greater than he;" (Matt. xi. 11;) by which we understand that *nearness of direct relationship to Christ is the standard of all moral greatness.* We hesitate not to pursue the parallel. Jesus Christ was the personal embodiment of His system; and the prophecy of Isaiah, which realized its fulfilment in the Redeemer's earthly ministry, is destined to a wider accomplishment in the triumphs of the Gospel, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. iv. 16.) Before

Digitized by Google

Ethiopia shall "stretch out her hands unto God," (Psalm lxviii. 31,) the way has to be *prepared*. All honour, then, to the man who stands, by virtue of his elevation of Christian purpose, on a higher platform as an explorer than all who have preceded him. This too, our Christian instincts tell us, is "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." (Matt. iii. 3.) To that voice it behoves the Church to listen, and, in the wonderful preservation of God's instrument, and its rare adaptation to its assigned work, to recognize the Divine call to occupy the land in the name of Him "whose right it is." (Ezek. xxi. 27.)

But the highest place must, after all, be assigned to the pronounced herald of the Cross, even should he be "the least in the kingdom of heaven." It would almost seem as though, by the singular fatality which has attended Dr. Livingstone's personal relations to missionary toil, Providence had thought fit more clearly to define his purely pioneering work. Sechele was the sole and questionable fruit of his missionary labours among the Barolongs; but in the abundant blessing vouchsafed to the efforts of his successor, when, after an interval of some years, the mission was resumed, we are called to own the value of the preparatory work assigned to Livingstone. Providence has permitted destruction to overtake the Makololo, who no longer exist as a people, though, at Livingstone's suggestion, a mission party actually reached them, only to leave their lifeless forms behind, stricken down by malignant fever, as the pledge of the Lord's ultimate return to inherit the land; and we have seen that a similar disaster overtook the Universities' Mission, under the lamented Bishop Mackenzie, on the heights of Magomero, to which Livingstone conducted them. The Matabele mission, on the other hand, commenced under the auspices of the venerable missionary Moffat, is the only one in South Central Africa which has flourished. We claim exemption from the charge of superstitious presumption, if in all this we think we discern the finger of God, as writing in legible characters His abiding purpose, whilst He uses subordinate instrumentalities, to place the highest honour on that which is directly evangelical. The eyes of the world rest with well-deserved admiration on the achievements of the heroic Livingstone. The Church of Christ, whilst sharing the emotion, reserves her deepest sympathies and appreciation for the unostentatious messenger of Gospel truth, who, far from the amenities of home and fatherland, in quiet seclusion patiently and perseveringly lays the foundation amongst savage races of a work on which angels rejoice to look, and which fills the heart of God Himself with gladness. "Not by might, nor by power, but by My Spirit, saith the Lord." (Zech. iv. 6.)

Mr. Stanley's instructive volume contains valuable information of the same preparatory character as that for which we are pre-eminently indebted to Dr. Livingstone. The utterances of the American traveller, if not his entire enterprise, express the homage which the world itself is now content to lay at the feet of the Gospel. On pages 233-235 he writes,—"Mbumi is within a couple of miles from the foot of the Usagara mountains, the sanatoria of East Africa. The distance from Wumbe" (on the coast) "to Mbumi could with ease be traversed by a

Digitized by Google

steamer in four days. Who wishes to civilize Africa? Who wishes to open trade direct with Usagara, Useguhha, Ukutu, Uhehe; to get the ivory, the sugar, the cotton, the orchilla-weed, the indigo, and the grain of these countries? Here is an opportunity!

"Four days by steamer bring the missionary to the healthy uplands of Africa, where he can live amongst the gentle Wasagara without fear or alarm; where he can enjoy the luxuries of civilized life without fear of being deprived of them, amid the most beautiful and picturesque scenes a poetic fancy could imagine! Here is the greenest verdure, purest water; here are valleys teeming with grain-stalks, forests of tamarind, mimosa, gum-copal tree; here is the gigantic mvule, the stately mparamusi, the beautiful palm—a scene such as only a tropic sky covers! Health and abundance of food are assured to the missionary; gentle people are at his feet to welcome him! Except civilized society, nothing that the soul of man can desire is lacking here! From the village of Kadetamare a score of admirable mission sites are available, with fine, health-giving breezes blowing over them, water in abundance at their feet, fertility unsurpassed around them, with docile, good-tempered people dwelling everywhere at peace with each other and all travellers and neighbours. As the passes of Olympus unlocked the gates of the eastern empire to the hordes of Othman as;the passes of Kumaylé and Suru admitted the British into Abyssinia, so the passes of Mukondokwa may admit the Gospel and its beneficent influences into the heart of savage Africa.....I can fancy old Kadetamare rubbing his hands with glee at the sight of the white man coming to teach his people the words of the 'Mulungu,' the sky-spirit; how to sow, and reap, and build houses; how to cure their sick, how to make themselves comfortable;—in short, how to be civilized. But the missionary, to be successful, must know his duties as well as a thorough sailor must know how to reef, hand, and steer. He must be no kid-glove, effeminate man, no journal-writer, no disputatious polemic, no silken stole and chasuble-loving priest; but a thorough earnest labourer in the garden of the Lord—a man of the David Livingstone, or of the Robert Moffat stamp."

And, yet again, on the American traveller's return-cruise southward on Lake Tanganyika, he remarks, (pp. 573, 574,) "Finding a snug nook of a bay at a place called Sigunga, we put in for lunch. An island at the mouth of the bay suggested to our minds that this was a beautiful spot for a mission-station; the grandly sloping hills in the background, with an undulating shelf of land well-wooded between them and the bay, added to the attractions of such a spot. The island, capable of containing quite a large village, and perfectly defensible, might, for prudence' sake, contain the mission and its congregation; the land-locked bay would protect their fishery and trade-vessels: the fertile ground between the hills and the bay would more than sustain a hundred times the number of the population of the island. Wood for building their canoes and houses is close at hand; the neighbouring country would afford game in abundance; and the docile and civil people of Ukaranga but waited religious shepherds."

We are not deceived by the roseate hue of such descriptions; but we

Digitized by Google

devoutly rejoice in revived interest in African mission-work. All that we have quoted tends in the same direction. The spies that have been sent forth by God's providence return with glowing accounts of the good land which the Lord's militant host are to take in His name. The Caleb-like spirit of faith knows no impossibilities. The coincidence of surprising developments in our South African empire with these astonishing discoveries in the interior, sounds like a trumpet-blast in the ears of the Church, "Let us go up at once, and possess it; for we are well able to overcome it." (Num. xiii. 30.)

WILLIAM BARBER.

THE LATE DR. GUTHRIE.

It would be unseemly if some prompt and grateful notice of the beloved and honoured man whose name heads this article were not to appear in the pages of this Magazine. We have hesitated whether any such notice might not be suitably deferred until the authorized memorials of his life, including, it is understood, portions of an autobiography, shall be given to the public; the rather so, that, his removal from us being so recent, our tribute to his memory must necessarily be incomplete, and we shall be indebted chiefly to others for most of our materials of remark. On the whole, however, we prefer laying ourselves under this obligation to incurring what may turn out to be a protracted delay.

The fullest record of Dr. Guthrie's life, and the best sketch of his character, written, as we have reason to know, by an intimate friend and fellow-labourer, has appeared, as was to be expected, in the journal which is the organ of the Free Church of Scotland. We give large, abbreviated, extracts from it,—occasionally interposing some additional observations.

DR. GUTHRIE was born at Brechin, in Forfarshire, in the year 1803, and was a younger son of the late Mr. David Guthrie, merchant and banker in that ancient city. The family was one of great respectability and considerable antiquity, having been connected with Brechin for more than two hundred years. It is probable, but not certain, that Dr. Guthrie was a lineal descendant of the well-known Rev. William Guthrie, author of the "Trial of a Saving Interest in Christ," who was cousin of James Guthrie, the martyr. At the very least he was a kinsman of both, and Dr. Guthrie used to refer with pride to his connection with the martyr. [We may add here, that, though his father was a member of the Established Church, his mother, a woman remarkable for sense and goodness, was a Seceder, of the original type. Doubtless, he owed to her training much of the strength and fervour of his evangelical convictions and feelings. In her circle, and at that time of day, it required much decision of character, and much sacrifice of social position, to be an avowed Dissenter.]

Dr. Guthrie's education was carried on in his native town till he arrived at the age of eleven, at which period, in accordance with the practice of the time, he was sent to study at the University of Edin-

Digitized by Google

burgh. It was hardly to be expected that at such an age he would make any great figure in the University classes. Having resolved to devote himself to the ministry, he passed through the Divinity Hall, which at that time was in a singularly inefficient state. We have not heard through what influence he was led to make the ministry his profession, but it is likely that the influence of his mother may have disposed him towards it.

The parish minister of Brechin, or rather one of them, (for it was a collegiate charge,) whose daughter Dr. Guthrie subsequently married, was an earnest preacher, and of an excellent and very evangelical family, —the late Rev. James Burns, father of the Rev. J. C. Burns, of Kirkliston, and uncle of the late William C. Burns, the missionary to China, and of the late Professor Islay Burns.

At a very early age he was licensed as a preacher by the Presbytery of Brechin, but for a number of years no opening occurred for his entering on the ministry. He was content to wait, however; the more especially that, through the influence of the late Hon. William Maule of Panmure, (afterwards Lord Panmure,) the father of the present Earl of Dalhousie, he had the prospect of being presented to a parish, the incumbent of which was far advanced in years. One benefit that came to him in this delay was that, dipping into more than one secular pursuit, he came to know much more of human nature and of the ordinary ways and feelings of the world than the somewhat monastic training of many a clergyman enables him to obtain. While exercising his gifts occasionally as a probationer, he assisted his father in his banking office on week-days. The knowledge of mankind in their money-relations which he there obtained was no common advantage, and contributed in no small degree to that sagacity which characterized him afterwards in the more ordinary matters of life. Dr. Guthrie was also very deeply interested in the study of medicine. So eager was he in the pursuit, that he spent the winter of 1826–7 in Paris, attending medical classes, and getting whatever knowledge of medical matters the hospitals of that capital could enable him to acquire. Some insight into his motives for thus studying medicine will be found in an article from the "Watchman" newspaper, which will be subjoined to this paper.

At last, in the year 1830, the parish of Arbirlot, in the Presbytery of Arbroath, became vacant, and at the instance of Mr. Maule the Crown issued a presentation in favour of Mr. Guthrie. In consequence of the death of George IV. and the accession of William, there was considerable delay in issuing the presentation: in the "Gazette" an odd transposition of names occurred, and it was announced that the King had presented the Rev. —— (naming the late minister) to the church and parish of Arbirlot, in room of the Rev. Thomas Guthrie, deceased.

This act of official murder having been somehow got the better of, Mr. Guthrie was settled as minister of the parish of Arbirlot. It was a purely rural parish, and it had this remarkable peculiarity, that during his ministry there was but one single individual in it, a kind of free-thinker, who did not attend the parish church. Mr. Guthrie's talent as a preacher soon began to appear. He set out with a fixed determination to make himself understood, and to try to gain the attention of the

Digitized by Google

people. Watching what passages of his discourses seemed to impress them most, he saw that it was his illustrations, and he resolved to give special attention to illustration in every sermon. He had another way of finding out what was most adapted to his audience. It was his habit to go over his sermons with a class of young people, and from their answers he easily gathered what parts they understood and felt, and what parts, on the other hand, they had little interest in. By all these lessons he sagaciously profited in his after preparations.

[These interesting particulars appear to us to require some supplement. We heard Dr. Guthrie preach, times without number, during successive periods of his ministry, and to all sorts of congregations; and it always struck us that he owed his special effectiveness, alike with the rude and cultivated, not so much to his fertility and aptness of illustration, as to his strong, supreme common sense. Never dealing with topics above his strength, or foreign to his genius, he always handled those with which he and his hearers were familiar, and he did much more than clothe them with grace and beauty: he put them also—never with the modern affectation of a new terminology—in their own severe and simple plainness: coining evangelical apophthegms, after a Puritan fashion, and scattering them lavishly among the needy crowd. In these there was nothing new to surprise, but the old was made striking, and struck accordingly. *Quid-nuncs* went to smell the flowers, and found that their aroma was medicine, and worked into and upon the whole moral system. But of the philosophy of Dr. Guthrie's success in the pulpit it is impossible in this sketch to give any adequate statement.]

His ministry roused the people of Arbirlot out of the profound sleep in which they had been permitted to indulge, and was accompanied by a measure of spiritual blessing. His fame began to spread, and was considerably increased by a public lecture which he delivered at Arbroath, in opposition to the extreme Voluntaryism of Dr. Ritchie, of Potterrow, Edinburgh, with which he never sympathized.

In the year 1837, the Town Council of Edinburgh conferred on the minister of Arbirlot the greatest compliment, as it was then considered, to a country minister, by electing him to the vacant charge of the then Collegiate Church of Old Greyfriars. Arbirlot and its people had taken a great hold on his heart; and to leave its fresh rural fields to work in the dingy closes and "lands" of the Cowgate of Edinburgh, which was embraced in his parish, was no ordinary trial. Impelled, however, by that providential force which so often urges men of power to abandon an easy for a more difficult post, Mr. Guthrie accepted the call to Greyfriars.

From the first he took rank as a preacher of singular vigour and vivacity. In Edinburgh, no less than in Arbirlot, he was resolved not to let his people sleep. If at first his manner and illustrations had a certain home-spun character, he came by-and-by to see the advantages of adapting himself even to the most cultivated taste, and took much more pains with his style. His labours in the Greyfriars were divided between preaching on Sundays in the parish church and "excavating" on week-days in the parish purlieus. It was not long before the parish-church became crowded with hearers, many of them persons of the first

Digitized by Google

position and influence in Edinburgh. Among his regular hearers were Lords Jeffrey and Cockburn. The story is told of Cockburn that, being asked by a friend who met him one Sunday where he was going to church, he answered, "Going to have *a greet* wi' Guthrie." Lord Rutherfurd was also among his regular hearers, and so was Lord Cunningham, whose views on Church controversies were diametrically opposite. Hugh Miller joined his congregation when he came to Edinburgh, and continued through life his warm and admiring friend. Many other citizens of influence attended, and in the latter part of his ministry, after he left the Establishment, his church was the resort of innumerable strangers. At first, however, the influx of ladies and gentlemen from the New Town was rather embarrassing. When he came to Edinburgh, the Voluntary controversy was raging, and the reproach was flung out on the one side, and repudiated on the other, that the Established Church was the Church only of the gentry, and that the odious annuity-tax was levied on the poor to support the ministers of the rich. Mr. Guthrie at that time believed in the Established Church as the Church of all classes, and besides he was diligently working in his parish, and was annoyed at the Town Council laying on seat-rents, which really went to exclude the poor, and furnished some reason for the reproach of the Dissenters. Under the influence of these views he promoted the uncollegiating of Old Greyfriars' church, and got a new church and parish erected in 1840, close to the Cowgate, called St. John's, in which it was intended to try the experiment of allocating one portion of the sittings to the people of the parish, and allowing the rest to be let to the public at comparatively high rates. The experiment proved highly successful, but Mr. Guthrie had not occupied his church long before events occurred that led to a revolution in the ecclesiastical arrangements of St. John's, and of the whole of Scotland.

We have seen that Mr. Guthrie was an enemy of extreme Voluntaryism, and a conscientious upholder of the Established Church. He had accepted more than one presentation from lay patrons; but the veto law was then in operation, and patronage was checked by the efficient control which that law had given to the people against unsuitable appointments. Yet a high-handed patronage he never would have brooked. Neither could he have borne the interference of the State in the spiritual functions and prerogatives of the Church. His theory of the connection of Church and State was that, as co-ordinate powers, they were in friendly alliance, and that neither of them had any right, either inherently or by statute, to override the other in its proper domain. The decisions and actings of the civil courts in the Auchterarder and other cases were, in his view, entirely unconstitutional. A great stand must be made against them; for, whatever advantages the State might confer on the Church, if these advantages interfered with its freedom or impaired its spirituality, —if they interfered with its right and obligation to regard the mind of Christ, as expressed in His Word, as the supreme rule by which it was to regulate its procedure,—he would not scruple to renounce all these advantages in order to retain the Church's freedom.

With great decision and great energy, he accordingly threw in his lot with what was called the "non-intrusion" party. When the Strathbogie

Digitized by Google

ministers were suspended, and when, in their great folly, they applied for and obtained interdicts from the Court of Session prohibiting the ministers appointed by the General Assembly from preaching in their parishes, Mr. Guthrie was one of those who set the interdict at defiance, and proclaimed himself prepared to go to prison,—which was the threatened penalty,—rather than be guilty of rendering to Cæsar in this matter the things that were God's. In the great public meetings in Edinburgh and elsewhere, held to promote the cause of those who were struggling against the oppression of the civil courts, Mr. Guthrie's eloquence was always one of the most efficient popular forces. Cunningham was more learned, and Candlish more subtile and more skilled in giving expression and form to the thoughts and aspirations of his party; but in humour, in illustration, in appeals to the broad feelings and convictions of the people, Guthrie excelled them both. The remarkable combination of humour and pathos by which he was characterized had more scope on the platform than in the pulpit. Occasionally he would rise to the sublime, but the fertility of his fancy in the realm of humour supplied a constant and almost irrepressible means of enlivening and refreshing his audience.

When the disruption happened, in 1843, Dr. Guthrie's course was clear. At the Convocation he had taken up his ground firmly, and had been useful in confirming the minds of some that were then wavering. On the 18th of May he was among the foremost and heartiest of the leaders of the Free Church movement, and the cheery tones of his voice, ringing through Tanfield Hall, were in singularly close accord with the feelings of the enthusiastic multitude that cheered him to the echo. On leaving St. John's church, his congregation obtained temporary accommodation in the Wesleyan chapel in Nicolson Square. This served to draw closer the bonds which already attached him to the Wesleyan body. He always cherished for them a very high esteem; some of them were included among his most intimate friends, such as Mr. Percival Bunting and the late Mr. John Chubb; and he was ever ready to lift up his voice on their behalf, and bear testimony to the eminent service they had rendered to vital religion and Christian Missions. In the course of a few years a new church was built for the congregation of Free St. John's, close to the old one, on the Castle Hill, and Dr. Guthrie entered on a new era of his ministry, and was more popular than ever.

[Dr. Guthrie's cordial love of Wesleyans, and the Wesleyan Churches, demands some further acknowledgment in these pages. It was uniform and practical. Essentially, he was himself an "old Methodist" in spirit, motive, and action; and therefore he sympathized with us, affected our society, and loved to mingle in our assemblies. He was wont to welcome to his house, year by year, the deputations to Scotland from the Wesleyan Missionary Society. On two occasions he preached the annual Friday-morning Sermon before the Society, and more frequently than in the case of any other denomination, except his own, he occupied Wesleyan pulpits, both in the metropolis and in the larger provincial towns.]

The pulpit of Edinburgh was then singularly rich in varied and brilliant ability, but in his own department he was *facile princeps*. During the

Digitized by Google

greater part of his ministry his sermons were prepared at no ordinary cost of time and labour. Often this work was performed in the vestry of his church, for the interruptions to which he was subject at home made continuous application there impossible. After being carefully written and corrected, the sermon was committed to memory—the preacher being somewhat aided by a skeleton, bringing out prominently the leading ideas and words. But no pains were spared in this part of his work; and the persevering labour which, week after week, and year after year, Dr. Guthrie spent in so mastering his sermons that the delivery might be as efficient as possible, was one of the most remarkable features of his character, as it was one of the most important elements of his success.

Nor was he merely the orator. His ministry was fruitful in conversions; more, perhaps, in that than in the building-up of the converts. The Gospel message was brought to the ears of many not likely to hear it elsewhere; and in several instances, with the blessing of God, men who went—as Augustine went to hear Ambrose—for the sake of the eloquence were, like him too, arrested by the truths which the eloquence conveyed. Dr. Guthrie exercised a marked influence in Edinburgh, along with other eminent preachers, in giving to evangelical truth the commanding place which it acquired in the pulpit. This was one of the least noticed results of his influence at the time; but to the historian it will be held to be one of the greatest services which he and others rendered to the Christian Church.

During the early years of the Free Church no man was more laborious and earnest than Dr. Guthrie in helping forward its interests, and pleading, not indiscriminately for all, but for most of its schemes. The well-being of the country ministers had a very large place in his heart. The Building and Sustentation Funds had done much to equalize the position of town and country ministers; but, notwithstanding this, it was lamentably apparent that in one respect, at all events, the country ministers who had left the Establishment were in much worse plight than their city brethren. In many cases the want of suitable dwelling-houses entailed suffering which could not be thought of without distress. Revolving how he could help them, he was led to devise one of those Herculean labours, which only men of the largest heart and the most unflinching courage are able to entertain. He proposed the scheme of a General Manse Fund that would give efficient aid to all, and he offered to go through the whole of Scotland, plead for the fund in every town, village, and parish, where there was the likelihood of contributions being obtained for it, and do his utmost to raise for it a hundred thousand pounds. In many cases Dr. Guthrie visited personally all the members of congregations who were able to give a good start to the subscription, explaining the arrangements and urging the claims to each. At what an amount of personal and domestic sacrifice this was done cannot be estimated; but one circumstance may be mentioned. In the midst of his engagements for this fund, scarlet fever assailed his large household; and for a time, at each of the hurried visits which he was able to snatch from his work to visit his family, he found an additional couple of his children prostrated by the disease. The result of his effort

Digitized by Google

was, that not only the proposed hundred thousand pounds was subscribed, but a large sum beyond. His family all recovered; but to the noble-hearted advocate of the scheme himself the consequences were very serious. The excessive labour was too much even for his powerful frame; and, as happens so commonly in the case of men whose energies are over-taxed, the heart became affected (1848), and the foundation was laid of the ailment which, after an interval of twenty-five years, has now sent him to the grave, to the irreparable loss of his Church and his friends.

Cordially though Dr. Guthrie went in with the Free Church movement, and with most of its schemes and undertakings, he did not think that there was a call to establish an Education Scheme on the wide footing contemplated by other leading members of the Church. He did not deem it right to set up a school in connection with Free St. John's. But a conviction had been maturing in his mind that a demand of the most imperative kind existed for another kind of school. His experience as a parish minister of Old Greyfriars', had shown him that there was a mass of children in Edinburgh whose parents were either dead or utterly profligate, and who, instead of being trained up to industry and honesty, became the pests and torments of the community. Instead of throwing his energies into the work of providing an ordinary day-school, he resolved to aid in establishing a Ragged School. The Ragged School movement had already been begun in London, under the auspices of his noble friend Lord Shaftesbury, then Lord Ashley, and in Aberdeen under those of Sheriff Watson,—but in Edinburgh nothing had been done. To this triumvirate—Ashley, Watson, and Guthrie—this memorable movement owes its birth and much of its early success. Dr. Guthrie's "Plea for Ragged Schools" was universally felt to be one of the most successful *brochures* of the kind ever issued. It constituted an era in the history of these undertakings. It did more than probably any similar production to rouse public attention to a class of children that had previously been utterly neglected, but whose claims on Christian philanthropists were of the most imperative kind. His name became imperishably associated with the enterprise; and, often though he spoke and wrote on it in after years, nothing that he spoke or wrote ever eclipsed his first effort, or cast into the shade his memorable "Plea."

But universally though the object was applauded, the new-born institution was destined in its infancy to pass through a severe ordeal. Dr. Guthrie's principle always was, that when the Directors of the Ragged Schools undertook the charge of neglected children, they came to stand to them *in loco parentis*. They came under the responsibilities of parents; and, in reference to the religious training of the children, they were bound to act according to their view of what was right. Consequently, he felt it a duty that all the children should receive Bible instruction. In the case of ordinary schools, much though he valued Bible instruction, he would not have claimed the right to insist on it, but would have felt it right to leave it to the parents, but with regard to Ragged Schools and "gutter" children the case was different. There the children had been neglected by the parents, and the directors stepped forward to exercise the function which had been omitted by their

Digitized by Google

proper guardians. Dr. Guthrie would not recognise the common distinctions of sect in regard to the Church they were to go to—indeed, the Ragged School children were sent not to the Free but to the Established Church; but he and his brother Directors stood firm to the Bible, and refused to propose anything else, but that all who became pupils of that school should have their education conducted in accordance with the Word of God. In this purpose he was vehemently opposed by a number of influential citizens, who insisted that, while a common secular education ought to be given to all the children, their religious instruction should be separated, and Protestant pastor and Romish priest should be called in to supply the religious element, according to what might have been the religious profession of their parents. Dr. Guthrie was supported by the Duke of Argyll and many others, men of the highest character and the soundest judgment; and the consequence was that, while the United Industrial School was started to carry out the more latitudinarian programme, Dr. Guthrie's school—or the Original Ragged School—continued to exhibit an open Bible as the symbol of its practice and the source of its teaching.

(*To be concluded.*)

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

The Desert of the Exodus. By E. H. Palmer, M.A., Fellow of St. John's College, Cambridge. Two Vols., 8vo., pp. 576. Cambridge: Deighton, Bell, and Co.—We have pleasure in introducing to our readers a well-written and most instructive narrative of journeys *on foot* in the Wilderness of the forty-years' wanderings, undertaken in connection with the Ordnance Survey of Sinai, and the Palestine Exploration Fund. A great mass of valuable information, graphic description, and suggestive comment, will be found in these pleasant pages. No good library should be without this work. With respect to one great question of the Sacred Narrative, the position of the true Sinai, Mr. Palmer is decidedly of opinion that Jebel Músa, at the base of which stands the Convent of St. Katharine, is the mountain; and that the claims of the rival peak, Jebel Serbál, are comparatively modern. He regards the great plain of Er Ráhah as the place in which the children of Israel were encamped before the mount; in fact he believes that "there is no other spot" but this plain upon which they "could all have assembled as spectators." For an ample discussion of this and various other topics of extreme interest, we must refer our readers to Mr. Palmer's own descriptions,

Digitized by Google

and to the beautiful and abundant illustrations by which they are accompanied.

The tone of the book before us is thoroughly cheerful; at times, indeed, the author makes merry over the difficulties of the day, or some peculiar development of Bedouin character; and it is very clear that the labours of the expedition were continually lightened by the good spirits of at least some members of the party. Truly there was work to be done which would fully tax the resources of the explorers, both as to endurance and good temper. "The special surveys were of the most difficult kind; the points selected for trigonometrical observation were necessarily at great heights, and at wide distances apart, while the country was so rugged, that to get from one to another of these stations was frequently a hard day's work, involving a rough walk and a toilsome climb.....There was, moreover, no wood to be procured, and cairns, instead of poles or flagstaffs, had to be erected on the various points of observation: these required whitewashing, in order to make them sufficiently conspicuous; and one or other of the officers could have been often seen clambering up some precipitous crag, and holding the whitewash pot in his mouth, with the pleasant conviction that a false step might cause him to spill the precious contents, and render his day's labour useless."

"It was a very common experience, too, for us to reach the top of a peak in a state of profuse perspiration, and, five minutes later, to stand there so benumbed with cold that we could scarcely hold a pencil, or manipulate the screws of an instrument. The jolting over the rough, loose boulders which do duty for paths, is also very trying, especially in a steep descent." Heavy falls on these awkward stones are by no means uncommon. And the climate is somewhat trying; "you have the extremes of heat and cold, frequently a difference of fifty degrees between the temperature of night and day; and there is little or no fuel to counteract the one, or shade to repel the other."

It is very pleasant to sit quiet in an English library, and read about the comparative heights of Jebel Músa, and Jebel Serbál; but it is also well to remember that our quiet enjoyment has cost some one else severe exertion. The Bedouins of the Sinaitic peninsula are constantly sufferers from ague, asthma, and neuralgia,—a list of complaints which sufficiently testifies to the climatic difficulties encountered by them, but which is painfully calculated to disabuse the mind of early illusions respecting the free sons of the desert. Mr. Palmer's chapters on these interesting people, and the many details respecting them which are scattered through his volume, are by no means the least valuable portions of its contents. Among other *morceaux* of this kind the reader learns that, "when we told them that we had no object but to establish the truth of the history of 'our lord Moses and the Beni Israel,' they accepted the explanation outwardly, for politeness' sake; but it was clear from their manner that they entertained no very exalted opinion of the intellectual capacity of those who could think that it required proof at all." There is an almost unbounded faith in tradition among them. The slow painstaking processes of scientific observation were not much to their minds. "Looking through spy-

Digitized by Google

glasses all day," was in their view a waste of time; and this course of procedure was contrasted unfavourably with that of a former explorer, who, as they said, "used to take a book in one hand and a pen in the other, and write it all down as he walked along!"

There are many tempting themes in Mr. Palmer's book which in the space allotted to this notice cannot possibly be discussed. The ignorance and superstition of monks and pilgrims; the grandeur of some of the ruins, especially in the lands of Moab and Edom; the identification and description of various localities mentioned in the Sacred Record, all combine to lend unusual interest to these volumes. In fact, there is scarcely a page without either solid information or vivacious record of incident. Both Biblical students and the large class of readers to whom a good book of travels is a choice recreation, will find this work worthy of their attention. The illustrations are not only numerous, but some of them are very striking.

Of the scenery Mr. Palmer says, "The very nakedness of the rocks imparts to it a grandeur and beauty peculiarly its own. For, as there is no vegetation to soften down the rugged outlines of the mountains, or conceal the nature of their formation, each rock stands out with its own distinctive shape and colour as clearly as in some gigantic geological model map. In some *wadies* the mountain sides are striped with innumerable veins of the most brilliant hue, thus producing an effect of colour and fantastic design which it is impossible to describe. These effects are heightened by the peculiar clearness of the atmosphere and the dazzling brightness of the sunlight; one part of a mountain will glow with a ruddy or golden hue, while the rest is plunged in deepest shade. Sometimes a distant peak will seem to blend with the liquid azure of the sky, while another stands out in all the beauty of purple or violet tints; and with what would seem the mere skeleton of a landscape, as beautiful effects are produced as if the bare rocks were clad with forests and vineyards, or capped with perpetual snows. Nature, in short, seems here to show that in her most barren and uninviting moods she can be exquisitely beautiful still."

Intending travellers in the desert of the Exodus will do well to study Mr. Palmer's pages, and especially to note his many useful hints upon negotiating with the Bedouins. He seems to have been as successful with them as any European could well expect to be. The famous "Moabite Stone," was—in his opinion—sacrificed to the want of judgment, address, and local knowledge displayed by those who were interested in the discovery. The zeal which they imprudently displayed only served to intensify the cupidity of the Arabs; conflicting claims were quickly aroused; "the jealousy, the greed of every tribe in the country was stimulated to the utmost, a quarrel took place, and the stone was broken." Our author regards the whole transaction as "a series of astounding blunders." It must be hard work always to keep "a conscience void of offence" while transacting business among the greedy and mendacious tribes of plunderers who now possess these lands.

We must not omit to mention the valuable maps which give completeness to a most interesting and useful work, and one that we have pleasure in warmly recommending to our readers.

Digitized by Google

Comments on the Epistle of James. By Robert Nelson. Crown 8vo. Pp. 92. London: Samuel Bagster and Sons.—In the opinion of this writer, the Epistle of St. James was written to the unconverted, un-Christian Israelites,—to the Twelve Tribes, literally. To him "it seems not a little singular that this Epistle should be regarded as addressed to the Christian Church." He repeatedly maintains this theory in the course of his treatise, considering the whole Epistle in this light only, and forcing all its contents into strange meanings, in order that they may accord with his views. "The elders," for whom the sick may send, are the elders of the *synagogue!* In the admonitions concerning prayer, "we do not find Christian truth or hope displayed." In fact, all the way through, the Apostle expounds rather the Law of Moses than the sweet promise of the Gospel: so that the author concludes, "If the believer in the Lord Jesus Christ finds in the Epistle of James little to comfort him, little to elevate his soul, or encourage him to look beyond earth to the glory awaiting him above, let him remember that he is taking up a letter addressed to another, not to himself,—a letter which, though replete with instruction to those outside, is not intended for those within the pale of salvation; a letter, moreover, which is not adapted to the state of mind and heart of any others than those born and brought up in faith and hope of the House of Israel." Our readers will please excuse the quotation of so much profane folly. We are minded to give this piece of clumsy and arrogant Antinomian irreverence "rope enough to hang itself with." In addition to comments, the devoutness and sagacity of which may be inferred from the above, Mr. Nelson has favoured the Christian public with a new translation of the Epistle of St. James. Here they may or may not be edified as they read, "The testing your faith worketh endurance:" "So also will the rich man be dried up in his course:" "This is clean religion:" "Groan not one against another, brethren:" "The prayer of faith will save the invalid." If our readers desire any further acquaintance with such readings and such expositions, we can only refer them to the book itself, which might not improperly be entitled, "*An Attack upon the Epistle of James.*" We would merely add, that a twang of "Plymouthism" is repeatedly perceptible in these "Comments."

Squire Brooke. A Memorial of Edward Brooke; with Extracts from his Diary and Correspondence. By the Rev. John H. Lord. Crown 8vo. Pp. 287. London: Hamilton, Adams, and Co.—This is a volume which we have the greatest pleasure and confidence in commending to our readers, and indeed in urging them to obtain for themselves. In an age of half-hearted Christianity, of excessive and dangerous conformity to the world, the rare decision and earnestness of such a man as the late Edward Brooke may surely be contemplated with great advantage. We have no intention of attempting to give a sketch of his life or character, or to describe his well-known and abundant labours. Mr. Lord has done his work so well, that the reader of his book will not thank us for anticipating or forestalling here any

Digitized by Google

part of the treat awaiting him. We cannot, however, forbear to say that the biographer appears to great advantage in this volume, as well as the subject. Mr. Brooke is never long hidden from view, but the author's own comments and suggestive remarks are truly valuable. His style is animated and concise; we should doubt if any one will wish the "Memorial" shorter. Many observations, too, are exceedingly judicious, and will at once commend themselves to the Christian reader. We cordially congratulate Mr. Lord on having been enabled to make such an addition to the biographical literature of Methodism. We trust that a long and extensive course of usefulness lies before this volume; it is well calculated—as we feel sure it is intended—to be a blessing to many. We can only repeat the advice already given to our readers, by all means to see it for themselves. There are just a few *errata*, which will, no doubt, be corrected in another edition.

Memorials of Lucy Maria Holy. Crown 8vo. *Pp.* 91. *London: S. W. Partridge and Co.*—We gladly introduce this short biography to our lady readers. At an age when many young women are only too fully taken up with pleasure and frivolity, Miss Holy had attained to an enviable maturity of Christian decision. This, indeed, was a very marked feature in her well-developed character. She was early called to suffer, and early removed from a world of suffering and trial. Both in her many activities and in her trials, the graces of the new nature were displayed with distinctness and vigour. Miss Holy appears to have possessed a strong individuality; but the point that strikes us most in the book is the intense *earnestness* and *resolution* with which the "one thing needful" was pursued. And well that it was so; for "the time" was "short," counted after the manner of men; yet

> "That life is long which answers life's great end."

It is well that some memorials of her Christian steadfastness and diligence are thus preserved, and we trust that their publication may be widely useful. It deserves a thoughtful reading.

THE DEATH OF THE REV. THOMAS JACKSON.

Many of our readers will have learned, before these lines can come into their hands, that the venerable Thomas Jackson, so long a household name among us, is no more. He has departed "full of days," being in his ninetieth year; and full of honours, lovingly accorded to him by all Methodists, as well as by many beyond the pale of Methodism. Ample memorials of his protracted life and labours will of course appear in our pages. For the present we restrict ourselves to stating that, having entered upon office in 1824, he was for nineteen years the Editor of this Magazine, and that he was twice elected President of the Conference, namely, in 1838 and

Digitized by Google

1849. He was Theological Tutor at Richmond, from the opening of the college, in 1843, to the year 1861, when growing infirmities compelled his retirement from the important duties which he had discharged both with credit to himself and advantage to the students who came under his training.

As a Theologian, Polemic, and a writer of Christian Biography, Mr. Jackson wielded an able and industrious pen for upwards of half a century; and many of his productions have long held a prominent place in what is termed "Methodist" literature. He revised and re-edited his Life of John Goodwin when he was eighty-eight years of age; and it is only a few months since he revised, in preparation for a new edition, his valuable Life of Charles Wesley. He wrote for our own pages until his eyesight failed him, and indeed long after he had ceased to use his pen with comfort to himself. His last polemical piece was, "The Wesleyan Doctrine of Conversion," being strictures upon remarks made on Methodism by the late excellent but misinformed Bishop Waldegrave, (Carlisle,) and others, in a meeting of the Northern Convocation held in 1868. In that reply to certain unworthy insinuations and incorrect statements, a passage occurs which comes to us with fresh power as we commit to the grave the witness who can no longer testify on earth to the grace of God. "As a counterpart," he says, "to the 'reports' which his lordship has heard and believed, [concerning class-meetings, prayer-meetings, and conversions,] we will state what we have seen and know. We are acquainted with an old man, who was once a careless youth, but was at length recognized in a Wesleyan prayer-meeting as a weeping penitent. Some 'members of the Church,' observing his distress, encouraged him to put his trust in Christ as his Saviour for present pardon, and acceptance with God. They also offered prayer in his behalf; and, while thus waiting upon the Lord, he found rest to his soul. From that hour he was 'a new creature.' The whole bent of his nature was changed; he forsook his ungodly companions, connected himself with the 'Church,' became a diligent student of the Bible, and an attendant upon all the means of grace. He was ere long called to enter upon the evangelical ministry, in which he has laboured more than sixty years,—not indeed with all the zeal and fidelity with which he ought to have laboured, but he has not wickedly departed from his God. Bending now under the weight of more than fourscore years, he is waiting in resignation and joyous hope for the coming of his Lord. Such is one of the ten thousand conversions which the Bishop of Carlisle, in a large assembly of clergymen, denominated 'sky-rockets.'.....But names, however uncouth and inappropriate, do not alter the nature of things.....There is not a Methodist in

Digitized by Google

existence who is 'better than his system.'* What is his 'system?' It is conversion, viewed in connection with its direct and immediate results.....What is conversion, in its full theological sense? the sense just expressed? It is a turning from ignorance, to evangelical knowledge; from levity, to habitual thoughtfulness; from hardness of heart, to penitential sorrow; from unbelief, to faith; from enmity to God, to reconciliation with Him through the atonement and intercession of Christ; from misery, to happiness in God; from formality, to spiritual worship; from the love and practice of sin, to inward and outward holiness; from rebellion against God, to a state of entire subjection to His will..... Take away conversion, in doctrine and experience, from Wesleyan Methodism, and you have nothing left but what is as unsubstantial as the shadow that follows a man in a moonlight night." It may be doubted whether the writer ever penned more vigorous paragraphs than several which are found in this paper. Nor were they entirely in vain. There is reason to believe that, had the Bishop lived to enjoy a full measure of days, his voice would never again have been heard, in Convocation, or any where else, engaged in gratuitous attacks upon Methodist "prayer-meetings" and Methodist "conversions."

It has of late years been the privilege of the present Editor of this Magazine to enjoy frequent opportunities of intercourse with Mr. Jackson in the privacy of his own home, and to hear much from him relating to his personal history, as well as to former distinguished characters and leading events in Methodism. It was also his lot to be among the last, if not the very last, of those whom he was always delighted to recognize as "brethren," whether old or young, who had communications with him during the affliction which proved fatal. Two recent visits were attended with such circumstances as render a record of them desirable; and some notes of them may not unfitly be appended to the foregoing remarks, though almost of necessity couched, as they were originally written, in the first person.

On Thursday, February 27th, I went over to Shepherd's Bush with the intention of spending an hour with our now departed friend and father in God. Instead of finding him as usual in his study, surrounded by books and papers, and ready for discourse such as the "old man eloquent" loved to address to his ministerial brethren, I was concerned to hear that he was confined to his bed, where he had been several days. On entering his

* The Bishop had said in his address, "While I am obliged to express my feelings with regard to the Methodists and their practices, I must say that there are a great many amongst them who are very much better than their system."

Digitized by Google

room he took my hand, saying with solemnity, yet with a certain cheerfulness,

"'Tis almost done, 'tis nearly o'er!"

After a few sentences in reference to the circumstances of his affliction, he began, though not able to articulate every word distinctly, to quote a verse, the last, of one of the hymns entitled "Preparation for Death," by Charles Wesley:

"Walk with me through the dreadful shade;
And, certified that Thou art mine,
My spirit, calm and undismay'd,
I shall into Thine hands resign:
No anxious doubt, no guilty gloom,
Shall damp whom Jesu's presence cheers;
My Light, my Life, my God, is come,
And glory in His face appears!"

He paused at the end of the first line of this stanza,* observing,

* Those who are familiar with Mr. Jackson's Life of Charles Wesley will remember that the first portion of this verse is quoted by him, at the close of his account of the last hours of the poet of Methodism. The entire hymn consists of four verses, the first three of which are as follows:—

"Warn'd of my dissolution near,
As on the margin of the grave,
Jesus, with humble faith and fear,
I now bespeak Thy power to save:
Thou who hast tasted death for me,
Indulge me in my fond request,
And let a worm prescribe to Thee
The manner of my final rest!

"My feeble heart's extreme desire,
If now Thine eye with pity sees,
Whene'er Thou dost my soul require,
O let me then be found in peace!
In active faith, and humble prayer,
Resign'd, yet longing to depart,
To rise, redeem'd from earthly care,
And see Thee, Saviour, as Thou art.

"Suffice that more than threescore years
I have Thine indignation borne;
Glad may I quit the vale of tears,
And, pardon'd, to Thine arms return!
The tokens of Thy pardoning love,
The comforts sweet through life suspend;
But, while I from the flesh remove,
Let hope and peace be in my end."

(The Poetical Works of John and Charles Wesley, vol. vii., pp. 374-5.)

Digitized by Google

with a smile, "But I would alter *that*; it is not a '*dreadful*' shade." On my asking him what he would substitute for the word "dreadful," which in its old sense of "solemn," "awe-inspiring," is in this place so appropriate, he resumed the quotation, saying, as he finished it, "That is my testimony—*my testimony*," repeating the last two words, as was his wont when wishful to make a sentiment or word emphatic. He then added, "I have no great joy, but I have perfect peace, perfect tranquillity." A short conversation ensued on general subjects, in which he showed his customary interest in passing public questions, putting several inquiries as to Methodist affairs, and making arrangements respecting one or two matters of private business which he hoped he might, perhaps, be spared to carry into effect himself. Prayer was then offered, at his request, during which he responded with child-like simplicity, but with holy fervour, to the petitions made in behalf of himself in his affliction, of his family in their anxiety and sorrow, and of the Church of Christ. He pressed me to allow my younger son, who was in a room below, to come up, that he might see him; thus showing his interest in young people to the last. I returned cherishing the thought that the time of his departure was not fully come; a hope which I indulged more readily because I had learned that, not long before, he had playfully remarked, to one of his nearest relatives, that "he was not going to leave them just yet."

For some days it appeared not improbable that his expectation of again enjoying his ordinary state of health would be realized; but at noon of Saturday, March 8th, a telegram conveyed the intelligence that he was "sinking fast, and not likely to live through the day." When I reached his bedside I found him conscious, during the brief intervals in which he was not dozing, but scarcely able to do more than make feeble efforts to express himself in speech. Opportunity was taken, when he happened to be aroused a little, to say to him, "A friend is come to see you;" and, on my name being mentioned, he looked towards me, seeming partly to recognize my figure as I stood at the foot of the bed. But the sight that had for its fourscore years been keen was now all but gone. He however put out his hand, moving his fingers so as to indicate a wish that I should come nearer to him. I went to his side, and held his hand in silence for some minutes. It was a scene that will not soon fade from the memory. There, stretched motionless, lay the venerable form, the home of a spirit passing through the mysterious "shadow" by which the Christian himself, though promised by the Divine Son who is the "Resurrection" that he "shall not see death," must enter into his Master's life. On the wall opposite hung a portrait, an old engraving, of Mr. Wesley, *the* Wesley—for though he loved Charles he sat at the feet of

Digitized by Google

John—to whose marvellous life the life now fast ebbing away had been linked on, both by several years in which they were contemporary, and by conspicuous labours, continued through a great part of a century, in the foremost ranks of the Wesleyan ministry. As if nothing should be wanting to complete a memorable and affecting picture, there too was age itself ministering to age, his "angel,"—as the father had been used fondly to call her,—who, as she spoke with tears and in whispers of the meekness and patience of the dying patriarch, waited on him with the loving reverence of a spiritual as well as earthly daughter, and the dignity of the Christian matron. The sunbeams which were streaming in at the window could but faintly set forth the purity and glory of the light, from a higher than material source, which seemed to flow around those present. Here, surely, was the "gate of heaven,"—one of the few in that hallowed chamber just entering the city in which is "no temple," and the rest longing, had it been lawful, to follow.

I felt a strong desire to exchange, if in such circumstances it were allowable to make the attempt, a last word with one who had honoured me with his friendship, ere the final summons should render all intercourse impossible. I moved, therefore, to the other side of the bed, and there, holding the servant of Christ by his right hand, waited for an opportunity of speaking, so as to elicit from him some sign of personal recognition, and, in the gladness of the "fellowship," some token of the abiding of that faith in the Lord Jesus, and peace through the Spirit, which he had enjoyed, unbroken, for seventy years. He lay for the most part in perfect repose, his placid countenance betraying only occasionally that "the body is dead"—must suffer and die—"because of sin," though "the Spirit is life because of righteousness." Once, indeed, a transient uneasiness caused him to start, and even groan, and to open his eyes. At length, leaning over him, his head being inclined to that side, I inquired, "Father Jackson, are you in pain?" He replied in a smothered, but prompt, "No." Thus perceiving that he was sensible, and knowing that he was no stranger to giving a Theocratic blessing its full application according to Christ Jesus, I ventured to address him in words taken from a passage of Scripture which I had been revolving as I stood looking at him: "O Naphtali, satisfied with favour, and full with the blessing of the Lord!" I asked, "Shall we say of you, father Jackson, 'Satisfied with favour?'" For a moment there was no response, and it seemed as if the man of God had already escaped beyond reach of the associations, though sacred and spiritual, of this "mortal strife." But observing a slight—all but imperceptible—setting of his features, as if he were

Digitized by Google

endeavouring to seize the allusion, I repeated the words, adding, however, the proper name associated with them in the Sacred Text, in order to help his recollection: "Shall we say, father Jackson, 'O Naphtali, satisfied with favour?'" He instantly caught what was meant. His left hand was clenched, and his arm energetically extended upwards, and so held for several seconds—an evident reference to the exulting words, spoken of all the Tribes, which shortly after follow, "THE ETERNAL GOD IS THY REFUGE, AND UNDERNEATH ARE THE EVERLASTING ARMS." Doubtless, had he possessed the power of speech, he would have once more exclaimed, with his own Charles Wesley,

"None is like Jeshurun's God,
So great, so strong, so high:
Lo! He spreads His wings abroad,
He rides upon the sky:
Israel, His first-born son,
God, the' eternal God, is thine;
See Him in thy help come down,
The Excellence Divine."

Nor, if he could have spoken, would he have failed to add, this time altering a word with joyous confidence,

"All the struggle now is o'er,
And wars and fightings cease;
Israel now shall sin no more,
But dwell in perfect peace:
All his enemies are gone;
Sin shall have in him no part;
Israel now shall dwell alone,
With Jesus in his heart."

The sign of his steadfast faith in God was, I could not but feel, for myself, for his brethren—his sons—in the ministry, for that whole Methodism which he had loved to the end. After this he lay still as before. I retained his hand a little longer, thinking how precious the dust it was quickly to become; kissed the brow that was so soon to receive its wondrous crown; and then left the veteran soldier of Christ and of the Church till "the times of the restitution of all things" and "the resurrection of the just." No man could part better with his friend, no son with his father, than thus. The prayer which is the burden of the hymn whence his "testimony" was taken is fulfilled; and glorious, through the natural tears of thousands of Methodists who have learned to honour him, will appear

"The manner of his final rest."

He fell asleep at two in the afternoon of March 10th, 1873, being a few months over eighty-nine years of age.

Digitized by Google

OUR ARMY AND NAVY WORK.

1. PORTSMOUTH.—*From the Rev. W. S. Caldecott.*—February 1st, 1873.—For the first time in the history of Methodism in the Royal Marine Artillery I have obtained a complete list of all the Wesleyans in that corps, giving the company, rank, and name of each, and where he is serving. From this document I learn that there are three staff-sergeants, nineteen serjeants, twelve corporals, eleven bombardiers, three buglers, and two hundred and nine gunners who belong to us. Of the whole number of two hundred and fifty-seven, no less than one hundred and forty-eight of all ranks are now at head-quarters, and this average will be fully maintained by the return of men from their ships, in place of those who go to sea. In the military village in which these men and their families live, our chapel is the only Nonconformist place of worship. I am happy to say that the chapel has been made thoroughly comfortable and inviting, by the erection of fresh pews, the introduction of gas into the rostrum, and of warming apparatus throughout. As a consequence of this, and of regular visitation and general invitation by tract-distributors, the congregations have much improved, and the attendance at the classes likewise. A mothers' meeting and clothing club, conducted by Mrs. Caldecott and a naval officer's wife, which is every week largely attended, promises to be of great use.

I append a few extracts from soldiers' and sailors' letters, as the best testimony of the worth of our work amongst them :—

From a Sergeant, 37th Foot, dated H.M.S. "Euphrates," January 27th, 1873.—You will be glad to learn that the importance of family devotion has not been overlooked by us. We very much desire the open reward in answer to closet prayer; indeed, the interval of a week between each recurring Sabbath affords no opportunity to retain and practise the previous Sunday impressions, unless daily or weekly services maintain a connecting link. I shall carry away with me to India many pleasing reminiscences of chapel services that I dare not hope to renew, unless God should spare us to return again to our dear, loved native land.

From a Corporal, 1st Battalion, 4th Regiment, Garrison Hospital, Portsea.—I wish to thank you for your kindness in sending me the "Portsmouth Monthly Visitor." I am happy to think there are some kind friends that try to benefit the soldier. I hope, by the strength of our Father which is in heaven, to be a follower of Jesus, instead of being a backslider, as, I am sorry to say, I have been. As soon as I come out of hospital I intend to make one in all your meetings.

From a Bombardier, R.M.A., H.M.S. "Frolic," dated Sheerness, January 29th, 1873.—I have had the opportunity of meeting in class two or three times here since I left you. The Wesleyans here, like those in Eastney, believe the mind grows rusty if it has not plenty of work; so I have been engaged every Sunday afternoon either in the Sunday or ragged-school, giving addresses and teaching. I am still able to thank God, and say, that "my Beloved is mine, and I am His."

2. MALTA.—*From the Rev. B. Broadley.*—January 30th, 1873.—Our work continues to advance. The past quarter has been full of encouragement. Our services have been largely attended; and scarcely a week has passed in which we have not had an addition to the number of our Church-members. In November we celebrated the anniversary of the opening of the "Home" with most cheering spiritual and financial

Digitized by Google

results. We suffer much for the want of a suitable chapel. Several of our people are anxious to erect one, and have commenced subscriptions for that object. I am making the needful inquiries. All we want for the establishment of our cause here is the acquisition of a chapel of our own. I shall keep you informed of our proceedings. Our numbers of declared Wesleyans are about five hundred, and we have thirty-one Church-members. At present we are stronger in the navy than in the army, in consequence of the reduction of the garrison by one regiment and one company of Engineers, in which two corps there were eighty of our people.

HOME-MISSIONARY CORRESPONDENCE.

1. CHEQUER ALLEY.—*From the Rev. John Poulton.*—February 12th, 1873.—Those who have known this district for some years say that a great improvement has been effected in the people by home-missionary labours. Much, however, remains to be done in this region of poverty and distress. Whole families are still living in wretched single rooms, almost bare of furniture. At present there is much suffering, aggravated by the high price of food and fuel. Since my appointment I have held more than one hundred services here, and have known sinners converted to God. Several things prevent our seeing the results of our work on the spot. There is the migratory habits of the people, who frequently remove no one knows whither. Then many are taken away to the Union hospital to die, as neither they nor their friends can pay their rent; whilst persons who are converted and reformed, look out for better neighbourhoods, as it is natural for them to do, where they find a Wesleyan chapel adapted to their improved condition. With all this, the mission has been a great local power for good. We have a daily meeting for prayer at noon, to which costermongers and others resort. At one of these meetings a letter was given me from a woman now in Australia, but who had been converted in the Alley, speaking gratefully of the happy days she had spent there, and requesting our prayers. Many striking instances of conversion have occurred. I was requested, by a letter from a village, to find a man who had been a Methodist, but who, having fallen into gross sin, had led so abandoned a life that his wife could not live with him. I found him sick, and a complete wreck. He became penitent, found mercy, and was reconciled to his much injured wife, who closed his eyes at his death.

One stormy night I visited an inveterate pickpocket, who was dangerously ill in a wretched garret, and was dying of consumption. He was not receiving any medical attendance, nor would any of his companions venture to apply to the parish on his account. I did this service for him, and I shall never forget his expressions of gratitude. He begged me to give him a Bible, became deeply penitent before God, and graciously obtained forgiveness of his manifold sins. The number of our Church-members increases. We have now one hundred and twenty, the greater part of whom are the direct fruits of this mission. We have four classes, one of them having been formed this year.

2. CROYDON. (*Addiscombe.*)—*From the Rev. R. W. G. Hunter.*—December 31st, 1872.—The work at Addiscombe advances steadily. There has not been a week in the quarter just ended in which one person at least has not joined the Society. Altogether, about twenty-five fresh names have been placed upon our class-books in that

Digitized by Google

time, and we have only enrolled those whose desire for Church-membership has been, so far as we could judge, sincere, and who give promise of a consistent walk. One new class has been formed. Out of the above number, only three are removals from other Circuits. Some, after a lengthened discontinuance of membership, have been discovered in the course of visitation, and having been brought under spiritual quickening, have been recovered to the Church of Christ. The majority, however, have never met in class before, and, until very recently, had never sat under the Methodist ministry. Amongst these cases of conversion are some of the most interesting character. One is that of a young man who had wandered into the chapel on a Sunday evening, and who was there and then graciously wrought upon by the Holy Spirit. Returning home after the prayer-meeting, to which he had remained, he halted, and after a struggle with his feelings, came back, happily just before the door was locked. I found him difficult to convince that he was not irretrievably lost. Some years previously he had not been without personal religion, but, according to his frank admission, had fallen grievously into sin. "I am like Saul," he said, referring to the subject of the sermon; "God has forsaken me." At last, however, he saw that mercy was for even him, and after earnest and prolonged prayer, found it. He is now, I am glad to say, a useful member amongst us.

In the general congregation there are not a few who, like the merchantman seeking goodly pearls, are in quest of the Saviour. Our congregations are large and increasing. The Sunday-school, which we are obliged, from want of better accommodation, to assemble in the chapel, grows in numbers. We have excellent teachers, who do their work well. A cottage-service, well attended, is held in a room in an adjacent street, and has not been without result. One evening, one of the hearers was awakened, and is now a member of the Society.

At *Lahore Road* the work goes on in the face of many difficulties. Much labour in various ways is bestowed upon it. The people are very poor, and we have to encounter much of that indifference to religion which a struggle to live too often begets. We have established a Saturday-evening meeting for the working-classes, in the hope of attracting to the chapel and its services those who spend what time and money they have at the public-house. Several of our friends who are well adapted for such work, are giving themselves heartily to it. In fact, we have in this spot a nucleus of earnest and godly people, who, in the midst of much home-heathenism, are bearing faithful witness for Christ. We are hoping to see a mighty awakening.

We have a large and flourishing Sunday-school, and are well furnished with teachers. The children are mostly gathered from the lowest class, whom we are endeavouring to benefit. The attendance is everything we could wish. A penny bank has been established, and with some success. Our work amongst the children is encouraging, and cannot but prove a blessing to the neighbourhood.

8. METHODISM IN HAMPSHIRE. — A correspondent, who signs himself, "A Wesleyan Minister," thus writes: "In the report of the Home-Missionary Committee presented to the last Conference, special mention was made of the county in which I am now a resident, the county of Hants. The strong claims of this county, arising out of its spiritual necessities, have since then been forcibly recalled to my mind by the sight of an old—I suppose the first—map of the Circuits of Methodism in England and Wales. It was published in 1824, and gives the date of the formation of each then existing Circuit, together with the number of

Digitized by Google

members in it at the previous Conference. With these data, and the Minutes of the last Conference, we may come to some approximate idea of the progress Methodism has made in the county in the last forty-eight years; and we find that while it has made considerable actual increase in point of membership, it is, relatively to the population, weaker than it was half a century ago. These are the figures: the population of Hampshire in 1824 was two hundred and eighty-three thousand two hundred and ninety-eight. The number of members in the Circuits in the county was, at the same time, one thousand nine hundred and seventy-six, or one in one hundred and forty-three. The population of the county in 1871 was five hundred and forty-three thousand eight hundred and thirty-seven, and the members in our Societies three thousand four hundred and fifty-seven, or one in one hundred and fifty-seven; a relative decrease of nearly ten per cent. in forty-seven years. Facts and figures like these are more eloquent than any amount of declamation or moralizings."

MEDICAL MISSIONS IN LONDON.

An agency which has proved of great value in various places for the evangelization of the poor and the degraded is that of medical missions. Such missions have been in operation for several years in Edinburgh, Liverpool, Bristol, and other large towns; but only within the last year or two has an agency of the kind been established in London. A commencement was made in 1871 by some philanthropic gentlemen, deeply interested in home-mission work in St. Giles's, one of the most densely crowded parts of the metropolis. Their efforts were at first experimental, but the success was most encouraging; the result being the formation of an institution called, "The London Medical Mission," under the supervision of Dr. Saunders, who, both as a physician and an evangelist, is well qualified for the work. The local habitation of this mission is at No. 18, Endell Street, a house which was formerly a notorious public-house and a curse to the neighbourhood, but now a centre of blessing, both temporal and spiritual. The special value of such missions, it is remarked in the eighth Report of the Liverpool Medical Missionary Society, is, that they "reach a class that scarcely any other efforts can; and wherever judiciously conducted they bring together, under the sound of the Gospel, men of various nationalities, preferences, and prejudices, such as are rarely assembled in any other way. To take our own as an illustration, we have daily English, Scotch, Irish, Welsh, and sometimes Germans, French, Italians, Spanish, Portuguese, Americans; or, viewed religiously, we have Church of England people, Presbyterians, Baptists, Methodists, Roman-Catholics, infidels, and others; all addressed as of one blood by nature; all taught that, if saved by Christ, they are one in eternal bonds; and, if unsaved, exhorted to become through that one blood children of the one Father of whom the whole family in heaven and earth is named." The persons who come for medical advice are frequently among the most wretched and depraved, but they are treated with the utmost Christian kindness; and, as in all such missions, the two-fold object is kept in view, of healing the sick and bringing to them the glad tidings of salvation. The patients are seen on Mondays, Wednesdays, and Fridays at the mission-house. Those whose case requires it are visited at their own homes. The doors are opened at half-past twelve, and closed at one o'clock: after a hymn is sung and a prayer offered, a few verses of Scripture

Digitized by Google

are read, and a brief expository and hortatory address of some ten or fifteen minutes' duration is given; when, after a short prayer for a blessing on the words spoken, and on the medicine to be given, the service closes, and the doctor, who himself as a rule conducts the entire service, retires to his consulting-room to see the patients, who are called one by one in the order in which they have arrived and received their numbered tickets. The daily attendance averages from ninety to one hundred patients, and is often more. While the doctor is seeing the patients, Mrs. Saunders and some lady helpers, it may be, along with the Bible-woman nurse, who resides on the premises, are engaged in personal conversation with the patients who are waiting to be called in their turn into the consulting-room; and thus there is an opportunity obtained of getting access to many a heart at a time when the heart opens readily to a fitting word of kindly sympathy. The Bible-woman nurse is an invaluable auxiliary to the mission in visiting the sick poor at their own homes. In a circular lately issued the committee say, "This addition to existing agencies needs no apology; for the miserably wretched condition of the poor—morally, physically, and spiritually—is a loud call to all Christians for hearty co-operation in the promotion of a work so peculiarly fitted to meet the urgent requirements of 'the dark places' of our great cities; and one upon which God has already been graciously pleased to bestow a rich blessing wherever it has been undertaken in the spirit of faith and love, whether at home or abroad. Practical sympathy with human suffering is unquestionably the key to unlock the entrance to many a heart otherwise closed to the truth."

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

FRANCE: THE REFORMED CHURCH AND THE GOVERNMENT AND POLEMICAL LECTURING. — The permanent Commission of the Synod of the Reformed Church addressed last month a letter to the members, reporting progress, and removing all anxiety as to the attainment of the end desired. During the recess of the National Assembly no step could be taken towards hastening the ratification of the projects of the Synod. In December, the Commission held its meetings in Paris, and solicited an audience of the President of the Republic, which was appointed for the 19th. M. Thiers agrees perfectly with the Commission, as also does the Minister of Worship, that a Church should have the right to determine upon its doctrines, and that it is not for the Government to interfere in the matter. A memorandum was asked for and given, stating the facts that the Reformed Church, constituted from its origin according to the synodical system, was recognized in 1802 by the State, just as it was; that the General Synod, placed at the head of its organization, was not abolished; that, after having in vain attempted to supply its place, the majority of the consistories asked for its convocation: that the President of the Republic called it together under perfectly legal

Digitized by Google

conditions; that the Synod spoke in the name of the Church; and that the Government is now called upon to pronounce on its decisions. It was added, that if the organization determined upon by the Synod be not unanimously accepted by all the members of the Church, those who reject it will have full and entire liberty to concert together, to organize themselves according to their views; and that, if they wish, on their side, to treat with the State, the Commission is persuaded that the Synod will wish it to be on the most equitable conditions. The same views have been presented to the Sub-director of Worship, who gave a solemn assurance that they should be weighed with the deepest attention. The Commission declares that it is doing all it can do to shorten inevitable delays, and holds out the hope that the Synod will speedily be called upon to resume its labours, and to listen to a communication from the Government.

During the interval, the Radical party has been exceedingly active, seeking to persuade men by word and pen, by fair means and foul, that the Synod was illegally called together. An itinerant mission was set on foot, and in those localities where the churches were placed at its disposal, they rang with the most Rationalistic and Radical language. Political feelings were appealed to, the Orthodox majority was represented as favouring Roman Catholicism and monarchy, and often the mixed masses who composed the audience clapped aloud under political excitement. Answers came in the same form—that of lectures, by Orthodox orators, and in the same churches. These did not always resist the temptation of giving political thrusts, thinking it necessary to show the populations that their horror of the imperial despotism, and their Republican principles, were at least as strong as those of their adversaries. The popular subject of separation of Church and State was also a means of calling forth applause; so much so, that within the last few weeks the Rationalistic journals are actually advocating that principle. If both parties were agreed on this point, and together determined on declining State assistance and patronage, it is thought (but we believe *erroneously*) that all difficulties and heart-burnings would vanish, the Government would be delivered from a delicate and onerous task, each party would organize itself according to its views, and peace would ensue. As it is, the Rationalists have, through the Liberal Protestant Committee, requested the Presbyterial Council of Paris to authorize the use of every Paris pulpit by one of their pastors, at different hours from those used by the Orthodox. The Council passed to the order of the day, declining to take into consideration a petition which bears on a more general question; viz., the division of the two doctrinal tendencies, and which can only be decided upon by the General Synod. The lecturing campaign is continuing, and bids fair to commence a new era, and effect much good wherever the lecturer is not expected to espouse a party and reply to personalities. Such subjects as the "Precursors of the Reformation," "The Bible," "Faith and Works," "Free Examination," "Social and Family Life," and "Education," will draw multitudes; and if the lecturers understand the deep under-current of the French heart, (so generally unknown, because bridged over by the scepticism of education and the levity of wit,) and touch the feelings, by showing the love of God meeting the deep want of man,—in the wonderful plan of salvation, perfect equity and perfect love justifying freely the believer in Christ Jesus,—results will be seen.—*Evangelical Christendom.*

BOHEMIA: THE NEW AMERICAN PROTESTANT MISSION.—Encouraging and satisfying information of the quiet and steady progress of evangelical

Digitized by Google

work continues to arrive from Prague. Dr. Blackwood, of Middleton Tyas, has received a letter from Constantinople, from the venerable Dr. Schauffler, informing him of the decision of the American Board of Foreign Missions to send missionaries into the Papal countries of Europe. Three of these have arrived at Prague, and the Rev. Mr. Schauffler, (son of the missionary at Constantinople,) leads the mission. He writes thus to Dr. Blackwood :—

"PRAGUE, *November 29th*, 1872.

"You are, likely, aware that, at its annual meeting a year ago, the American Board accepted the charge confided to it by the Churches for which it acts, of initiating and carrying forward missionary operations in Papal countries. Austria was one of the fields selected; and last June I was sent hither to explore. After full conference with the Rev. Mr. Moody, Pastors Schubert and Kaspar, Messrs. Millard, Stalschmidt, and Schmidt, of Pottenstein, and others,—who all assured me that the field for missionary work in Bohemia is so great, and its wants so pressing, that in settling here we need not fear encroaching upon the field, or embarrassing the operations of either the Continental Society or the Moravian Brethren,—I reported Bohemia, as well as German Austria, as, in respect of a small body of believing pastors with whom co-operation would be possible, the most promising parts of Austria. Our Committee decided to occupy these two fields, but left the choice of stations to me. Although the Continental Society's occupation of Bohemia is somewhat unusual, inasmuch as it maintains no missionaries here, yet being anxious fully to maintain that comity with which the American Board always wishes to treat other Missionary Societies, I should much have preferred communicating with the Continental Society before selecting any station in Bohemia; but time pressed, winter was near, the season for resting just at hand, and my associates on the way. Accordingly, after further conference with Mr. Moody, and by his advice, I selected Prague as the only point where, in conference with missionary and pastoral brethren, we could gain a thorough understanding of the condition and wants of Bohemia, and the only place which furnishes facilities for the simultaneous acquisition of German and Bohemian; and left for further settlement the question of our permanent occupation of the Bohemian capital. The Revs. Messrs. Adams and Clarke, both of whom were called from pastorates in America to take part in this work, have just arrived, and we are settling down to the study of the people and their language.

"In order to avoid from the start even the appearance of that rivalry between different Missionary Societies, than which few things are more disastrous to a spiritual work, and to secure that harmony of view and action which exhibits the true spirit of the Gospel, we consider it a matter of first importance to come to a full understanding with other missionary agencies at work in Bohemia concerning the principles upon which the work is to be carried on, the methods adopted, the different spheres of missionary effort, and the territory to be occupied.

"What the general principles of the American Board are I need not explain to one who has had so prominent a part in relation to that remarkable example of generous Christian co-operation, the 'Turkish Missions' Aid Society.' Our great aim in Bohemia, as in Turkey, will be to win souls to Christ, to build up self-supporting, self-propagating, and, above all, spiritual Churches,—Churches composed of such as give reasonable evidence of being born again,—for such Churches alone can ever be true missionary Churches, a leaven that shall leaven the mass around them. To accomplish this great end, one of the most

Digitized by Google

pressing necessities here, as elsewhere, will doubtless be the raising up and training of pastors and evangelists. As Bohemia possesses no Protestant theological seminary, nor seems likely to have one soon by means of the constituted Church authorities, this would seem to be an essential part of any extended missionary work. The creation of a Christian literature is another branch of missionary activity which cannot be neglected, and in which, I am happy to learn, you are especially interested.

"Pastor Schubert's experience as a Reformed pastor and his present attitude....would seem to indicate that the question, How far can missionaries co-operate with the Reformed Church, and build up missionary Churches affiliated with it? is one that requires serious attention. On this point we should be glad of light, and feel that harmony of action is exceedingly desirable.

"There are, doubtless, other matters which your better knowledge of Bohemian affairs will lead you and your associates of the Continental Society to suggest, and concerning which we shall be much interested to learn your views and purposes.

"Begging you to accept the assurance of my Christian regard, and of an earnest desire for that hearty union in Christian work which honours our Master, and best advances His cause, I remain, etc.,

"H. A. SCHAUFFLER."

The foregoing letter was laid before the Committee of the Evangelical Continental Society by Dr. Blackwood, and that committee replied officially to Mr. Schauffler, thanking him for his Christian courtesy, and wishing him and his fellow-workers God-speed. Dr. Blackwood also wrote personally to Mr. Schauffler, approving particularly of the step taken by the American mission, in settling first in Prague, and contemplating to have there a Protestant Theological Training College. This is an object for which he has been desirous, and which he has been advocating for some years past. It is, in his judgment, an indispensable foundation for work; and it is a work in which no collision with other operations can occur. The tone of the American communication needs no comment. This will be a most influential and important addition to the missionary agencies already at work for the Gospel in Bohemia. —*Ibid.*

INDIA: THE PROSPECTS OF CHRISTIANITY.—The following view of the present condition and future prospects of religion in India is from a paper by Dr. Ellinwood, of America, in the "New York Evangelist:"—"One of the most instructive conquests of modern times is that of India by Great Britain. The earliest motives that prompted it, and from first to last the chief motives, have been sufficiently sordid. But the providence of God has led England to build more wisely than she knew, and more successfully than she deserved; compelling her, when other means failed, to atone for her wrongs by bloody sacrifices which cannot be forgotten. No just estimate of causes can be made without giving a particular attention to Christian missions as a factor in the historic problem of British India. One shudders to think of the condition of things that would have prevailed had the religious element which missions introduced been wanting. It is entirely conceivable that the first missionaries, when repulsed by the East India Company, might have left it to the fate of a God-forsaken enterprise. Wrong might have passed unrebuked; the vice of young men seeking Eastern fortunes might have known no restraints; Christian people might have been compelled to shun such a country and such a society, for their family's sake. But nay; would the British rule in India have survived at all? Would not the world still

Digitized by Google

have beheld the spectacle of Moslem and Mahratta princes ambitiously striving for a power long ago wrested from the English? There can be little doubt that missions have saved India even to commerce and civilization. Disinterested testimony may be quoted on this point. At the dedication of a reading-room at Madnapily, a Brahman, not connected with the missions, volunteered a few remarks. 'Where,' said he, 'did the English-speaking people get all their intelligence and energy and power? It is their Bible that gives it to them. And now they bring it to us and say, "This is what raised us; take it and raise yourselves." Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land.'

"An empire, extending two thousand miles in each of its two chief dimensions; an empire essentially modern and progressive, based on constitutional principles, and seeking at last the real good of its subjects, is to-day established on the Asiatic continent. This alone is a stupendous realization; but the greater fact is, that Christianity is so leavening that empire as to be placed on a new vantage-ground for its ultimate influence over that continent, which embraces two-thirds of the human race. Twenty-seven different Mission Societies are at work in India alone. They have translated the Scriptures into twenty-four languages and dialects. The number of missionaries of all grades, male and female, is eight hundred and sixty-eight; of native preachers, teachers, and helpers, six thousand six hundred. The whole number of communicants is seventy thousand, and of nominal Christians two hundred and seventy-three thousand. Two thousand and eight hundred different localities have been made centres of preaching and teaching; and through the interchanges of life and the contact of opinion, the good seed is scattered into other communities far and near. But the most hopeful feature of the whole work is, that over one hundred and thirty thousand of the youth of India of both sexes are taught in the mission-schools. If the foundations of heathen systems are already yielding, what shall take place when the generation thus instructed shall enter upon the stage? Heathenism will surely fall. But how far will India be Christian, and how far given to that scepticism which is so likely to follow a fallen system? Infidel works as well as Bibles have found their way to India, and are read. The sower of tares always has been, and always will be, as active as the sower of wheat. Our hope lies in the fact that the truth has gained and done so much. The whole tendency of events, and the whole drift of prevailing sentiment, indicate that India is to be a Christian empire. Behold, what hath God wrought!"

On the nature of the persecution which an open profession of Christianity entails upon the people of India, J. Pritchard, Esq., thus writes:—

"No Englishman can form the least adequate idea of the persecution, moral and social, which the Indian must undergo if he embraces Christianity. He at once becomes an outcast, an object of abhorrence and disgust to all his friends and family; and amongst these people the ties of family are very much stronger and more lasting, and exercise a much greater influence all through life, than with us. An Englishman would regard with comparative indifference the threat of being cut off from his family, and turned adrift from his father's house, as compared with a Hindu. If a Hindu shopkeeper, for instance, were to be baptized, he would be, as far as regards his worldly prospects, utterly ruined: no one would dream of ever going near his shop again. He must either take to some other trade, or beg, or starve. It is exceedingly difficult to find a trade which can be carried on in utter isolation from one's

Digitized by Google

fellow-men. And as yet the number of Christian converts is far too small for them to seek a living among their own community. If a convert is qualified by education, he may possibly find employment in a government office, or some Englishman's firm or establishment as a clerk, possibly as a domestic servant. But here the prejudice against him among all his fellow-countrymen is so great, that if he be a sincere Christian his life is made a burden to him. Now and again a man may be fortunate enough to find some berth that suits him; but it is no use to take much notice of individual instances. Often, as the domestic servants of English masters, they fail, because too much is expected of them; and very frequently English masters will look for greater Christian virtues in the new convert than they look for in themselves; and, not finding them, will denounce all converts as hypocrites, and missionary labour as a sham. Sincere indeed must be the conviction of the Hindu or the Mohammedan of India who embraces Christianity, and sacrifices thereby literally all that we are told in the New Testament we must be prepared to sacrifice for Christ,—words that so few of us are able to realize in the very faintest degree. The law, of course, protects the person, and to some extent can protect the rights and property of a convert; but, short of physical violence, he suffers every species of persecution a man in these days, and under the protection of British rule, can be made to suffer."

BIOGRAPHICAL SKETCHES.

The late Mrs. Bradbury, of Reeth, was born at Preston, in Wensleydale, in 1799, a time when religious advantages were very few, especially in the more secluded districts of the kingdom. At what date Methodism was introduced to the village in which she lived we are not informed; but probably it was early in the present century, as the religious history of Mrs. Bradbury is associated with evening service in a cottage, and with a small Society of the "sect" that was then "everywhere spoken against." Her parents were the village innkeepers, and were not disposed to sympathize with the "new religion," much less to patronize its services by their presence, or that of their family. On the contrary, they appear to have neither known nor cared for spiritual religion. Thus years rolled on, each and every one of the household pursuing worldly pleasures according to their respective predilections, but without descending to the grosser forms of immorality.

At length, but before the subject of this sketch had arrived at maturity, her attention was arrested by the fervent devotions of a poor cottager, who lived very near to her father's house. Curiosity prompted her to listen; the door being closed, she advanced, and crouching beneath the window, unobserved, listened attentively to his evening prayer. It was an eventful night for her. True, the wall was there, the door was closed, and the shades of evening screened her from notice, but she was an outer-court worshipper at "a dwelling-place" of Zion, where one of God's "priests" was presenting a spiritual service of intercession, and was interested in the answer. From that moment there was in her view a certain charm about that house and that spot, which induced her to a constant repetition of her furtive visits at the hour of prayer; a practice which was succeeded by a regular attendance at the cottage-service. She was now fairly under evangelistic influences, and was a regular hearer

Digitized by Google

of the Word; but whether from the neglect of the members of the little Society, in consequence of her somewhat superior position in life, or her own resistance to the strivings of the Holy Ghost, or both, she remained but a hearer. This continued to be her religious state till God summoned her mother to His presence, when her heart was completely subdued, and she became an earnest seeker of salvation. Nor did she rest until

"The Spirit witness'd with the blood,
And told her she was born of God."

This event was by no means acceptable to her father and sisters. The caste of the family seemed lost by the alliance of one of its members with the poor, despised community of Methodists. An entire change had been wrought, which rendered the people of God increasingly obnoxious. The fashionable attire, witty repartee, and studied attractiveness considered necessary to the daughter and assistant of the inn-keeper, were lost in the neatness of dress and sobriety of conduct of the Christian; and her whole spirit and deportment were a standing reproof of prevalent ungodliness in general. The displeasure of her father and family was undisguised, involving petty persecutions and annoyances, which often put her Christian faith and love to the test. This, however, was but for a short time. Soon after her conversion, she was united in marriage to Mr. John Bradbury, a youthful tradesman of Reeth; and, what was of the greatest advantage to her, a devoted servant of Christ. It was a happy union, being founded in mutual affection, and sanctified by the Word of God and prayer. She now pursued the "even tenour of her way" in comparative peace. Though beloved and respected by the Church, which might have employed her with profit as the leader of a class, her impression of personal unworthiness and unfitness held her in the rank of private membership. But she was eminently useful as the helper of her devoted husband in his various offices, manifesting a kindly regard for the ministers of the Circuit, and an earnest desire for the spiritual and temporal prosperity of all with whom she came into contact.

About twenty years ago Mrs. Bradbury's health began to decline, and from the nature of her disease she was frequently depressed in spirits. Yet her "heart was fixed," trusting in the Lord. As years advanced, her complaint assumed a more decided type, involving frequent paroxysms of intense suffering. Of this Satan seemed to avail himself as a means of assaulting her confidence in God. These conflicts, however, only impelled her nearer to the Saviour in earnest invocations for help for the endurance of pain, and for power against the attacks of the enemy. At other times she was a subject of doubt, as to the soundness of her religious experience, because she did not realize transports of joy. But being reminded that faith, not "sight," was the condition of personal salvation, and the direct testimony of the Holy Ghost its proper and sufficient evidence, and that transporting joys were incompatible with the nature of her affliction, she calmly yielded herself into God's hands, saying, "The will of the Lord be done."

At last the long-tried saint was to enjoy the reward of having had her patience perfected, and to be released from suffering. The final struggle was severe; the physical frame, having been rendered more sensitive by protracted affliction, was filled with strong pain, while it appeared as if Satan, aware of her speedy removal, assailed her with redoubled force, to harass, if he could not destroy, her. But, through Him that loved her, she came off more than conqueror. She was left master of the field, giving full expression to the completeness of her triumph and the brightness of her prospects. Ever and anon, during the last three

Digitized by Google

days of her mortal career, she was heard exclaiming, "Glory to God! Hallelujah!" As she advanced towards the Jordan which separated her from the "city of angels and God," she felt no fear; and her enraptured spirit already saw the remoter rays of glory from the new Jerusalem that she saw before her. Guided by her "Joshua" she entered the stream with a waving hand, fully realizing the anticipations which by Divine grace she had long been taught to entertain;

"When death o'er nature shall prevail,
And all the powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak."

She died, September 24th, 1868, in the sixty-ninth year of her age, and "though dead, yet speaketh."

R. W. B.

Captain Thomas Storm was born at Robin Hood's Bay, in October, 1798. At an early age he entered upon a seafaring life; and his physical development being rapid, he soon became an "able-bodied" seaman on board one of the ships of the Royal Navy. During the Peninsular war he and several others of the crew were taken prisoners, and detained for a considerable time in Denmark. In his captivity the Divine Spirit strove graciously and powerfully with him, convincing him of sin, and reviving the recollection of early religious impressions.

About the age of eighteen he was employed in the Greenland whale-fishery, when the strivings of the Spirit were increased, through the influence of the exemplary piety of Captain, afterwards the Rev. Dr., Scoresby. While exposed to the pitiless winds of the Greenland sea, and to many perils and hardships, he bewailed his spiritual destitution and danger; and, constrained by considerations of the Divine mercy and love, solemnly dedicated himself to God. On returning home, he at once united himself to "the people called Methodists;" and, having been brought under the influence of a warm piety and devotion, he soon obtained, by faith in Christ, the blessed assurance that his sins were forgiven. His peace now became settled and abiding, his joy was unbounded, and the love of God filled and ruled his heart and life. Thus began a godly career which, unostentatious as the dawn of day, increased in lustre until, after fifty-five years of happiness and usefulness, he was called by his gracious Master to the higher experiences and felicities of heaven. As soon as he had tasted the blessedness of religion, he became intensely solicitous for the conversion of others, and especially for that of his own relatives. His holy, fervent prayers, and persistent efforts for their good, were honoured of God. First his mother, afterwards his father, brothers and sisters, as well as an uncle and aunt, with several other relatives, were brought to a knowledge of the truth, and made happy in Jesus.

As captain of a merchant-ship, he was employed principally in the Mediterranean and Black Sea trades. Of a cheerful disposition, and warm, genial temperament, he embraced every opportunity of doing good. On board his own ship he was faithful in warning, reproving, and encouraging his fellow-seamen, being at the same time careful not to "cast pearls before swine," sometimes remarking that he once "broke the heart of a swearing seaman by a *look* of rebuke, pity, and love." For many years, on every suitable occasion, the "Bethel flag" was hoisted, and waved a cheerful welcome to the crews of surrounding ships to come and unite in worshipping Him whose "way is in the sea," whose "path is in the great waters," and whose "footsteps are not known;" and his cabin was not seldom the scene of glorious blessings vouchsafed from on high. At this period of his life Mr. Storm might have been fitly designated the "Missionary Cap-

Digitized by Google

tain." When in foreign ports, he omitted no opportunity of co-operating, with the ministers of Christ there located, in efforts to benefit the souls of men. In his own simple, earnest way, but with great point and fervency, he often publicly warned and exhorted sinners to "flee from the wrath to come;" and many, it is believed, will be "the crown of his rejoicing" in the day of the Lord. He had a great reverence for the Lord's day, and knowing that sailors have souls, and that they especially need the sacred services of the sanctuary, he would never commence a voyage, or allow those under him to do "any manner of work," on that holy day. On two occasions, however, he yielded to the pressure of circumstances, and set sail on the Sabbath. In each case the voyage was most disastrous. Such events were always regarded by him as something more than mere accidents, and as being solemnly admonitory.

In 1845 he retired from the sea, taking up his abode at Hartlepool; where with untiring zeal he laboured for the spiritual welfare of those around him, and soon found himself the leader of three Society-classes. He was a loyal, large-hearted Wesleyan-Methodist, and in times of agitation and strife held up the hands of his ministers in the exercise of a godly discipline. When some others forsook the Church with which they had been connected, he stood,

"As an iron pillar strong,
And steadfast as a wall of brass."

He was diligent and regular in attending on all the means of grace. In prayer-meetings he was a power for good, having great liberty and unction in addressing the Throne of Grace; the influence that attended his pleadings with heaven will not soon be forgotten.

Mr. Storm was industrious in visiting the sick, the aged, and the poor, and liberal in relieving their wants. In meeting his classes he diffused the brightness and joy of his own happy experience in the deep things of religion. There was no dull monotony, no stereotyped phrases, in the remarks and counsels which he addressed to the members under his care. He assiduously studied his Bible, and read with avidity the rich Biographies well known in the Wesleyan Church. He was greatly loved by those with whom he was associated in Christian fellowship; and indeed was highly esteemed, by all who knew him, for his manly piety and Christian consistency.

About four years before his death he had a fall, which was followed by great physical feebleness. One effect of this accident was, that he became unable to speak with his wonted vigour on matters of business, but he was ever lively, happy, and confident in speaking about the Lord Jesus, the "great salvation," and the "glory to be revealed." Although the affliction was painful and protracted, he never murmured. As in health, so in sickness, he retained his joy and hope, and witnessed "a good confession" to all who visited him. Made "perfect in love," and sanctified by grace, on the 15th of December, 1871, aged seventy-three, he sweetly fell asleep in Jesus, and his spirit entered into the joy of his Lord. When his mortal remains were brought to the door of his house, a large concourse of his "own people," as well as of other Christian Churches, united (as he had requested might be done) in singing those striking, and in his case appropriate, lines;—

"Again we lift our voice,
And shout our solemn joys;
Cause of highest raptures this,
Raptures that shall never fail;
See a soul escaped to bliss,
Keep the Christian Festival.

"Our friend is gone before
To that celestial shore;
He hath left his mates behind,
He hath all the storms outrode!
Found the rest we toil to find,
Landed in the arms of God."

JOHN ROSSELL.

Digitized by Google

RECENT DEATHS.

JUNE 20th, 1872.—Mrs. Thompson, of *Sibsey*, in the Boston Circuit, aged seventy-three. She was a subject of religious impressions, and began to serve God, in early youth. In the year 1840 she joined the Wesleyan-Methodist Society at Sibsey, and received her first ticket from the late Rev. John Wiggan. From that time she was a consistent member of the Society until her decease. Although naturally of too reserved and sensitive a disposition to say much about her spiritual state, she loved her class-meetings, delighted in the communion of saints, both in private and in public, and showed by her whole deportment that she was a sincere disciple of Christ. Her house was the home of ministers, who always received a most cordial welcome; and every local preacher, no matter how low in the social scale, or how feeble his talents, provided he was truly pious, was sure of a sincere greeting. For many years she was a diligent, punctual, and self-denying missionary collector. Her quiet zeal for the cause of God was never inactive. Among the poor she was indefatigable, and she contributed incessantly to their comfort and their health. Her disposition was kind and amiable. She was blessed with considerable energy, and with a very unusual share of common sense. Few religious enterprises were undertaken in the neighbourhood in which she was not consulted. During her last illness, which was of five years' duration, she often expressed the great comfort she derived from the Scriptures, and from our Hymn-Book, and frequently asked for the twenty-third psalm. Her patience and resignation were remarkable. Supported by the consolations of the Comforter, she had no fear of death, but "a desire to depart, and to be with Christ." Her last moments were most peaceful and she calmly fell asleep in Christ. Of her it may be truly said, "She stretched out her hand to the poor; yea, she reached forth her hands to the needy...She opened her mouth with wisdom; and in her tongue was the law of kindness. She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

J. G.

July 5th.—Sarah Jane, the eldest child of John and Sarah Susannah Smith, of the city of *Lincoln*. In childhood her heart was drawn to the Saviour, and in early life she manifested unusual religious decision. Although timid and reserved, she constantly recommended religion by the silent and powerful influence of a godly example. She possessed great strength of mind, was highly intelligent, and delighted in the study of the Word and works of God. Prompted by the love of Christ, she diligently sought to promote the happiness of the poor. She took a deep interest in Wesleyan Foreign Missions, being for many years a zealous missionary collector; and her love to this holy cause was evinced to the last by her presenting to its funds £50, accumulated from her small savings, as a thank-offering for having been blessed with pious parents. Her protracted illness was borne throughout with patience and joyful acquiescence in the will of God: although the affliction was very heavy, she never doubted the wisdom and goodness of her Heavenly Father in appointing it. She often said, that she never before knew the meaning of the words, "Making melody in your heart to the Lord," so fully as then. When her end drew near, her confidence in Christ was unshaken. To her father she said, "To say that Jesus is all to me would scarcely express my feelings. I cannot say what He is *not* to me!" To her

Digitized by Google

mother she said, "I know that I am going; but it seems strange that I have no fear—no dread of dying: that I can part so freely with you and papa, whom I love so dearly, seems amazing!" After a severe mental struggle, in which her faith triumphed over the enemy of souls, she remarked, lest it should be thought that her joyous confidence was misplaced, "I have nothing in which I can trust. I am going to heaven as a poor sinner saved by grace. 'The blood of Jesus cleanseth me from all sin.'" She then exclaimed, "I can see a little way into heaven!" and quoting the twenty-fourth psalm, with a slight verbal alteration, she continued, in a manner those who heard her will never forget, "Lift up your heads, O ye gates!" After a short pause she again cried, "'Lift up your heads, O ye gates; even lift them up, ye everlasting doors;' and an heir of glory shall come in!'" Heaven now seemed to be unveiled to her gaze, and she exclaimed, "There is a crowd! such a crowd!" Amongst "the great cloud of witnesses" she appeared to recognize her sainted brother Walter, who, in death, the previous year, testified that his sister's consistent Christian example had had much to do with his religious decision; and added, "She will be the next of the family that will follow me to heaven." To her dear parents she threw with her hand a parting kiss, with a cheerful smile exclaiming, "Good-bye, dear mamma! Good-bye, dear papa!" A few moments afterwards her purified spirit passed, in the twenty-seventh year of her age,

"From a suffering Church beneath,
To a reigning Church above."

M. J.

August 3rd.—At *Scarborough*, Mr. George Pepper. He was born at Ingoldsby, near Grantham, in the year 1810. His parents attended the services of the Church of England; and though not strictly pious, they gave a good moral training to their large family of children. In the year 1832, whilst living at Bitchfield, in the same county, Mr. Pepper was converted to God, and joined the Wesleyan-Methodist Society, of which he continued a faithful and warmly-attached member for forty years. Soon after his conversion he removed to Nottingham, where he laboured diligently in Sabbath-school and sick-visitation work. In 1840 he married, and removed to Scarborough, where he entered into business, and joined the Queen Street Society. He was for many years superintendent of the Sunday-school, a useful local preacher, trustee, and steward. But the department of labour in which he took most delight was the visitation of the sick. As a visitor of the Benevolent Society he was always ready, day or night, at the call of the sick and the dying. His last act of service, very near the time of his own removal, was to pray with a dying man. He was emphatically a man of prayer; nothing could induce him to omit family worship, morning and evening. He was a faithful and tender husband; a wise and affectionate father, whose children call him blessed, and "praise him in the gate." His open-hearted hospitality and attention to ministers and their families, gained for him the friendship of a large circle of the brotherhood, who mourn for him as for one of their own kindred. His last illness was slow in its progress; and gradually, for some months, was he ripening for heaven. The perfect peace which he enjoyed is rarely witnessed. The gentleness of the Master seemed to have been given to His servant; and when the final moment arrived the change was scarcely known. So sweetly did his Lord give "His beloved sleep."

J. S.

November 11th.—At No. 7, Winchester Terrace, *Newcastle-upon-Tyne*, Mrs. Bond, aged sixty-seven. She formerly resided at Market-Rasen, Lincolnshire, and was one of the chief promoters of the new chapel in that town. For the last ten years

Digitized by Google

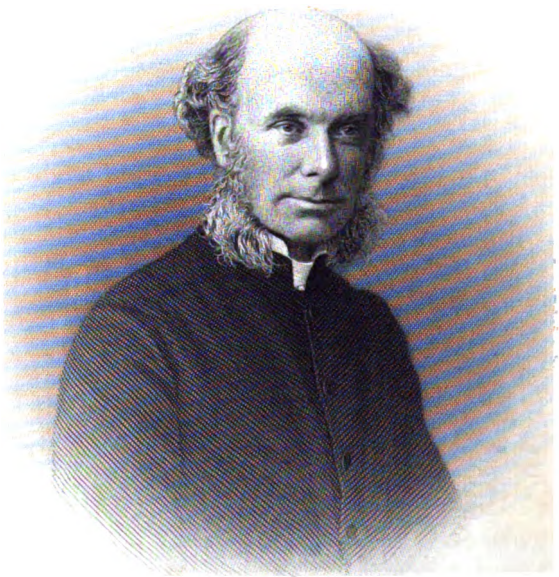
and upwards she has resided in Newcastle-upon-Tyne. Both in Lincolnshire and Northumberland she was the same devoted, earnest, hard-working Christian. Her interest in every thing that pertained to the well-being and well-working of the Church with which she was identified, was most marked. She was the leader of two classes, one at Blenheim Street, the other at Park Road. As a parent for her children, so did this "mother in Israel" care for those committed to her charge. She was a liberal supporter of the Circuit and Connexional funds, and her loss is deeply felt. During her last sickness she was much prostrated, and her mind was depressed. For a while she was led to take, unnecessarily, severe views of her own unworthiness, but faith in Christ enabled her to triumph. Though her charities had been many, and her life most devoted, yet she felt that her only plea was the infinite merit of the Son of God, who "loved her, and gave Himself for her;" and here she found security and peace. At one time she was heard to say, "Paradise! Rest!" and in a state of repose she breathed her spirit into the hands of her much-loved Saviour. Her remains were conveyed to Market-Rasen, and entombed beside those of her husband in the family vault. Before their removal from Newcastle, a religious service, which she had herself requested, was conducted by the ministers of the Circuit. In addition to her attached family circle, there were present the members of her two classes, who wept many tears, sorrowing, most of all, that they could be no longer soothed with her sympathy, or benefitted by her counsels. As the funeral procession moved slowly along the streets of Market-Rasen, nearly all the shops were shut in token of respect for her. Though she had not been a resident there for so many years, her excellencies had not faded from recollection. "The righteous shall be in everlasting remembrance." R. H.

November 12th.—At *Southport*, Mr. John Foxall Wathew, in the sixty-eighth year of his age. He was born at Walsall, of pious parents; one of whom, his mother, had been privileged in youth with the friendship of Mr. Wesley. Like Obadiah, he "feared the Lord from his youth;" was conspicuous for his filial affection and dutifulness; and in early manhood joined the Wesleyan-Methodist Society. He was soon engaged in the work of the Church, and in the course of his life sustained several of its important offices. He was twice married; first to a daughter of Mr. Lowe, of Chester, whose ancestors had the honour of introducing Methodism into that city, and a record of whose devoted piety appeared in this Magazine for 1861; and subsequently to Miss Law, of the same city, whose gentle and assiduous ministrations alleviated the painful infirmities of his last years. After an honourable and consistent career, both as a man of business and as a useful member of the Christian Church, he was at length compelled, by loss of health, to retire from Chester. Fixing his residence at Southport, he employed himself —all active service for God being now at an end—in the diligent reading of the Scriptures, going regularly through them many times, as the notes in his Bible show. The fruit of this was manifest in the patience with which he bore the grievous and protracted affliction with which God was pleased to visit him. Though reserved and reticent, it was obvious that he was being prepared, by this heavenly discipline, for the joy that awaited him; and at length the Master said, "It is enough." T. A.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google



REV^D RICHARD HARDY.

Engraved by J. H. BAKER from a Photograph by JOHN WATKINS Parliament St.

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

MAY, 1873.

MEMOIR OF JOHN ROBINSON KAY, ESQ.,

OF WALMERSLEY-HOUSE, SUMMERSEAT, LANCASHIRE:

BY FREDERICK JAMES JOBSON, D.D.

(*Concluded from page* 296.)

From the beginning of Mr. Kay's religious course his social, generous nature had shown itself strongly towards the ministers of the Church to which he belonged. They were at all times welcome visitors at his house, and in their companionship he had real delight. In May, 1845, the venerable Joseph Taylor began rapidly to decline in strength, when he, with his wife, received a special invitation to Mr. Kay's residence at Bass Lane. Mr. Taylor was there ministered to tenderly and attentively, until that eminent servant of the Lord died, in November following. The late Rev. William Maclardie Bunting, in his own vivid and saintly style, has recorded his views and feelings towards Mr. Taylor, and Mr. and Mrs. Kay, in a letter which he wrote immediately after his visit to the dying minister at Bass Lane House; but this lengthy epistle the limited space available in the Magazine, for which this memoir is prepared, forbids me to quote. In that pleasant residence at Bass Lane, closed round with its trees and shrubbery, many happy hours of intelligent converse were spent by venerated and prominent ministers in Methodism. Mr. Kay rejoiced to number among his personal friends Drs. Bunting, Newton, and Hannah, the Rev. John Scott, and many others. The ministers of the Bury Circuit had always a hearty greeting at his house, and he was ever ready to unite with them in their efforts for the cause of God; while younger ministers on their visits were considerately and generously thought of by him in regard to their requirements of additional books for their libraries, and of an occasional supplement to their stipends. Mr. Kay's nature was strongly sociable. Friendship was with him a sacred principle. He never dallied with it; and when once the bond was formed between him and another, in whom he found congenial companionship, nothing was allowed to weaken it.

Digitized by Google

Among the personal and more intimate friends of Mr. Kay in Methodism, who were not in the ministry, should be named the late Peter Rothwell, Esq., of Sunning Hill, Bolton; whose amiable spirit, consistent goodness, cultured taste for the fine arts, and munificent generosity for objects of religion and charity, endeared him to all who knew him. His friendship was also strong with James Heald, Esq., of Parr's Wood, near Manchester; with Dr. Adam Bealey, now of Harrogate; for whose high-minded and generous-hearted mother, the late Mrs. Bealey, of Radcliffe Close, Mr. Kay entertained most reverential admiration. He had also many friends beyond the pale of Methodism, in the realms of literature, science, and commerce, who had learned to value him, as he had learned to value them, and by whom he will long be remembered with true esteem and affection.

His next public service in his own religious community to be noted, was the erection of a new chapel at Summerseat. The Church-members and the congregation there had increased until a larger place of worship was required; and he resolutely determined to provide it. Like David, the "man after God's own heart," he had resolved upon a more permanent and worthy sanctuary for the Lord; and he forthwith prepared for it with his characteristic energy and generosity. The site was selected on eligible land belonging to Mr. Hamer, the father of Mrs. Kay, and a Gothic chapel was built upon it which, for its time, was, in architectural style and costliness, in advance of most chapels then erected; and which, as an ecclesiastical structure, standing amidst bold and picturesque rural scenery, is an ornament to the locality in which it appears. This chapel was opened for Divine worship on July the 23rd, 1847, by the Rev. Dr. Bunting, and, with services immediately following, by Dr. Newton and the writer of this memoir. That day of the chapel-opening at Summerseat was a day of holy rejoicing both to Mr. Kay and the inhabitants of the neighbourhood; and the spiritual results which have followed have more than realized the expectations then indulged. Afterwards he provided a minister's house, near to the chapel, free from charge to the Circuit; and contributed largely to the school-buildings erected upon land adjoining.

Before this he had commenced earnest and public endeavours for week-day education in Methodism; and when, in 1839, arrangements were made for celebrating the Centenary of Methodism, by contributions to a fund that should be distributed among its several institutions and agencies, he, with his brother-in-law, Mr. Fishwick, set himself to secure a portion of it to be reserved as the nucleus of a fund for the promotion of day-school education throughout the Connexion. Enlisting the sympathy of Dr. Bunt-

Digitized by Google

ing, James Wood, Esq., and others, prominent at the beginning of the Centenary movement, he secured for that object an appropriation of £5,000, which was, in fact, the first practical beginning of all that has since opened out in this department of Methodism.

In 1843, when large and influential meetings were held for the purpose of arranging a general system of Wesleyan day-school education, he took a prominent part in the proceedings, advocating the establishment of a Training College for teachers, and the spread of day-schools throughout the country. And when the College had been successfully established, and day-schools had been opened in different parts of the kingdom, he urged, from year to year, the erection of a suitable chapel at Westminster, in which both teachers and scholars should find ample accommodation for Divine worship, regarding the example of such attendance, as well as its immediate benefits to the attendants themselves, as being of great importance to the Connexion.

Mr. Kay thus became acknowledged as the leading promoter of Day-schools in Methodism; and as soon as an opening occurred in the office of Lay-Treasurer for its general fund, he was, at the request of the Committee, appointed to it by the Conference. By this office, which he sustained most worthily to the end of his life, he was brought into still closer association with the late Rev. John Scott, the first Principal of the Training College, by whose practical sagacity and wise administration the system of Wesleyan day-school education was organized and brought into working efficiency. That association deepened into mutual and intimate friendship between the Principal and the Lay-Treasurer; and continued in full strength and reciprocal affectionate cordiality to the time of Mr. Scott's death in January, 1868. Mr. Kay's urgent advocacy of a new and adequate chapel at Westminster was continued, until the foundation of it was laid by himself on the 27th of April, 1871. For this chapel he gave £1,500; and since his death, knowing that it was his cherished purpose to contribute further towards it, if necessary, £1,000 additional has been contributed by Mrs. Kay.

But Mr. Kay did not content himself with being an official and general promoter of day-school education in the Connexion at large. He was still a practical worker for this object, and that in his own locality. Before the Connexion had its Committee of Management and its officers appointed, he, with the Revs. Jonathan Crowther, Dr. Osborn, and others, was employed in collecting statistics of education; and, by public meetings, and other means, sought to awaken attention to the wants of the country, and of Methodism, in this respect. As soon as rendered practicable by a supply of trained teachers, he had day-schools established in

Digitized by Google

connection with his own "works," and he also promoted their formation in different parts of the Bury Circuit, and in neighbouring Circuits, liberally contributing towards them. Throughout that region in East Lancashire, day-schools became almost as numerous as chapels and Sunday-schools.

It was not for education alone that Mr. Kay's efforts were employed. He showed attentive consideration for all the institutions and agencies of Methodism. From his youth up he had sought to sustain and promote missions to the heathen. As already noted, he had been secretary for the first branch Missionary Society established in his own neighbourhood, assisting in its organization, and directing its appointed collectors. He attended the annual meetings of the Society at Manchester, at Bury, and at most other places in the district around him; occupying the chair, moving and supporting resolutions, and contributing pecuniary means, as deemed necessary. He was through many years, in rotation, as far as the Rules of the Society allowed, a member of the General Committee, as also a member of the District Committee. In May, 1861, he occupied the chair of the annual Missionary Meeting in Exeter Hall, when he spoke ably, and with his own characteristic modesty, of what he had learned and felt respecting Methodist Missions, through personal associations with Dr. Clarke, Dr. Bunting, Richard Watson, Mr. Butterworth, Mr. Farmer, and others, whose memories he fondly cherished; and then, by various motives, sought to stimulate the vast assembly around him to increased efforts on behalf of the Society. His own practical liberality that day was shown in a large contribution, hidden under a general announcement, without his name.

He was a zealous promoter of Home Missions; and when these were revived and strengthened by the persevering efforts of the Rev. Charles Prest, he became Lay-Treasurer for the Home-Mission and Contingent Fund, holding that office until appointed one of the Treasurers for the Education Fund. As already seen, he was a devoted friend of aged and worn-out ministers; and he continued to be such through life. No minister of Methodism was lowered in his estimation through ceasing to hold pastoral charge in a Circuit, and becoming a "Supernumerary." On the other hand, there was with him studied attention to such men, lest they should think themselves undervalued. He was a watchful supporter of the schools for the sons of ministers; and at the Preparatory Committees of the Conference he not unfrequently took a prominent part in reviewing the course of education and management pursued in them, and in offering suggestions for their improvement. By journeys and personal attendance, and by contributions and strenuous exertions for the erection of New Kingswood School at

Digitized by Google

Lansdown, Bath, he was foremost among its promoters; and, as such, received from the leading members of the Building Committee a framed memorial, in formal acknowledgment of the important services he had rendered on its behalf. In the progress of the Theological Institution for the training of candidates for the Wesleyan ministry, he ever showed wakeful and generous interest. Through many years he was a member of the General Chapel Committee, and took his part in the service of the Connexion, both for the relief of trust-property from burdensome debts and for the erection of new chapels. He was one of the original proprietors of the "Watchman" and "Recorder" newspapers. He may be said to have practically established the "London Quarterly Review;" for it was under his immediate patronage, and very largely with funds supplied by him, that it was commenced and carried on until it attained position and importance enough to be taken up by joint shareholders. In fact, anything which contributed to the intellectual, physical, and religious elevation of mankind, had his ready and liberal support.

Nor was he straitly sectarian in his principles and exertions. He was a Wesleyan-Methodist by choice and preference, as he was ever ready to avow on suitable occasions; but he evinced cheerful and generous sympathy in all that was passing around him, whether civil or religious. The town of Bury, and neighbouring towns and hamlets had his help for any institutions calculated to benefit them. Athenæums, reading-rooms, societies for the relief and advantage of operatives, included him among their originators and supporters, as also did the larger and more prominent undertakings. At one time he was the energetic secretary of the Bible Society in Bury; and afterwards he was its president. And for the support of schools, churches, and chapels, and ministers of other religious communities than that to which he professedly belonged, he was accustomed to contribute. Indeed, his large, generous nature, swayed and governed by Divine grace, could not bear the bonds of sectarian restriction and exclusiveness.

After he had provided a house of God at Summerseat, he built for himself and family a larger residence, which he entered in September, 1858. The house at Bass Lane, in which, through successive years, from comparative youth to ripe manhood, he had experienced real domestic enjoyment, was greatly endeared to him, but his advanced position and extended associations required more adequate accommodation; so on an eligible site, commanding extensive prospects, he built "Walmersley-House;" and, mindful of the Scripture inquiry, "What man is there who hath built a new house, and hath not dedicated it?" formally consecrated it by religious

Digitized by Google

worship to the God of the families of the whole earth. With advance in life his wealth continued to increase, as did also his personal influence and public reputation. He was one of the earliest promoters of the East Lancashire Railway, being through many years one of its most active Directors,—an office which he continued to hold after its amalgamation with the Lancashire and Yorkshire Railway Company. He was also a Director of the Manchester and County Bank, of the Lancashire Insurance Company, as well as of the Thames and Mersey Company. He was an earnest advocate and promoter of the beneficent act of the Legislature for shortening the hours of work for children in factories. In February, 1849, he was made a magistrate of the county in which he lived; and during the season of the Lancashire cotton-famine, he was elected one of the Committee of Relief under the presidency of the late Lord Derby. During the continuance of the painful calamity he was daily attentive to the wants of his own workpeople; and often, for their sakes, continued employment in his mills at a known and serious loss. He took his part in municipal and county elections, professing the more liberal creed of politics; but, as he advanced in life, he became more and more conservative of existing institutions, and increasingly averse to violent changes. More than once he was memorialized to become Member of Parliament for constituencies who knew him, and were ready to elect him; but he perseveringly refused such proposals. He was, nevertheless, a man of public and patriotic spirit, deeply interested in all that relates to the welfare of the nation and of the world. He kept himself "read up" on general questions of government, both at home and abroad. He was for progress in all that was helpful and good; and, whether by education, the spread of literature, railway and telegraphic communication, geographical explorations, navigation, or any other means, mankind were to be benefitted, his countenance and support for the agency employed were sure.

On the 20th of July, 1864, an event came to him which called forth to the utmost his paternal feeling. His youngest daughter was united in marriage to Thomas Farmer Hall, eldest son of Peter Brames Hall, Esq., of Ellerker House, Richmond, Surrey, and grandson of the late Thomas Farmer, Esq., of Gunnersbury House. The trial of surrender and partial separation from one loved so dearly was keen and deep. His own feelings, however, were freely sacrificed for what he believed to be for his daughter's happiness. After this event, his visits to London, where his youngest daughter resides, were more frequent; and during his later years, he found in his grandchildren a joy which he expressed often in life, and emphatically in death.

Mr. Kay had now all that his heart could desire,—wealth,

Digitized by Google

influence, domestic enjoyment, with schools for the young, and a sanctuary for the Lord, near to him. But, nevertheless, his bodily health, which had hitherto been robust, began to fail; and his large, stalwart frame began to weaken. His step in walking became less firm; his complexion darkened; and after even moderate exertion he felt weary and heavy. He could no longer take lengthy, quick walks, for exercise, as he had been wont to do. The strong man began to bow himself; and, observant of these symptoms, he was less inclined to take part in public proceedings. He was now at the age when his father's life terminated, and he had evident forebodings of an approaching end. This, at times, saddened him, and cast a shadow of pensiveness over his open countenance; for he had enjoyed life, and loved it. He forthwith began to set his house in order; and to make arrangements for insuring that, on his removal, his property and business might not occasion unnecessary anxiety to his family. He gave himself to heart-searching examination of his character and life. He could not say, with Mrs. Fishwick, the instructor of his childhood, that during the whole of his religious course, he had retained the ardour of his first love. The remembrance of the past humbled him deeply; but his confidence in God as his Heavenly Father, and in Christ as his all-sufficient Saviour, was firm and unshaken; and he was able, under the influence of the Holy Spirit, to rejoice in hope of the glory to be revealed. He spent much time in devotional reading, and in the perusal of books of Christian biography,—more especially of such as related to ministers and friends he had known; but, still retaining his love for the Word of God, he studied works containing critical expositions of its meaning, and daily found in them instruction and comfort. Change of air and medical skill were tried on his behalf. He went to Buxton and Lytham, but no relief for him was in this way obtained; and at length, on the united recommendation of Dr. Noble, who came from Manchester to see him at Lytham, and of Dr. Fletcher, of Bury, his own medical attendant, he returned home in extreme weakness, and evidently to die.

During some few days after his return he slept much, and said but little. By conversation with Dr. Fletcher on the state of his health, he became aware of the near approach of death, but, while serious and thoughtful, he expressed no fear of "the last enemy." He had now withdrawn from the general circle of his household, and retired for the day, as well as for the night, to his chamber, where he remained until the end came. But there, in chosen retirement, after his own cheerful manner he conversed with the members of his family. The Rev. Henry Fish, having been informed of Mr. Kay's sickness, went from Kettering to see him.

Digitized by Google

On announcement being made to him of Mr. Fish's arrival, he said, "Let Mr. Fish wait awhile before coming in to me;" and added, "but do not let him go, for he will be a comfort to you all." Then, after an interval of silent, serious thought, he said, "Mr. Fish helped me to lay hold of the Rock Christ Jesus....We have hold, and must try to keep hold. We know that we have not followed cunningly devised fables. No! No! No!" As Mr. Fish entered the chamber, Mr. Kay said to him, "I am very glad to see you; but I am afraid you find me a dying man." Mr. Fish spoke to him of the mercy of God, and of the atonement of Christ, as adequate to all his necessities in such a season of apprehended emergency, when he replied, "I try to encourage myself with such considerations:.....I do feel that Christ is precious to me in many respects, and that I trust in Him for all the benefits of His atonement." Referring to the day of his conversion, when Mr. Fish was with him, he said, "No Negro when loosed from his bondage ever felt freedom more than I did when God first spoke peace to my soul;" but, with self-chiding humility, he added, "I have been a very unfaithful servant to my Lord. I have been so unfaithful, that I can say nothing, excepting that I rest on Him, and that on Him I intend to rest as long as I live." On his second daughter's going into his room soon afterwards, and expressing assurance that he had enjoyed conversation with Mr. Fish, he answered, "Yes; but you see I am so afraid in speaking of myself." On another occasion he said, "Let Mr. Fish remain to the end. He saw me into the spiritual world, let him see me pass into the better world." On the day following, which was Friday, he received, with his wife and family, the Sacrament of the Lord's Supper, administered to him by Mr. Fish. This Sacrament had always been to him a precious and edifying service, in which he joined with profound devotional reverence; and it was so at this his final communion. He had become increasingly weak, so that it was with extreme difficulty he could take into his hands and lips the emblems and memorials of Christ's broken body and shed blood; but, by persistently struggling with the sleepiness which was overcoming him, he engaged in the service, and evinced, by his significant look upwards of adoring love to the Redeemer, that he gratefully realized both the sign and seal of the great covenant of Redemption. After this, he dozed much, but at waking intervals audibly prayed, "My God be with me." These were his last words: and with them upon his lips he sank into a state of coma, and became wholly insensible to pain and surrounding circumstances. On Monday morning, March the 25th, 1872, he fell asleep in the Lord; death leaving on his countenance a radiant smile, which seemed to express to all who viewed his lifeless body, as it lay

Digitized by Google

a deserted tenement of the departed spirit, that his end was peace, and that all was well with him for eternity.

The news of his death spread rapidly through the district around his residence, through Lancashire, and through the kingdom, when sorrow for the loss of him, and sympathy with the bereaved family, were strongly expressed by those who had known him. The newspapers, not only of Methodism, but of Lancashire and Yorkshire, contained paragraphs on his exemplary character and valued services as a Christian, and as a public benefactor. His funeral was attended, on the Saturday following his death, by foremost men of adjoining towns, and of the county in which he had lived and died, irrespective of opinions and creeds. The workpeople, not only from his own "works," but from the surrounding country, gathered in large numbers, and bared their bowed heads in respectful homage to his memory, as the funeral procession passed through their midst to the chapel and to the graveyard adjoining. The chapel was filled with attendants in mourning; and a vast concourse, for whom there was not room within, crowded the ground outside; and deep and sorrowful were the responses spontaneously given by the assembly to the address delivered by the writer of this memoir, when speaking of the excellencies of the departed, as a Christian, a husband, a father, a master, a neighbour, and a real patriot and philanthropist. All who had known him were ready to bear testimony to his worth; and when on the south side of his own chapel the coffin containing his bodily remains was lowered into the chamber-vault there prepared for it, bearing on its upper part the three flower-wreaths laid upon it by his sorrowing fatherless daughters, all present felt that there was no need of abridgment or modification of the old form of the "Burial Service," and that it was in "*sure* and *certain* hope of resurrection to eternal life" his body was, on the eve of Easter, committed to the earth.

The Rev. John Farrar, ex-President of the Conference, occupied the pulpit of Summerseat chapel on the following day, when persons of different ranks and creeds attended again to render public acknowledgment of their high estimation of his character.

John Robinson Kay is dead. We shall not see his manly form nor hear his manly voice more upon earth. But, by his character of intelligent, large-hearted goodness, and by his works of persevering piety and philanthropy, he still speaks to us. And his unexpected removal from us, at the age of sixty-six, calls upon all who knew him to work "while it is day;" for "the night cometh, when no man can work."

[For "Benson Clarke," page 291, read "Joseph Butterworth Bulmer Clarke."]

Digitized by Google

THE CHRISTIAN SALVATION, AND THE COMPREHENSIVE CONSTITUTION OF THE CHRISTIAN CHURCH:

THOUGHTS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

No. I.—Verses 1–10.

The Apostle had now unfolded the counsel of the Eternal Father to save and bless mankind in Christ, and had given the substance of his prayers for the believers at Ephesus, and for all to whom this Epistle was sent, that they might be brought, by rich communications of Divine influence, to a clear apprehension of their glorious privileges, and of the hopes which their relation to the enthroned Redeemer authorized them to cherish.* And now he appeals to them, as to their personal experience of the grace of Christ, and their enjoyment, in common with all true believers, of the earnest of everlasting life.

In doing this, he draws an affecting contrast betweeen their *past* and their *present* state. He depicts in dark colours the condition of moral ruin and of subjection to the dominion of Satan, in which they were found before the light of the Gospel was shed on their minds, and the life-giving energy of the Spirit led them to the Saviour. "And you—who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ, (by grace ye are saved,) and raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through," or "in," "Christ Jesus."

In surveying the moral condition of the persons thus addressed, before their conversion, St. Paul first fixes upon the fact, that they "were dead in trespasses and sins." The expression seems to have been chosen, to mark the absence of spiritual life as indicated in the sinful actions which they performed, and the unholy tempers and passions which they evinced. It is of *present spiritual death*

* For an exposition of the first chapter of this profound Epistle, the reader is referred to the numbers of this Magazine for June, August, and September, 1872.

Digitized by Google

that the Apostle here speaks, and not, certainly, of mere subjection to the law of physical death. The mind in which sin reigns, impelling it to disregard the commands of God, and leading it to do its own will and gratify its own lusts, is a stranger to that living energy which brings every holy spirit into union with the Most High, forms it to the reflection of His image, and prompts it to obedience to His precepts. It is already dead; and unless its condition is reversed by the impartation of spiritual life, it must remain alienated from God throughout eternity.

But the Apostle enlarges on this thought. He traces two features of the past conduct of those to whom he speaks, those who were once "dead in sins," but who had been happily rescued and saved by the grace of Christ. They "walked according to *the course of this world.*" There can be no question that St. Paul here refers to the world viewed as estranged from God,—treating with neglect His spiritual requirements, and even resenting the control of His righteous government. The engagements and pursuits of earth are not necessarily opposed to godliness: they may, indeed, be consecrated by Christian principle, and thus may form part of our service to God. So, too, the innocent pleasures and comforts of the present state may be hallowed, and their sweetness increased, by being blended with holy affections, and by the conscious direction of life to the glory of the Most High. But when worldly pursuits and pleasures absorb our interest,—when the world takes the place of God in our affections, or when the idolatry of self, that most insinuating and widely diffused form of idolatry, vitiates the actions that are outwardly fair and good,—then the whole life of man is alien from God and subjects him to condemnation. "The course of this world" includes such a state of feeling and such a course of action. It does not imply enormity of guilt, according to the estimate which man forms of guilt; and very much that it embraces may even be viewed by the mere moralist as good and virtuous. But it bears the stamp of *ungodliness;* and this is its condemnation, and the ground of the penalty with which it will at last be visited.

But there is a second feature of the state of unconverted men on which the Apostle dwells with solemn interest,—that they are *under the dominion of Satan*, and are instigated and impelled to a course of evil by some of those spirits of wickedness who acknowledge him as their head and leader;—"according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The appellation here given to the chief of the apostate angels—"the prince of the power of the air," or "of the empire of the air"—is deeply significant. Satan is represented as ruling over

Digitized by Google

the hosts of darkness, who, not now shut up in their final abode of suffering, but haunting, at times, at least, the regions above us, are permitted to assail Christ's people, and exercise a cruel sway over those who turn away from God, and reject equally His authority and His grace. Different views have been taken of the phrase, "the empire of the air;" but the most consistent appears to be that which regards it as referring to the region which the spirits of evil are permitted to haunt, and from which they make their assaults on mankind. Bishop Ellicott, after carefully examining the several meanings of the terms used by the Apostle, says in conclusion, "The natural explanation seems to be this; that as οὐρανὸς, 'heaven,' is used in a limited and partial, (Matt. vi. 26,) as well as an uncircumscribed meaning, so conversely ἀήρ, 'the air,' which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region which seems to be, if not the abode, yet the haunt, of evil spirits."

There is another point, affecting the structure of this verse, which requires attention. The clause, "the spirit that now worketh in the children of disobedience," is in apposition, not with the word "prince" or "ruler," in the preceding clause, so as to apply to Satan only, but with "the empire of the air," so that it must be understood of *the collective body of evil spirits* over whom he reigns. These are combined under his leadership to diffuse moral disorder wherever their influence can reach, and especially to maintain the dominion of evil on this earth, deluding men by their seductive wiles, and hardening their hearts against the truth and grace of God.

The fact thus brought before us is one which revelation only could make known, but which, when disclosed, receives confirmation from many things in the history of our race, and in the experience of individual men. And it is one of tremendous importance. This earth is the theatre of a spiritual conflict, in which fallen angels take an active part,—spirits subtile, malignant, powerful; and these are marshalled under one great presiding intelligence. They constitute an "empire," the energies of which he directs. This consideration may well rouse us to watchfulness and effort in reference to our personal salvation; and it gives an unspeakable solemnity to the contest in which the Church of God is engaged with the various forms of error, and idolatry, and vice, that darken and pollute our world. The principalities and powers of darkness, at the head of whom Satan stands, are "the rulers of the darkness of this world," or "the world-rulers of this darkness;" (chap. vi. 12;) and, looking at this earth in the light which Holy Scripture sheds on its moral state, we cannot doubt that the colossal forms of idolatry which enslave millions of

Digitized by Google

our race,—the fearful errors which have corrupted our holy Christianity, and altered, to some extent, its effect on mankind,—and the manifold evil influences which tend to delude men to their ruin,—all involve the agency of the powers of evil.

It is important to mark how distinctly the Apostle affirms the *direct agency* of these spirits on the minds of men. He designates the collective body of the fallen angels "the spirit that now worketh in the children of disobedience." Incessantly active, they seek access to individual men, to suggest thoughts of evil, and to make outward circumstances the occasions of sin. But it is only over "the children of disobedience" that they triumph. The humble believer in Christ, who watches unto prayer, may repel every assault, and even derive increased strength from every conflict. It is when we treat with neglect that incipient grace which would draw us to the Lord Jesus, and when our hearts, rising in haughty or sullen resistance to the authority of God, resent the control of the precepts which would interfere with our desires, that the spirits of evil delude us to our ruin. If we are "the children of disobedience,"—if we turn away, consciously and deliberately, from the path of duty,—if we put far from us the principle of profound and entire submission to the Divine will,—we become an easy prey to their seductions. And how deep should be our gratitude, if the grace of God has rescued us from this position of spiritual bondage and ruin, and, inclining our hearts to accept the benignant control of His own strict and spiritual laws, and drawing us in our conscious guilt and helplessness to Him who has suffered in our stead, has "delivered us from the power of darkness, and translated us into the kingdom of His dear Son!"

Thus far St. Paul had appealed to the members of the Churches which he was addressing as to *their* past moral state; but now he extends his views, and comprehends himself and all believers, whether Jews or Gentiles, regarded in their natural condition, in the same dark representation:—"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

How impressive, and how true to fact, is the view here given of the course of life of "the children of disobedience!" They follow their own inclinations, they gratify their own desires, instead of surrendering themselves to God, to be governed by His laws, and to seek the repose and blessedness of their nature in fellowship with Him, in the accomplishment of His purposes, and the manifestation of His glory. They may, or may not, rush into the grosser forms of sin; but they are all swayed by "the lusts of

Digitized by Google

their flesh,"—the unholy tendencies of their nature, viewed as destitute of the life-giving energy of the Spirit, and thus as estranged from God, and devoted to that which is worldly and carnal. These tendencies, indeed, are twofold. There is a craving, more or less vivid in all who are unrenewed, for the pleasures of sense, and some, alas! abandon themselves to the impulses of their animal nature. And then there are "the desires of the mind," or, literally, "of the thoughts,"—the spiritual sins in which the heart of man recoils from God, refuses to submit to His authority, and aspires to be a god to itself, while it allows and indulges disordered feelings towards its fellow-men. And all this is the development of the guilty and depraved condition to which our nature has been reduced by the fall. We share in the penal consequences of the transgression of him who, standing as the head and representative of his race, deliberately renounced his Maker's friendship, and thus "by nature" we are "the children of wrath,"—of that holy displeasure against sin which is an essential feature of the Divine character. Our relation to Adam subjects us to condemnation; and our natural state, apart from the operation of Divine grace, is one of estrangement from God and hostility to His government. But here the provisions of redemption come in, shedding light upon the gloom which would otherwise envelop our whole race,—opening to us the way of deliverance and peace,—and actually raising those who embrace the Saviour to a state of spiritual life, and purity, and power.

The scheme of redemption is emphatically the scheme of God: it is the development, as St. Paul has taught us in the preceding chapter, of the Father's eternal counsel. And in the application of its provisions to the cases of individual men we trace the agency of God, and see the manifestation of His abounding kindness. In the process, indeed, of our salvation, our own powers are called into exercise, and it is required of us that we cherish and follow the gracious influence of God, so as to come to Christ, and then to abide in Him: but it is God who "quickens" and restores us. It is He who imparts the first communication of spiritual life, who moves upon the soul so as to reveal its guilt, pollution, and danger, and so as to call forth the desire of a better and purer state, as well as of deliverance from the impending penalty of sin. It is He who discloses to us His own scheme of grace, presenting vividly to the mind and to the heart the Crucified and Risen One, as our Hope and Refuge, and assuring us of His purpose to accept all who, in utter self-renunciation, rely on Him alone. It is He whose Spirit leads us onward to the actual apprehension of the Redeemer's sacrifice, and then diffuses through our

Digitized by Google

souls the sweet peace of conscious reconciliation, thus establishing within us the dominion of spiritual affections, and especially of holy love. It is He who upholds and guards us amidst the perils of our probation, and who both inspires the hope, and imparts the earnest, of everlasting life.

All this the Apostle recognizes as he turns from the dark description of our natural sinfulness to the cheering fact of our deliverance, as believers in Christ, from this state of moral ruin, and our exaltation to the highest privileges:—"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ, (by grace ye are saved,) and raised us up together" [with Him,] "and made us sit together" [with Him] "in the heavenly places in Christ Jesus."

It is instructive to mark with what deep interest St. Paul dwells on the *compassion* of God shown to us in our state of alienation from Himself and subjection to sinful passions, and on the greatness of that *love* of His which raised us from this condition to one of peace, and safety, and dignity, in Christ. He lingers on this thought, and accumulates expressions to give emphasis to it. But the chief interest of this passage lies in the remarkable representation which it affords of the state and privileges of believers. The great truth of their *union with Christ*—that truth which stands prominent throughout this Epistle, and which may be said to have moulded nearly all its phraseology—is here brought out in its relation to the successive steps of our Lord's exaltation as the Mediator. The Eternal Father "quickened us together with Christ, and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus." Our reverent thought falters as we attempt to grasp the full import of these words. They refer, doubtless, first of all, to the spiritual change which we experience upon our being united to Christ by faith. We receive life in and from Him the Risen One, who has fully accomplished the work of atonement, and in whose whole mediatorial undertaking we have now a personal and saving interest. That life, too, develops itself in spiritual activity, in holy joy and peace, and in victory over the powers that once enthralled us. It forms, also, the earnest of our ultimate and everlasting triumph; and, if only we abide in Christ, our glorification with Him is assured to us as its designed and certain result. But these truths are far—very far—from exhausting the import of these remarkable words. They are intended to rivet our attention on the fact, that so intimate is the union between Christ and His people, so closely are their interests and destiny, if we may reverently so speak, linked with His, that in the very facts of His resurrection and His enthronement God has accomplished the resurrection and secured the

Digitized by Google

enthronement of all who are in Him. The counsel of the Eternal Father goes forward to our participation of the Saviour's present glory, as in the heavenly regions He reigns secure from sorrow and from conflict, and carries out His purposes of grace and love. To that issue everything in the Divine administration is directed; and, if our union with our Lord and Head is maintained, we shall, at length, be perfectly "conformed to the image of THE SON, that He might be the Firstborn among many brethren."

As the ages of this world roll on, these displays of the abounding mercy of God to all who are in Christ will be afforded; and when the Church's earthly history has closed, the ages of eternity will unfold the riches of the Divine love as shown in the plan of our redemption. It is to the former series of ages, perhaps, that the Apostle specially refers, when he adds to his statement of the spiritual change wrought in believers, "That in the ages to come He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus." Generation after generation is to witness and to rejoice in the surpassing fulness of grace which the carrying out of the Divine counsel to bless mankind in Christ involves,—that grace not only rescuing us from a condition of peril and spiritual bondage, but raising us even to a participation of the triumph of the Incarnate Son. And it is the design of God that these manifestations of His benignity and love should be reverently dwelt upon by all His people, while they attract the devout and grateful regard of the heavenly hosts. These, as they execute the Saviour's commission, and minister to the heirs of salvation, rejoice over the displays of His power and mercy, and exult in the "glory" that has followed His sufferings and death. It is an essential feature of that glory that He saves, even to the uttermost, all that come unto the Father by Him, and makes them partakers of His own dignity and joy. For it is only *in Christ* that the riches of Divine grace flow forth to us; and we must be *united to Him* in order to possess the exalted privileges which the Father's love has designed for us. Beautifully does the Apostle mark this in the conclusion of the verse under consideration. He speaks of the Father's "kindness to us," not "through," but "*in*," "Christ Jesus;" thus specifying, to use the words of Bishop Ellicott, "the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt." There is a striking and appropriate remark of the late lamented Dean Alford, on the last words of this verse:—"Again and again St. Paul repeats this '*in Christ Jesus:*' HE is the great centre of the Epistle, towards whom all the rays of thought converge, and from whom all blessings flow; and this the Apostle will have his readers never forget."

Throughout this description of the Christian salvation, St. Paul

Digitized by Google

had made prominent the truth that it is *of grace*,—that it is not bestowed as the reward of human merit, but brought about by the intervention of God's own abounding love, and the direct operation of His power, put forth upon the minds of those who were utterly unworthy of it. Indeed, as he enters upon the statement of the great spiritual change which God effects in those who were "dead in sins," "quickening" them "together with Christ," he seeks to rivet attention upon this consideration, interjecting the emphatic declaration, "By grace ye are saved." (Verse 5.) And now, having exhibited the fulness of Christian privilege and hope, he recurs to this thought, and enlarges on it:—"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." We are naturally reminded here of many passages of the Epistle to the Romans, in which the arrangement that salvation is to be received *through faith* is connected with that grand feature of it, that it is *perfectly gratuitous* and *free*; and, in particular, we are led to think of the explicit statement in Rom. iv. 16: "Therefore it is of faith, that it might be by grace." In the very putting forth of faith in the Lord Jesus, we acknowledge our own guilt, and helplessness, and danger, and embrace Him as our only Refuge. The renunciation of all hope in ourselves is essential to the reception of Christ, that we may be saved through His mediatorial righteousness and sacrificial death. It would be a fearful perversion of the doctrine of justification by faith, to represent faith as constituted the instrument of our acceptance with God because it naturally leads to a course of obedience to the Divine precepts. The office of faith, in relation to our salvation, is to connect us with Christ,—to bring us into *union with Him*, so that the virtue of His death shall accrue to us, and that, "being justified by His blood," we shall receive of His resurrection-life, and thus be consecrated to the service of God, and have the earnest of eternal life. That faith to which the promise of justification is attached is, emphatically, an appropriation of the Redeemer's sacrifice; and every one who comes to God, reposing his exclusive trust on HIM, the spotless One, who was "made sin for us," confesses that of himself he is utterly undone, and that the salvation which he seeks is altogether gratuitous.

But St. Paul goes on to confirm the truth, that our salvation is wholly of grace, by affirming that even our faith is "not of ourselves," but is "the gift of God." Many expositors, indeed, regard these words as referring to the salvation spoken of in the preceding clause; but this view appears to us to be far less simple and natural than that which we have suggested, and greatly to impair the force of the Apostle's statement. It cannot be pleaded that the phrase used in the original renders the former application *necessary*, as

Digitized by Google

Bishop Ellicott, who adopts it, admits;* and certainly the argument arising from the context is decidedly in favour of referring the words in question to the faith through which we are brought into the state of salvation. For after the Apostle had been enlarging on our salvation as showing forth "the exceeding riches of the grace of God," and then, to rivet attention on its *perfectly gratuitous* character, had affirmed, "For by grace are ye saved through faith," for him to add, "And this salvation is not of yourselves, it is the gift of God," would have been a powerless repetition. But when we regard this assertion as applying to the faith through which instrumentally we have been saved, we see at once its beauty and its power. It completes the proof, that our salvation is *altogether of grace*, since even the principle by which we apprehend Christ, and are introduced to the privileges of His people, is not originated by ourselves, but involves an operation of God upon our souls, calling it into existence, and sustaining its exercise, though by no means superseding our own voluntary agency.

We hold it as a most certain and precious truth, that the faith through which we receive salvation is "the gift of God." This is in accordance with the general principle, that all spiritual life is from the Holy Ghost. To His blessed agency we are to ascribe every right and holy affection; so that the glory of whatever is morally lovely in our character and deportment belongs not to ourselves, but to Him who is the Source of all purity and goodness. "It is God that worketh in you both to will and to work of His good pleasure." It should be remembered, too, that faith is not a mere intellectual exercise, a mere assent to truth upon sufficient evidence: it is a firm resting of the soul upon the testimony of

---

* It has, indeed, been contended by some, that the neuter term τοῦτο—πίστεως in the preceding clause being feminine—requires us to refer the expression καὶ τοῦτο, "and this," to the whole preceding statement, "By grace are ye saved through faith." This argument, however, is far from being conclusive. Bishop Ellicott remarks, "Grammatically considered, καὶ τοῦτο might be referred to a verbal noun (τὸ πιστεύειν, 'the believing,') derived from πίστις, 'faith;'" but, on other grounds, and specially because he regards the following ἐξ ἔργων, "of works," as "parallel and explanatory to ἐξ ὑμῶν, 'of yourselves,'" he decides to refer καὶ τοῦτο, "and this," to the statement, "Ye are saved." To us it appears far more natural to regard the clause, "And this not of yourselves, God's is the gift," as *parenthetical;* and then the leading affirmation of the Apostle is, "By grace are ye saved through faith,—not of works, lest any man should boast." This is the form in which St. Paul so often puts the contrast in his Epistle to the Romans, and the last remark forcibly recalls Rom. iii. 27. But the point which is now specially before us is, that there is no *grammatical* difficulty in the way of our referring καὶ τοῦτο to the faith just spoken of; and, if so, the considerations alleged in the text seem to us to require that exposition. It is as if the Apostle had said, "And that you have believed so as to realize salvation is not of yourselves; it is the gift of God."

Digitized by Google

God, and a reliance upon HIM whom that testimony sets forth as our Hope and Refuge. In putting it forth we "come" to the Lord Jesus Christ, to commit to Him our souls, and humbly to claim Him as our Saviour. We appropriate His sacrifice; we spiritually "eat the flesh of the Son of Man, and drink His blood." And surely this realizing apprehension of Christ, this personal trust in Him, combined with a confident expectation of the fulfilment of the Divine promises made to us in Him, involves the operation of God Himself upon the soul. It is the office of the Holy Ghost to take of the things of Christ and show them unto us,—to aid us in our devout meditations on His work and sacrifice,—to call forth within us the feeling of appropriating confidence,—to lead us to a decided closure with Him, surrendering to Him our whole being, and claiming Him, upon the ground of the Father's appointment, and invitation, and promise, as our personal Saviour,—and then to impart the assurance of our sonship, and to prompt and sustain the cry, "Abba, Father."

This doctrine gives no encouragement or countenance to indolent neglect on our part. If "God worketh in us," it is that we may "work" in the active use of the grace which He bestows; and it is upon our cherishing and following His blessed influence, or else our treating it with neglect, that it depends, whether we are led onward to Christ, so as to enjoy all the blessings of His people, or relapse into a state of coldness and indifference. The principle of the Divine administration is, "Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that he hath." While it is God who originates within us all that is good and pure, and whose energy is the source of all our spiritual strength, our own agency is blended with His gracious working in the whole process of our salvation. And never must we relax in spiritual effort. To the very end we are to put forth the strength which God imparts, watching against and repelling every allurement to sin, developing the several graces of the Christian character, and seeking to have them yet more and more established and matured. "Work out your own salvation," is the charge of St. Paul to the Philippian Church, "with fear and trembling; for it is God who worketh in you both to will and to work, of His good pleasure."*

The gratuitous character of the Christian salvation must for ever shut out all glorying on the part of man. "By grace are ye saved

* It is worthy of our attention that in the latter portion of this passage the very same word is used by St. Paul in reference to the energy of God put forth on our minds, and the energy which, under His gracious influence, we are to put forth:—Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

Digitized by Google

through faith, (and this not of yourselves, it is the gift of God,) not of works, lest any man should boast." The tendency to glory in ourselves is one of the most insinuating, and at the same time one of the most pernicious, of which our depraved nature is the subject. It is one form of self-idolatry. In a healthy state of mind, there will ever be a vivid consciousness of our entire dependence upon God, and a desire to refer everything to His glory; while the recollection of our sinfulness will ever abase us in the presence of His unsullied purity. But, alas! how ready are we to dwell with fond complacency on what we ourselves do, losing sight of the fact that all we have is the gift of God, and that in comparison of Him we are nothing! Now the very constitution of the scheme of mercy is designed to strike at the root of this baneful tendency. If our salvation were "of works,"—if by our own power we rescued ourselves from the thraldom of unholy passions, and merited the forgiveness of our sins,—we should have whereof to glory; but the facts, that our salvation is altogether of grace,—that we receive it by reliance on the righteousness and sacrifice of Another,—and that even this reliance is called forth within us by a Divine power,—show us that we must ever lie low at the Divine footstool, and utterly renounce all glorying in ourselves.

And now the Apostle passes to *the practical development of holiness* in the life of believers, as that which God has in view in His gracious operations on their minds. He had just affirmed that our own "works" do not procure or merit our salvation; but he did not wish it to be imagined that a course of holy obedience to the Divine precepts was a matter of indifference, or was not provided for under the Christian economy. Such a course of obedience, on the contrary, is the result which all the communications of Divine grace are intended to secure. "Good works," while they are not, in any degree, the ground of our acceptance, are the natural development of the new and holy affections which are breathed by the Spirit into the believing mind. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained," or "which God before prepared," "that we should walk in them." This language is most comprehensive and forcible. It recognizes, in the clearest manner, the direct putting forth of God's own energy upon the mind that receives the Christian message, moulding its affections, and bringing it into accordance with the holiness that He loves. It affirms that there is even a new creation wrought in the souls of believers,—principles which had no place in our breasts, in our natural state, being called into existence by Him who is the Source of life and purity, and a new character being given to our whole intel-

Digitized by Google

lectual and moral condition. But this new creation is effected by bringing us into union with Christ, so that we become partakers of His resurrection-life through the communication of His Spirit. We are "created *in Christ Jesus* unto good works." Here the central truth which was present to the mind of St. Paul throughout this Epistle is again brought into prominence. He was never tired of dwelling on the union of believers with Christ, involving, as it does, the fulness of spiritual privilege and hope. And then he passes, with evident satisfaction, to the outward obedience to God, and the practical development of all holy principles in which this inward life is to manifest its power. We are "created in Christ Jesus unto good works, which God before prepared that we should walk in them." Holiness is the object of the infinite and eternal complacency of God. His own character presents every moral excellence, and is free from the least stain of moral imperfection. The essential principles of holiness were dear to Him before any creature rose into being; and when His power had called into existence the dependent universe, with its various orders of intelligent beings, it was His will that these essential principles should be brought out in their adaptation to the several relations which His rational creatures should sustain to Himself and to each other. The course of duty was thus "before prepared" of God; and when, in the fulfilment of His eternal purpose to bless mankind in Christ, He effects the new creation in the believing mind, that great change is to be evinced in a course of practical obedience to His will, and in the development of all holy principles in the varied relations and engagements of life. Thus only do we reflect His glory, and show that we are indeed His people and His children.

Hull. H. W. W.

"FAITH AND FREE THOUGHT."*

II.

The past intellectual and civilizing triumphs of Christianity are not denied in certain schools; but the strength of this confession is counteracted by the implied taunt that as a system the day of this religion is over. It belongs to a lower stage of development than that to which the human mind has now attained, and its power has waned for ever. Sir Bartle Frere, on the other hand, proposes to give proof, from example and experience gained in our Indian Empire, that "Christianity is suited to all forms of civilization." First of all statements are made, touching nearly one-fifth of the people of India, that would modify the apprehen-

* "Faith and Free Thought," Hodder and Stoughton. 1872.

Digitized by Google

sions of many concerning the work of Christian Missions in the East. According to the latest estimates, there are not fewer than forty millions of souls within the British Empire in India and Ceylon, who are either absolutely without clothing, live habitually in trees, and are more like apes than men in their habits, or at best, slightly civilized and permitted as their highest rank in social life to discharge the offices of scavengers, skinners of dead animals, and the like. From very early ages they have been in this state, and their life has hovered on the border between the man and the brute, approaching the latter in proportion to their utter want of civilization. One point in the experience of this acute observer deserves record. "I should doubt if mankind would ever become extinct in the jungles of India, because the smallest remnant of human intelligence gives them such an advantage over the other creatures of the forest, that the extinction of the race seems a very remote contingency. But a gradual dwindling of mind, body, and soul is universally apparent wherever civilization does not intervene to counteract the tendency." We are afraid that this fact is often overlooked by advocates of the power of "natural selection," and the "survival of the fittest," to raise an originally apish tribe to a human standing. Now the great practical question for one maintaining that Christianity is suited for all men is, How does it act on these tribes? Civilization *minus* Christianity destroys them, either by the process of "stamping out," so fiercely advocated by certain philosophers of our own, or else by an ill-defined process of contact, which ends in the weaker vessel being broken to shreds, while the brazen floats on unhurt down the stream of time. But put Christianity to work, and this is the outcome of the experiment: "As far as its effects have been tried, it has proved its possession of the promises of this life as well as of the next. In some parts of the country, as in Tinnevelly, the number of actual baptized converts may be reckoned by tens of thousands, and all exhibit a marked improvement in the habits of social life. They are, as a rule, more temperate and chaste, more cleanly, more honest, and more industrious, than they were before conversion." Thus is fulfilled the unconscious prophecy that lay in the boasting of a certain fisherman, that "grace and peace" are multiplied "through the knowledge of God, and of Jesus our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (2 Peter i. 2, 3.)

The fashion has set in of praising Mohammed. There was a time when his doctrine was held to be the

> "Smoke of the infernal cave,
> Which half the Christian world o'erspread;"

Digitized by Google

and he was denounced as,

> "That Arab thief, as Satan bold,
> Who quite destroyed the Asian fold."

"But we have changed all that, and have put our hearts on the other side. The false prophet is an exponent of the Unity of the Godhead, and his system a protest against the practical idolatry of the Christianity of his day!" Even in its present state of decay, it has its apologists, and renegades to it from the true religion are to be found, it is whispered, in our Indian Empire. Let us test these things by experience. Mohammedan rulers have preceded us in the East. They dealt with great severity with jungle and hill tribes. To this hour officials of this school look upon English methods of treatment with pitying contempt. Sir Bartle Frere tells a story of one of this class who related the details of the tragedy by which the heads of several tribes were first bidden to a feast, and then massacred by the Maharatta Soubadar, as "we might speak of the destruction of a family of wolves or tigers; with a strongly expressed opinion that this mode was the only sensible way of dealing with such vermin." What has inspired the proud haughty English nation with a different spirit? What has met and confronted and cowed that stern might which knows, indeed, how to spare the conquered, but hesitates at no measure which is deemed necessary for striking down the proud? What has held back the tyrant's tyrannous strength, and made it merciful and twice blessed? Let him answer whom England has now sent forth on one of those noble missions that redeem her name far more than the light that streams from ancient battle-fields. The man whom the nation has chosen to crush a slave-trade that we are astounded to find has its roots among our own subjects and allies, thus writes, "From the days when Warren Hastings encouraged Cleveland to civilize the wild tribes of Eastern Bengal, down to our own time, the administration of India has, as a rule, acted towards the less civilized of our subjects and neighbours on principles which the Christian religion alone inculcates, and the result has in every way justified the system, as not only the most humane, but the most efficacious, from a political and social point of view. I know, in fact, of no other system which can pretend to have reclaimed, and raised to the position of useful members of civilized society, whole tribes and communities of wild and uncivilized men; and the most successful measures adopted for this purpose have been distinctly founded on the precepts of Christianity; sometimes adopted knowingly and avowedly, more frequently, perhaps, unwittingly borrowed, through the medium of

Digitized by Google

that code of Christian chivalry, which however adversely affected, at times, by ambition or cupidity, has never wholly ceased to actuate those Englishmen who, for centuries past, have been most energetic in extending British domination to every region of the habitable earth. Even in the case of those who made least pretension to a consistent profession of Christianity, it may be fairly asked whence did the actors get the principles on which they acted? Not from the precepts of Greek or Roman, of Brahman, Buddhist, or Mohammedan. Still less from the social or economical theories of modern materialists or positivists. The principles on which the wild tribes of India have been, and are being, civilized, are identical with those which guide the teachers of our Ragged and Sunday-schools for the poor neglected children. They are Christian principles, and are, as far as I know, to be found formulated nowhere save in the Christian Scriptures, wherein they are laid down as imperative rules of action in our dealings with our weaker and less civilized fellow-men."

The remaining part of this Lecture is necessarily occupied with more abstruse questions. The great bulk of the Indian population is highly civilized. The problems connected with Christianity and its influence, more especially as it makes itself felt through a conquering race, and by means of legal, social, and even military instrumentalities, require a very delicate manipulation. Careful and accurate statements must here take the place of broad generalizations. Hitherto it has been as if we were simply trying to discover the resultant of two forces; but in the higher grades of Indian society we have many forces, acting at the same time, and the problem is exceedingly complex. We cannot pursue it at length, although the question is one that possesses an unutterable charm to every English Christian, as it marries the name dearest to him from associations of birth with what is grandest in the destiny of foreign conquest and dominion. This is Sir Bartle Frere's conclusion, "I speak simply as to matters of experience and observation, and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive,—preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe, for intellectual

Digitized by Google

power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives that usually carry men onward to success,—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent. Experience shows that a temporary withdrawal of the protection of the English Government, such as occurred in some parts during the mutiny years of 1857–8, so far from extinguishing Christianity, helps to spread it; and candid and thoughtful Hindoos are not slow to perceive that even if the English were now to leave India, and were not succeeded by any other Christian power, it would still be impossible to counteract the destructive influences already at work, and that caste, as a system of impassable social divisions, must ultimately give way before the ideas which have taken root during a few generations of close contact with Christian Europe."

Another of these Lectures, which brings us into the very thick of our present conflicts with sin and evil, is on "Points of supposed Collision between Scripture and Natural Science." Dr. Gladstone is well known as a man of scientific tastes and acquirements, and in Christian circles has long held a place in virtue of active devotion to the practical duties of religion. The spirit and attitude of the Lecture are all that we need to seek in discussions of this nature; and the general scope of the argument will not be distasteful to the majority of persons who are acquainted with the progress of thought in the most cultivated minds. We should, however, hesitate before adopting some of the theories here advanced. The truest principle of conduct, when Scripture and science are asserted by scientific men to be in collision, is one of suspense. The ordinary interpretation of the statements of Holy Writ may be altogether false, or even borrowed from a poet, or the so-called facts of science may prove nothing but theories. In the case of Milton we have a remarkable instance of the method in which even some of his most doubtful expositions have crept into the popular mind, and are reproduced as the only orthodox explanation of Scripture. One is noted in this essay. "The facts of geology necessitate the belief that pain and death were in the world long ages before man trod the soil. This comes into collision with the popular belief, such as is enshrined in the opening verses of the 'Paradise Lost,'

> 'Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe.'

Digitized by Google

It is enough to reply, that whatever may be the dreams of the poets, there is not in all the Scriptures a single expression that connects in any way the death of the lower animals with the fall of man." But the Deluge and its difficulties are not so easily disposed of as some may think. It is somewhat amusing to read again, in the light of science, the explanations that in early days were supposed sufficient to put the whole account within the range of belief, and preserve the universality of that great plague of waters that destroyed all except eight persons. Unbelievers like Voltaire, with his shells dropped out of palmers' hats, as he termed the freshwater shells found in the Alps, and believers with their petrified salamander, which they dubbed "*Homo diluvii testis*," have alike bowed before facts, and owned themselves ignorant.

The necessarily unscientific character of the Biblical records is well shown in the course of Dr. Gladstone's remarks. But it seems almost impossible to make certain devout men believe that the Scriptures, being first written for the men of the past, must, from the nature of the case, have been intelligible to them, and therefore have spoken the language of common life. It is fair to ask certain infidel lecturers who are always parading the supposed discrepancies between geology and Genesis, kindly to give a scientific—strictly scientific—account of the world of nature, that should be within the comprehension of fairly educated men. Those terms which the sacred penmen employed, were the only ones that could have made the matter intelligible to their contemporaries. "To make this clearer," says the lecturer, "I have tried to put 'the sun knoweth his going down' into scientific language, avoiding every term that merely describes appearances. The best I can make of it is this: 'There is a law by which is determined for any particular day the precise time at which a line drawn from the sun to a given point on the globe will be tangential to its surface, and in what azimuth that line will fall.' It would, I suspect, be hard to put that into old-world Hebrew; but supposing it had been somehow achieved, surely it would have sounded sheer nonsense to those who first listened to this Psalm; it would have remained unintelligible for more than two thousand years, while it would seem pedantic now, and perhaps a piece of antiquated folly in another century."

Again repeating that we are far from inclined to give our adhesion to the whole of the positions of this paper, we think it of great value in one direction. It is said Scripture cannot be true, for science affirms this or that. Now this argument of Dr. Gladstone shows a certain line on which we may travel, and both will be true. The explanation given may not be the real one, but it destroys the foundation of the objection which alleges all expla-

Digitized by Google

nation to be impossible. All readers of Dr. Chalmers will remember what a masterly use he makes continally of this method of defence. The thesis which cannot be overthrown is well put in the summing-up of the Lecture under review, in the quotation of which we will take leave of Dr. Gladstone's survey of the contending parties:—"The canonical Scriptures themselves abstain almost wholly from human theories of nature. But to feel the full force of this argument, it is necessary to bear in mind that the Bible is the work of about forty human authors, extending over a period of at least one thousand, and perhaps two thousand, years, marked by a wondrous advance of civilization,—men living in different countries, speaking different languages; some illiterate, and others the most learned of their day; kings, warriors, and legislators; priests, poets, and chroniclers; a physician, and a gatherer of wild figs; the prime minister of Babylon and the fishermen of Galilee. When we reflect that none of these ever professed to reveal the mysteries of nature, or claimed the authority of inspiration for anything that later science has shown to be false, we find an additional reason to believe that a higher intelligence than that of man has presided over the composition of this wonderful Book."

We must linger for one moment longer over the paper contributed by Mr. Cooper, "On the corroborative Evidence of Old Testament History from the Egyptian and Assyrian Monuments." While critics are damaging the repute of the Holy Writings by various theories drawn from their own consciousness,—figures carved out of the carver's brain,—and are endeavouring to give recent dates to ancient records, the most maligned portions of the Pentateuch are curiously receiving proof of their genuineness from indubitable sources, and from quarters whence their disparagement was previously hoped to have been drawn. The secretary of the Society of Biblical Archæology brings some interesting proofs of the truthfulness of the Book of Exodus from his knowledge of Egyptian antiquities. The illustrations he adduces of the power of the ten plagues, the evidence of the correctness of the statement that such a temple as Solomon's was erected in the times to which it is referred, and many minor points connected with Biblical archæology, will well repay perusal. The curious effect produced by the antiquary's torch on the *débris* of the past is rendered prominent in the facts mentioned in connection with the expression put into Joseph's mouth, "By the life of Pharaoh." As an Egyptian "he swore the official oath, and that very act of his which has been explained away by some commentators, palliated by others, and been a stumbling-block to all, is an inferential evidence of the truth of the narrative which contains the adjuration. Priests,

Digitized by Google

not being in themselves State functionaries, swore by the deity to whose worship they were devoted; and all military, lay, or cleric, who filled an official capacity, swore 'by the life of Pharaoh,' an oath which varied with the name of every sovereign, and after the period of the Psammetichi went out of fashion, and whose very existence has only been known within the last three years. Among the papyri in the *Musée de Louvre*, there is one which states that the slave Mesu, being ordered to do some work by his superior officer, swore at that official. The words of his oath were, 'The august, him whom Amun enlarges, the royal sovereign, him whose wishes are stronger than death, the life of the king, the RA.' So indignant was the official to whom these words were addressed, that, uncertain in what manner to punish a menial who had blasphemously dared to take the king's name in vain, to 'swear like a nobleman,' he wrote to his superior, who in his turn copied the indictment upon a slip of papyrus, and sent it to the superintendent of the district, awaiting his decision; 'for,' says the report, 'it is no part of my duty to punish him for his oath, "by the life of Pharaoh."' Hence, from a mutilated fragment of papyrus is derived a wonderful explanation, and a singular attestation of the veracity, of an event in Joseph's life, which inutilates some volumes (?) of commentatorial divinity."

We must now take leave of this interesting series of Essays, thankful for the general agreement displayed in them of men of very different habits of mind and research. It shows that, despite all the boasting to the contrary, there are some learned and some wise men who still delight to lay their acquirements at the feet of Him who was born King of the Jews and Saviour of the world. If, further, we look at the diversity of opinion on minor matters that appears in the Lectures, we are comforted by the remembrance that knowledge may grow, and faith grow with it by equal strides. We heartily commend this volume to the careful consideration of our readers.

F. E. T.

SIR HENRY HAVELOCK.*

I.

Henry Havelock was born at Bishop-Wearmouth, April 5th, 1795. His father having made a fortune there by ship-building, retired to Ingress-Park, near Dartford, which through unfortunate speculations he was afterwards obliged to sell. We are not told that Henry Havelock, like Warren Hastings, vowed to redeem his

* "Memoirs of Sir Henry Havelock. By J. C. Marshman." Longmans. New Edition. 1870.

Digitized by Google

father's estate; but if he did, the opportunity never occurred. His principal education was at that nursery of great Englishmen, the Charterhouse, where he was known as "Phlos," the short for "philosopher." Among his schoolfellows were Julius Hare, Grote, Waddington, and others who rose to distinction. The seven years he spent at the Charterhouse fixed his character for life in several important points. There he acquired the love for the classics which even in busy years he continued to indulge both for pleasure and culture. To this, no doubt, he owed the terseness and finish of his written style, which gave him an advantage over his great contemporary, Henry Lawrence, and of which his orders after victory are such interesting relics. But above all, it was at this time that the foundation was laid of the stern discipline which ever distinguished him as a soldier. His notions of military duty were formed after the severest Roman type. He was rigid both in yielding and exacting obedience; and he often avowed that he owed this to the hard discipline of an English public school in the old days. If, as Wellington said, Waterloo was won in the playground at Eton, with equal truth it may be said that Cawnpore and Lucknow were captured by the severe rule of the Charterhouse. Havelock is another witness to the truth that men are made not by soft indulgence, but hardness.

Several circumstances determined Henry Havelock to a soldier's life. He was originally destined for the law, and spent a year in legal studies, during which time he formed a close friendship with Talfourd, a fellow student, grounded on similarity of classical and literary tastes. But some disagreement with his father caused the withdrawal of support, and his being thrown on his own resources. It was the period of the great French war. Young Havelock, like many more, had followed Napoleon and Wellington from field to field. His elder brother, William, had just come from the Peninsula and Waterloo. This turned the scale. In 1815 Henry became a lieutenant in the 95th Rifles, under Captain Harry Smith, afterwards the victor at Aliwal, Havelock's first instructor in the art of war, and ever his correspondent and fast friend. The next eight years were spent in quiet barrack-life in this country. These years were the most important of his career. He determined to make himself not a routine, but a scientific soldier. He studied thoroughly such writers as Jomini, Templehoff, Vauban, and mastered the operations of the great masters of war, ancient and modern, to the minutest details. His object was in every instance to discover the causes of failure or success. So familiar did he become with military history, that afterwards, when called upon to plan or command movements, he could always recall some pertinent example. He ever worked himself, and judged others, by the rules

Digitized by Google

[illegible] show the accomplished [illegible] circumstances he would [illegible] and historian. Perhaps [illegible] apparent, but in following the [illegible] right path to excellence. [illegible] different British regiments.

[illegible] Henry Havelock exchanged [illegible] bound to the East. His [illegible] defender of Jellalabad, and a [illegible] who, like Havelock, belonged [illegible] He landed in India in May, 1823, [illegible] twenty-seven. It was on the [illegible] he decided Christian that he [illegible] Lieutenant [illegible] was only the last of a chain of influences. The [illegible] made on Havelock's heart were by his [illegible] a good mother, who used to read the [illegible] These impressions were deepened [illegible] seventh year. The fruit was seen when at [illegible] others, of whom Hare was one, used [illegible] bold step for youths at school, and one [illegible] "Methodists." These good feelings [illegible] early manhood; but the voyage, with its quiet, [illegible] and company which compelled decision [illegible] revived them. Lieutenant Gardner found [illegible] as to his reading, and met his doubts. [illegible] as having experienced a thorough and [illegible] change of heart. From the position which he then took [illegible] He was not content with being a Christian. [illegible] the responsibility of a Christian profession, and [illegible] discharge it. To the end of life, reading the Scriptures [illegible] among his daily habits. He was never too busy [illegible] general, he prayed before he fought. On the [illegible] he rose as usual before dawn [illegible]

[illegible]'s religious character was in some respects remarkable. [illegible] would say that he was a better Christian than his [illegible] Lawrence; but he did what Lawrence naturally [illegible] he were always and everywhere the name of [illegible] His opinions and language were cast in a religious [illegible] There have been, and there are, many soldiers as good [illegible] as Henry Havelock, but few whose religion was so [illegible] and outspoken. Directly he landed in India he [illegible] which for forty years he never intermitted, [illegible] the moral and religious welfare of the men under his

Digitized by Google

command, and meeting with all who were willing for prayer and worship. In barracks and forts, on the march, in the intervals of battle, "Havelock's saints" sang, and read, and prayed. Here is a scene in the Burmese war. An officer who was going round the grand Buddhist pagoda at Rangoon "heard the sound of distant psalmody, and threading his way through the passages to the spot from which it proceeded, found himself in a small side-chapel with little images of Buddha arranged round the room. A little oil-lamp had been placed in the lap of each figure, and the pious soldiers of the 13th were standing up, with Havelock in their midst, singing a Christian hymn." Here is another picture from the leaguer of Jellalabad. On the Sunday after the news of the destruction of the Cabul army had been received, "the whole force assembled in one of the open squares, and Havelock, standing in the midst of men and officers, read the Church-service, only substituting for the psalms of the day the forty-sixth psalm, Luther's battle-psalm. And as the band of heroes raised their voices to heaven, 'God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed,' there arose in their minds a sublime feeling of dependence on the God of battles, a noble spirit of self-devotion, and a stern determination to defend the battlements to the last extremity." Once, in Burmah, some men who were ordered to resist an attack were reported unfit for the work. "Then call out Havelock's saints," the general said, "they are always sober, and can be depended on, and Havelock himself is always ready." On another occasion there were rejoicings when one of the "saints" was reported as having been drunk. Havelock demanded an inquiry before the colonel. It was then found to be another of the same name. Colonel Sale exclaimed, "I know nothing about Baptists; but I know that I wish the whole regiment were Baptists; for their names are never in the defaulters' roll, and they are never in the lock-up."

What we greatly admire in Havelock is, that he was as fine a soldier as a Christian. Those who hated his religion were forced to respect his high soldierly qualities. The men who met him in religious intercourse knew him elsewhere only as their officer. Many thought him too rigid a disciplinarian. He got so much out of those under his command, because they saw that he imposed on them nothing which he did not submit to himself. On his wedding-day he went down from Serampore to Calcutta, to attend a court of inquiry. Lord Hardinge, himself a great soldier, described him as every inch a soldier, and every inch a Christian. To take the Christian stand which Havelock did, required more courage than anything else he ever did. In those days the opinion

Digitized by Google

of the art. His few published writings show the accomplished soldier, and prove that in more favourable circumstances he would have done far more as a military critic and historian. Perhaps the imitation may be somewhat too apparent, but in following the steps of great masters, he at least took the right path to excellence. He even studied the histories of the different British regiments.

In the hope of more active service, Henry Havelock exchanged into the 13th Light Infantry, which was bound to the East. His commander was Robert Sale, the defender of Jellalabad, and a brother officer was the brave Dennie who, like Havelock, belonged to "that illustrious garrison." He landed in India in May, 1823, and did not leave it for nearly twenty-seven years. It was on the voyage out that Havelock became the decided Christian that he lived and died. The means of leading him to Christ was Lieutenant Gardner; but this was only the last of a chain of influences. The first religious impressions made on Havelock's heart were by his mother, a good woman and a good mother, who used to read the Scriptures with her children. These impressions were deepened by her death in his sixteenth year. The fruit was seen when at school. Havelock, with four others, of whom Hare was one, used to retire for devotion,—a bold step for youths at school, and one for which they were nicknamed "Methodists." These good feelings died away during early manhood; but the voyage, with its quiet, its separation from home, and company which compelled decision for or against religion, revived them. Lieutenant Gardner found him in this state, advised him as to his reading, and met his doubts. Havelock describes himself as having experienced a thorough and conscious change of heart. From the position which he then took he never wavered. He was not content with being a Christian. He took on himself the responsibility of a Christian profession, and nobly did he discharge it. To the end of life, reading the Scriptures and prayer were among his daily habits. He was never too busy for devotion. As a general, he prayed before he fought. On the day of the famous attack on Lucknow he rose as usual before dawn for devotion.

Havelock's religious character was in some respects remarkable. No one would say that he was a better Christian than his friend, Henry Lawrence; but he did what Lawrence naturally shrunk from—he wore always and everywhere the name of Christian. His opinions and language were cast in a religious mould. There have been, and there are, many soldiers as good Christians as Henry Havelock, but few whose religion was so undisguised and outspoken. Directly he landed in India he began the practice, which for forty years he never intermitted, of seeking the moral and religious welfare of the men under his

Digitized by Google

command, and meeting with all who were willing for prayer and worship. In barracks and forts, on the march, in the intervals of battle, "Havelock's saints" sang, and read, and prayed. Here is a scene in the Burmese war. An officer who was going round the grand Buddhist pagoda at Rangoon "heard the sound of distant psalmody, and threading his way through the passages to the spot from which it proceeded, found himself in a small side-chapel with little images of Buddha arranged round the room. A little oil-lamp had been placed in the lap of each figure, and the pious soldiers of the 13th were standing up, with Havelock in their midst, singing a Christian hymn." Here is another picture from the leaguer of Jellalabad. On the Sunday after the news of the destruction of the Cabul army had been received, "the whole force assembled in one of the open squares, and Havelock, standing in the midst of men and officers, read the Church-service, only substituting for the psalms of the day the forty-sixth psalm, Luther's battle-psalm. And as the band of heroes raised their voices to heaven, 'God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed,' there arose in their minds a sublime feeling of dependence on the God of battles, a noble spirit of self-devotion, and a stern determination to defend the battlements to the last extremity." Once, in Burmah, some men who were ordered to resist an attack were reported unfit for the work. "Then call out Havelock's saints," the general said, "they are always sober, and can be depended on, and Havelock himself is always ready." On another occasion there were rejoicings when one of the "saints" was reported as having been drunk. Havelock demanded an inquiry before the colonel. It was then found to be another of the same name. Colonel Sale exclaimed, "I know nothing about Baptists; but I know that I wish the whole regiment were Baptists; for their names are never in the defaulters' roll, and they are never in the lock-up."

What we greatly admire in Havelock is, that he was as fine a soldier as a Christian. Those who hated his religion were forced to respect his high soldierly qualities. The men who met him in religious intercourse knew him elsewhere only as their officer. Many thought him too rigid a disciplinarian. He got so much out of those under his command, because they saw that he imposed on them nothing which he did not submit to himself. On his wedding-day he went down from Serampore to Calcutta, to attend a court of inquiry. Lord Hardinge, himself a great soldier, described him as every inch a soldier, and every inch a Christian. To take the Christian stand which Havelock did, required more courage than anything else he ever did. In those days the opinion

Digitized by Google

was not dead, that only bad men could be good soldiers. His religion alone would have aroused prejudice and made enemies; but the publicity of his profession did this to a still greater extent. Once, when he was proposed for an adjutancy, some officers wrote to the Governor-General, complaining that he was a fanatic and a Methodist, that he was too familiar with the men, and would be unable to do justice,—in short, that he was too religious for promotion. This prejudice was increased by the fact, that he was a Dissenter. About the time of his marriage to the daughter of the Baptist missionary, Dr. Marshman, he became a Baptist from conviction. His charity was large and catholic. But it is easy to see how, in the days when Nonconformity was not recognized in the two services, his peculiar position would tell against him. Perhaps this had something to do with the fact, that notwithstanding his high and acknowledged abilities, promotion only came to him in the last few years of life. His was an up-hill struggle. But he held principle and conviction above interest.

Havelock first came under fire in the Burmese war of 1824–26, in which he held the post of Deputy-Assistant Adjutant-General. His position shows that his powers were soon discovered. He was with the principal army at Rangoon, and was one of the commissioners sent to receive the signature of the king to the treaty of peace. Like the rest he suffered from the epidemic, and was obliged to take a voyage to Bombay. After the war he made his first appearance as an author in a history of the operations. But although the work is the best we have in vivid description and able judgments, it brought the writer little fame or profit, and increased the prejudice against him. Commanders do not like to be reminded that their victories are due, not to their own skilfulness, but to the blundering or weakness of the foe.

The next thirteen years were passed in monotonous peace. Havelock's many efforts to obtain staff-work, in order to supplement his regimental pay, were only partially successful. His appointments were rarely more than temporary. The grand field both for distinction and pay was the political one. But Havelock, unlike his friend Lawrence, never quitted the army, his first love. Perhaps his essentially military genius would have unfitted him for government. The one jarring note in his life is the frequent reference to the pressure of the *angusta res domi*, with which he was always fighting. What false steps he took were taken under the necessity of narrow means and increasing demands. He published when it had been better to be silent, "bare lucre for my boy's education" being "the only object." For the same reason he stayed on in India, when he dared not tell the doctors all that ailed him, lest they should send him home. When he was

Digitized by Google

fifty years old the only provision made for his wife, in case of his death, was seventy pounds a year, and a thousand in the funds. It may be a comfort to some Methodist preachers and supernumeraries to hear of captains and majors not knowing how to solve "the problem of bringing both ends into actual contact." His prospect for old age was a cottage somewhere in Switzerland or the Tyrol. Of England he could not think. We fear that his opinion of English society is even truer now than then, "Wealth and luxury in England out-stare and out-vote every other qualification. It is a land for millionaires only. All others lose caste the moment they touch its shores, as the chains of a slave are said to fall off by a similar contact."

Havelock's powers were first tested on a large scale in the Afghan war. He marched for Cabul with the first troops which left India at the end of 1838, and, with the exception of a year's absence, was there till the evacuation in December, 1842. But it was especially in the defence of Jellalabad that Havelock distinguished himself. It seemed as if Providence intended to furnish one brilliant exception to the disasters of that gloomy time. How Havelock came to take part in the defence was this. He was Persian interpreter to General Elphinstone at Cabul. But when, in pursuance of the insane policy of reducing the force, General Sale's command was ordered back to India, Havelock, eager for active service, asked to be allowed to accompany it. Directly the force left the capital, October, 1841, the tribes which held the formidable passes on the road to Jellalabad, rose upon it, and compelled it to fight its way for eighteen days to the open country beyond. Havelock would then have returned; but Sale, who though brave was no strategist, knew his value, and took the responsibility of keeping him. When the capital rose against the English, Sale was recalled, but to return was impracticable. On November 18th, the force occupied Jellalabad, which they held till the following April. The city stood in a plain, twenty-eight miles by three or four, and encircled by mountains. The environs were bare and desert. The defences were in a ruinous state. Earth had so accumulated, that roads ran straight over the walls. The British garrison which took up position here consisted of two regiments, one European and one native, with good artillery and two hundred horse, hardly a fourth of the force which surrendered at Cabul without striking a blow.

The glory which was lost at Cabul was to be regained at Jellalabad. On the day after entering, dark masses of Afghans began to cover the plain. Early in the morning Colonel Monteith sallied forth with eleven hundred troops, and cut up the enemy so tho-

Digitized by Google

roughly that they gave no more trouble for a fortnight. In that time the place was transformed. Walls and ditches began to assume shape. Surrounding buildings were cleared away. All worked with a will. It is worth while to mention that this heavy labour was accomplished without the aid of ardent spirits: the stores of this description had been lost on the march. In the keen, bracing air of an Afghan winter the men were better for the absence of stimulants. The inspiring genius of these labours was Captain Broadfoot, a man of the highest talent both as a soldier and a statesman, who was only kept from the highest honours by his untimely death on the field of Ferozeshah. His ability may be inferred from the fact that, in a few years, he rose from being a simple lieutenant to one of the most arduous posts in India, that of Political Agent in the north-west. Lord Hardinge, in announcing his death, referred to him as "that most able man." In Jellalabad, Broadfoot and Havelock were one in all their views. They were always for the boldest policy. On December 1st, the Afghans, emboldened by the quiet of the garrison, who were obliged to husband their ammunition, made nearer approaches. The gallant Dennie inflicted on them a second withering defeat. The next that was seen of them was when, in the middle of February, Akbar Khan, flushed with victory, and glutted with treasure and blood came with the flower of his army. But during the interval although news had come of the fate of the main army, the defences had been completed, provisions obtained, and eyes were turned to Pollock and his force at Peshawur.

Yet there were many vicissitudes. At first Sir Robert Sale repudiated the notion of obeying a treaty signed by a captive general, and broken as soon as made. But the timid, vacillating policy at Calcutta seems to have made him waver. Afterwards, on being summoned from Cabul to retire, he and Captain Macgregor, the Political Agent, thought of agreeing, if adequate security were given for a safe journey to Peshawur. A council was called to ratify this foregone conclusion. The council of course agreed: for councils of war never fight. But this was not done without vehement opposition from Broadfoot, supported by Havelock and others. Happily the negotiations came to nothing. How English officers, almost within sight of the corpses of their countrymen butchered in the teeth of a solemn treaty, could put faith in Afghan promises, passes understanding. A great danger was thus averted. Twice the spirits of the garrison were raised, and their wants met by the capture of some hundreds of cattle and sheep under the nose of the enemy.

With Akbar Khan came a new enemy. On February 19th there was a violent earthquake. The labour of weeks was destroyed in

Digitized by Google

a few moments; parapets and walls fell, houses rocked, the earth heaved. After a short lull the shocks would come again. Broadfoot, who was standing on the ramparts, said, "Now is the time for Akbar Khan." But no Akbar Khan came. The besiegers were in equal danger and greater terror. By the time they had recovered themselves the fortifications presented their former appearance. The Afghans declared that Jellalabad had escaped the earthquake through English witchcraft. On March 10th, the enemy, who were again becoming bold, received another severe chastisement. The garrison were put on short rations. Pollock's advance was again and again delayed. Indeed there were rumours of misfortune to his troops, which Akbar did his best to confirm; firing salutes, and sending the news with generous offers into the city. But isolation and hunger and delay caused no sinking of spirit. Brave hearts grew braver with danger. "Death, but no surrender," was their cry. At dawn, April 7th, the gates were thrown open, and the whole English force marched out to the attack. Akbar, who had circulated rumours of his intended flight, was found ready drawn up. The English were one to four. The attack, which was planned by Havelock, was to be in three columns, the first of which was led by Havelock himself. A mistake of Sale's cost the life of the gallant Dennie, and nearly ruined the whole enterprise. Annoyed by the fire of a small fort, he ordered the second column to turn aside and attack it. The attack failed, Dennie was shot, and the first column left without support was exposed to destruction. Akbar seeing the defenceless state of this column, consisting of only three hundred and sixty men, hurled upon it fifteen hundred cavalry. Havelock quick as thought placed part in an enclosure, which served as an entrenchment, and formed the rest into a square, remaining himself between the two bodies to the last moment to give orders. But, the men firing without orders, his horse began to plunge, and threw him. Three men rushed from the ranks, and narrowly saved him from being cut to pieces. The enemy's horse, received with a double fire, could effect nothing. A second attack was repulsed in the same way; and, at length, the whole force coming up, the enemy's camp was carried at every point. Before seven A.M. the victory was complete. The plain was covered with dead, British guns were retaken, the camp burnt, provisions and material of war captured. From that day abundance reigned in the garrison. When Pollock arrived nine days afterwards he was welcomed by a victorious army.

In the march to Cabul, Havelock was ever where the fighting was hardest. The capture of Istalif, a strong mountain position, was planned and carried out by him; an exploit so masterly as to draw

Digitized by Google

from Major Pottinger, who witnessed it, the remark, "Oh, if we had only had you with us at Cabul, things would have worn a different aspect!" To which Havelock replied, "I will not undertake to say that I could have saved Cabul, but I feel confident that George Broadfoot would have done it."

Havelock, with some other soldiers, counselled the conquest of Afghanistan. Doubtless he could have accomplished it. But this was the policy of a soldier, not of a politician. We must quote a little from Lord Ellenborough's Proclamation with respect to Jellalabad:—"That illustrious garrison which, by its constancy in enduring privation, and by its valour in action, has already obtained for itself the sympathy and respect of every true soldier, has now, sallying forth from its walls, under the command of its gallant leader, Major-General Sir Robert Sale, thoroughly beaten in open field an enemy of more than three times its numbers, taken the standards of their boasted cavalry, destroyed their camp, and recaptured four guns, which, under circumstances which can never occur again, had, during the last winter, fallen into their hands. The Governor-General cordially congratulates the army on the return of victory to its ranks."

For these services no honours fell to Havelock, as he was only a subordinate. He became major in 1843, and afterwards through the interposition of friends was appointed Persian interpreter to Sir Hugh Gough, the Commander-in-Chief. In this capacity he went through the brief Gwalior campaign, noting its errors, but for once saying nothing; and he was present at the battle of Maharajpore, happy where the fire was hottest. He also went through the first Sikh war, and took part in the terrible actions at Moodkee, Ferozeshah, and Sobraon. Those were indeed battles of giants. The Sikhs, strong in their bravery, European training, numbers, entrenchments, and splendid artillery, fought with the utmost fury. The British army, inferior in all but the first two elements, went to the attack without first clearing the way by artillery. On the first two occasions the battle did not begin till late in the afternoon, when the approach of evening made it impossible to decide the contest. Our sepoys were no match for the Sikhs. Even English regiments were beaten back by the terrific fire. Both the Commander-in-Chief and the Governor-General had to lead the men to the charge. The British loss was terrible. After Ferozeshah, Lord Hardinge said, "Another such action would shake the empire." Sobraon made full amends. The Sikhs were finally driven into and across the Sutlej, and the Punjab lay at our feet. At Moodkee Havelock brought back a sepoy regiment which had fled in panic, telling them that the enemy were in the other direction. At Ferozeshah he had two horses killed, Broad-

Digitized by Google

foot remarking that it was no use giving him horses, he lost them so soon. In this action too his friends Broadfoot and Sale were both among the slain. At Sobraon a ball struck his saddle-cloth, killing his horse. He declared, like some others, for the annexation of the Punjab. He would have been a general after Dalhousie's own heart.

During the second Sikh war, Havelock was on staff duty in Bombay; but he followed the campaign with keen interest. His descriptions and criticisms strike an ordinary reader as just and able in the extreme. The plan which he sketched out for the second war was the one which eventually brought victory; namely, to reduce Mooltan in the south, and then with the united army fall on the Sikh army in the north. His brother William was slain in a brave but useless attack. Chillianwallah, like Ferozeshah, was a drawn battle: victory trembled in the balance. But Goojerat was a greater Sobraon. It was a battle such as a scientific soldier approves, in which victory is reduced to calculation. Learning wisdom from the past, Lord Gough, instead of meeting artillery with living breasts, brought his guns to the front, and thus prepared the way for his victorious troops. The Sikh power was finally broken. Thrice they crossed the Sutlej to conquer India, and they lost the Punjab.

METHODISM IN ITALY:

EXTRACTS FROM THE "*CORRIERE EVANGELICO.*"

To the Editor of the "Wesleyan-Methodist Magazine."

MY DEAR SIR,

PROBABLY many of your readers will feel interested in the following series of notices, taken from Italian papers, indicating the condition of the work of God on some of our stations in that country. Such notices are the more valuable as being written in Italian, and published in the country, to be read there.

The first extract refers to a city of very ancient name. And probably your readers who, in their Roman history, were interested in the decay of Hannibal's army in Capua, little expected to read of the first engagements in that city between Methodist pioneers and their opponents.

It is also to be noted that Garibaldi's decisive battle of the Volturno, on which field the Bourbons finally lost the Neapolitan crown, was fought on the same ground; and it would appear that our brother, now instru-

Digitized by Google

mental in introducing the Methodist Society, was, in some capacity, concerned in that action.

Yours, etc.,

W. ARTHUR.

Signor Moreno, writing in the "*Corriere Evangelico*," * from Naples, says:—

"We have had among us our dear brother Sciarelli, who, on the 24th of October last, gave us a beautiful lecture upon Rome and Christianity. As he is very dear to this Church, you may imagine how his presence amongst us was hailed. He was obliged the next day to go to his post; and I accompanied him as far as Santa Maria di Capua, where he stopped to preach. And here I must tell you that, on the 6th of the above-mentioned month, I had gone, together with Brother Jones, to the city, to open a new church; and what was my consolation, after the lapse of twelve years, in seeing again the positions where the wounded were sent off for Naples, after the battle of October 1st, 1860, which decided the fall of the Bourbons. My feelings I cannot express. While I preached the Word of God I was thinking that if once I had been taking care of the bodies of so many wounded by balls, now I was exercising a much holier mission, seeking to cure souls wounded by the infernal 'adversary.' I thought that then I was assisting to liberate my country, which had been oppressed by tyrants; now I was preaching true liberty in Christ. I thought that, if then an angel from heaven had come and told me, 'Thou shalt return hither in the same month of October, but after twelve years, to preach salvation by faith in Christ Jesus, and not by works, that no man may glory,' I am certain that I should have believed it was a temptation from beneath. So contrary was my former belief to my present.

"At the opening of this new church it was crowded; not less than a hundred and fifty persons, men and women, heard the Word of Life. No hostile act, no insult, no disturbance, troubled this first meeting, for which we are bound to thank God, who orders events for the advancement of His own kingdom. In the mean time, we have gone every week to preach here. On last Friday, as I have said, I went with Brother Sciarelli, who preached, to a choice and numerous assembly, on the importance of the Holy Scriptures, which show Jesus as Lawgiver, as Example, and as Saviour. The sermon could not have been more convincing, or delivered with greater Christian force."

In a subsequent number of the same journal, Brother Pasquale de Francesco adds the following notices of the same place:—

"At first I had great difficulty to overcome in finding a place, but at last found one in Via Gelso, No. 31, which was opened on October 6th, by a sermon from the minister Moreno. Many gathered together on the following days. Afterwards I went weekly, as I do still, to announce the Divine Word; but the priests, seeing that about two hundred persons were assembling to hear, sought, by means of their emissaries, to disturb public order, and to interrupt our services, under pretext

* Published at Padua.

Digitized by Google

of opposing the doctrines preached, not only by insulting me, but by threatening my life if I did not leave the city. With this view they brought about forty or fifty of the lowest mob; but I always replied to the friends, who advised me to keep away for a little while until the rage was passed over, 'I fear not them that kill the body, but Him that can destroy both body and soul in hell.'

"The police officer, seeing that things looked ill, and that my life was in danger, spoke to the prefect of the province, who gave orders that whoever should dare to raise disturbance at the Evangelical church should be arrested and put in prison; and also that proper precautions should be taken to protect my person. Hence, in the beginning of the service, there were *gens-d'armes* in the room, and *gens-d'armes* at the door; and, when the preaching was over, some accompanied me to the railway station, which they did not leave till after the train by which I returned had started.

"Our enemies, having been thus intimidated, took their departure, and commenced to employ other means in order to leave our church deserted. They have gone into families, and threatened them with the loss of employment and work; and the young students in the Lyceum have been threatened with rejection at the examinations. A gentleman of the place, an advocate, who attended all our meetings, told me yesterday, the 12th inst., that for the last twice he had refrained from coming to our church, because the priests had lighted up a fire of discord between himself and his wife; but he desired from me a Bible and books, that at least he might be able to instruct himself.

"I go every Sunday to preach the Gospel in the city; and more than thirty persons come to hear me, although as yet twelve only are enrolled brethren. The good news then is announced; and we must persevere with courage, trusting that the Lord will shed His benediction upon this ground, where the hand of the enemy has sown the tares."

At a later date Don de Francesco adds:—

"The public profession of faith made in the meeting on January 24th, by Signor Giacomo Lala, ex-inspector of schools, and his wife, Mariannina di Cesare, was touching. Signor Lala reminded all the brethren that they, as he, had all suffered the disadvantage of belonging to the Church of Rome, though, by the favour of God, they had rather come out of it. He said that, in leaving that Church, it little availed to fulfil an external formality, or to change one's name, since only living faith in Jesus Christ renders or declares us truly Evangelical Christians. Hence he inferred that we ought to follow the example of our Divine Master; and he closed by confessing the errors of the Church of Rome, and professing his belief of the doctrines received in our Methodist Church, doctrines conformed to the Divine Word.

"As Brother Lala had contracted only civil marriage, he begged that one might be performed with religious solemnities. On February 2nd the Rev. T. W. S. Jones, from Naples, celebrated the religious rites amid sobs and tears of joy. Tears ran down the cheeks of Signor Lala, which moved not only the brethren, but a good many others who were present through curiosity. Mr. Jones afterwards administered the Lord's Supper

Digitized by Google

to the brethren with great solemnity. May the example of Signor Lala, who publicly professes to have found in the Gospel, besides the truth, peace of conscience, and the experience of pardon and of the love of God, be followed by all who call themselves Evangelical Christians!"

On another occasion Signor Moreno writes:—

"When I came to Naples,—already it is more than a year ago,—to replace Brother Sciarelli, who had gone to Rome, I often thought of that verse of Horace:—

> '*Sumite materiam vestris, qui scribitis, æquam*
> *Viribus;*'

and you know after how many struggles I accepted this appointment. I was looking at myself, and not to Jesus Christ, who will be all in all. In this I was wrong. I forgot that God employs the 'base things of the world, and things that are despised,' to extend His reign upon the earth.

"Now that I have completed a year in preaching to this Church, in connection with the Rev. Thomas Jones and Brother De Pretoro, I can add my seal to the truth that all things serve the Lord. What, then, is the state of this Church? The benediction of God continues to rest upon it; the meetings are well attended; the Word of the Lord is heard with interest; and new converts are coming to the table of Jesus Christ, to testify, in the presence of the world, that they have abandoned the errors of a Church which boasts herself as Apostolic, and embraced the truth as it is in Christ Jesus. Naples is an immense place, and for multitudes the preaching of the Gospel passes unobserved: indeed, had we twelve Evangelical churches in the twelve quarters, they would always be full; because the Neapolitan people unite the religious sentiment with docility, two qualities which open the way for grace. And, in fact, when the curious come to hear what is preached by us, they feel themselves drawn to come again until the love of Christ takes possession of them. Thus the Waldensian church is much frequented, especially now that it is on the ground-floor, and in a more central position. May God bless the Word of life, and may many be converted to the Shepherd and Bishop of souls!

"For several months past, our church has been attended by a good many students from the University, whose diligence gives us ground for hope. If these youths continue to come, the Saviour of the world will be for them 'the Way, the Truth, and the Life.' May we see the day when this Church shall receive them into her bosom, for their salvation is precious—as much as our own! May the day come when we shall be able to clasp their hands, not merely as friends, but as brethren in Christ Jesus!

"The building of the Methodist church, now in course of erection at Naples, is advancing, and in May we hope to be able to preach there; but do not imagine that the enemy has permitted us to take possession of the ground without contesting it, foot by foot. Mr. Jones may safely say that he has fought *rostris et unguibus*—with tooth and nail.

"Situated as it is between four Roman-Catholic churches, the happy dreams of the priests have been interrupted; and the parish-priest of St. Ann's parish, in his anxieties, material and spiritual, has had dreams which, unfortunately for him, have not come to pass. The work was scarcely taken in hand, when this poor gentleman dreamed that Sant' Anna would not, on any account, suffer the neighbourhood of heretics,

Digitized by Google

and that by her power she would destroy the work of the devil; and the clericals were so agitated that the works had to be suspended for a week or two. Thus the dream began to be verified, the parish resounded with hymns, and from the altar was proclaimed the power of mother Saint Anna. But the difference with the municipality as to a boundary-line had been arranged, and then the parish-priest perceived that his dream had been a play of his own enfeebled imagination, and that he had thrown away his soap and suds.

"After the resumption of the works, lo! the neighbouring building began to crack, and to threaten a disaster. Again the good parish-priest remembered his dream, and saw the hand of Sant' Anna, which was shaking this threatening wall. 'Long live Sant' Anna!' he cried, in the ears of his devotees. 'Blind is he that does not see. Is not God subject to Mary His mother? Then Mary must be subject to her mother, Saint Anna, who is thus powerful and miraculous as much as her daughter, as much as her little Grandson, Jesus—*nepotino Gesù!* You see she is laying her hand on the heretics, and she will put them down. Sant' Anna for ever!'

"But this time again the heretics conquered. The threatening wall was propped up, and the work went on its course. And who can tell the heart-break of the poor ecclesiastic? God only knows it, and the walls of his own room. Sant' Anna had joined the conspiracy to the hurt of her own people! But, like a priest, obstinate, the poor man will not be persuaded but that the mother of *Maria* is determined that, here upon earth, side by side with her church, another and a Protestant one shall not be constructed. He continues to hope and to dream. What can we do with him? Let him sleep and dream, wishing him a long and placid slumber until he shall be awakened by the hymn which the Evangelicals will raise to the Lord in the new church. Then will he know that the times are changed, and that the truth is marching on, in spite of the efforts that are made to arrest it."

The following extract relates to the progress of Methodism in a village of Central Italy, Mezzano Inferiore. The correspondent there, Signer Martinelli, thus writes:—

"From its first beginning to this day, the Evangelical work in this village has never suffered a relapse, but, by the blessing of God, goes forward, wonderfully developing itself. If such progress, blessed of the Saviour, is not to the taste of the arch-priest, or of Don Canali, I cannot help that. The ex-Franciscan, Don Canali, gesticulates, stamps, pants like a horse in battle, perspires to show his beloved disciples that 'these Evangelicals'—I quote his words exactly—'are foreigners come to infect our country; they are apostate Italians; they believe not in God; they cannot understand the Bible, and Evangelism is for Mezzano a true misfortune.'

"Don Canali does not see that his position as to the Evangelicals is analagous to that of the ancient Roman priests, who, seeing the progress of Christianity, cried out with loud voice that the gods were angry, and that the new sect was a plague, and a great misfortune. His diatribes do not astonish us, and the people of Mezzano are daily more and more persuaded that the priests have lost the even prestige of their sleight of hand. I should be lengthy were I to relate all the extravagance talked

Digitized by Google

about us by Don Canali; but every one can imagine it for himself. It is always the same pasty of calumnies, insults, and contradictions, cooked and cooked up again.

"It is now fifteen months since I began to minister to this church, and up to the present time I have nothing to mourn over, but find much for which to bless the Lord. Both in the meetings for worship, and in those for instruction, the chapel is always full. During the meeting the most religious silence reigns, presenting a strange contrast with the buzz during the ceremonies in the Papist church, which is such as to compel the arch-priest often to go round the place while Don Canali is delivering his philippics from the platform.

"The good brethren here are not rich, but, nevertheless, there is no collection to which they do not contribute their mite. Throughout the whole church reigns a true Christian and fraternal charity. The Beneficent Society which exists has been considerably prospered by God in the year 1872, and has deemed it a duty to take some part in sending aid to those who have suffered by the inundations.

"In short, the entire work here has advanced. The members are increased; baptisms of infants continually take place; those connected with the Beneficent Society are multiplied, and even Romanists may belong to it; and daily the scholars in our school become more numerous.

"For the next scholastic year it will be necessary to provide a large room for our evening-school, since the present one has become insufficient. On the register of the three schools, namely, the Sunday-school, the Elementary day-school, and the Elementary evening-school, the names are eighty-two, and the average attendance is about seventy. In the evening-school more than forty scholars are present for four hours. Brother Ghinzelli, who with so much love and talent conducts the evening-school, gathers his scholars also on Sunday, making them read the Gospel only. This new Sunday-school has so hurt the nerves of the small clerical party, as to force them to establish also a Sunday-school, so that these retrogrades, without wishing it, are led to move forward. Last year the same took place as to the evening-school. The arch-priest went to Parma, presented himself to the authorities, and gave them notice that he wished to open, at his own expense, an evening-school, to 'put down' that of the Evangelicals. He received permission. His school was opened, but died in the birth; and he wrote forty-five names down in the register, presented it to the authorities, and received ninety francs from the provincial funds! We should be pleased if the priests really gave themselves to instruct the ignorant; but——

"Our work here has considerable influence and popularity. Of the two thousand inhabitants of Mezzano, perhaps there are not more than a hundred who have not heard the Gospel. Our hymns, especially those used in the Sunday-school, are sung in nearly all the Papist houses. In Mezzano the Gospel has power enough to suppress any priestly reaction. The arch-priest seems to have arranged to bring friars from a distance to kindle animosities; but, so far, they always succeed in doing us good. The work of God is not destroyed. The *non prævalebunt* is in favour of the Gospel."

Digitized by Google

THE WESLEYAN HYMN-BOOK ILLUSTRATED.

NO. XVII.

The remaining contributors to our Hymn-Book include some whose names are historical, and whose works are known to every English reader. John Dryden was born in 1631. In freedom, strength, grace, and melody, his poetry has never been surpassed. His dramas deserve censure for their licentiousness and want of good taste; but in satire he stands unrivalled, as is proved by his "Absalom and Achitophel." At the accession of James II. he became a Roman Catholic, which proves that he was no *vates*, in the prophetic sense of the word. With the zeal and rancour of a new pervert, he published his "Hind and Panther," a libel on the Protestant faith which he had forsaken. The abdication of James deprived him of all his official emoluments; yet it was during the last ten years of his life, when he actually wrote for bread, that he produced some of the finest pieces of which our language can boast. He excelled in translation; that of Virgil, which he published in 1697, would alone have immortalized his memory. Hymn 654 in our Collection is his paraphrase of the *Veni, Creator, Spiritus*. He died May 1st, 1701, and was buried in Westminster Abbey.

Joseph Addison was born in 1672. He wrote "The Campaign," on the victory of Blenheim, and "Cato, a Drama," containing the famous passage on Immortality, commencing,—

"It must be so: Plato, thou reasonest well," etc.

In 1716 he married the Countess Dowager of Warwick, and the year after became Secretary of State; but soon resigned, on a pension of fifteen hundred pounds a year. He was the presiding genius of the "Spectator," which did so much to purify the literature of England, and put to shame the profligacy of manners which had been introduced at the Restoration. A little before his death, he is said to have sent for his step-son, the Earl of Warwick, whom he was anxious to reclaim from irregular habits and erroneous opinions; and, grasping his hand, exclaimed impressively, "See in what peace a Christian can die!" His death took place June 17th, 1719. His essays, as the first and best examples of a new style of writing, hold a high place in the history of English literature. From his pen we have the following:—
of Hymn 765,

"How are Thy servants blest, O Lord!" etc.

it has lately been said that its admission into the Supplement was by special favour, as "the limping of the rhyme had almost caused its exclusion." This is absurd, and indeed ridiculous. If by "the limping of the rhyme" is merely intended its *absence* from the first and third lines of each verse, we have already shown, in our observations on Hymn 592, that this is the result of breaking into four lines the old metre of two lines of fourteen syllables each, as in the old metrical version of the Psalms. But *this* hymn is only one of fifteen in the Supplement in which the alternate lines are without rhyme; so that its admission could not have been a "special favour." Nor would Addison, with his

Digitized by Google

exquisite taste and extensive learning, have admitted into the *Spectator* the "limping" rhymes of any one, much less his own.

The hymn is a noble one, and unexceptionable on the ground of literary correctness and poetic beauty. It is worthy of its author, who had not only witnessed and endured a violent tempest, but in its composition had his eye reverently fixed on the storm-painting by the greatest of the Greek and of the Hebrew bards. The paper in the "Spectator," 489, has prefixed to it the line of Homer:—

Βαθυῤῥείταο μέγα σθένος Ὠκεανοῖο.

"The great force of the deeply-flowing ocean."

And in the paper itself he mentions the description of a storm, quoted by Longinus from Homer, as an instance of the sublime. But our author prefers the Psalmist's description of a raging tempest to any he had ever met with, Psalm cvii. 23–31: "They that go down to the sea in ships," etc.:—

"How are Thy servants blest, O Lord!
How sure is their defence!
Eternal Wisdom is their Guide,
Their help Omnipotence.

"In foreign realms, and lands remote,
Supported by Thy care,
Through burning climes they pass unhurt,
And breathe in tainted air.

"When by the dreadful tempest borne
High on the broken wave,
They know Thou art not slow to hear,
Nor impotent to save."

"In December, 1700, Addison embarked at Marseilles....Soon, however, he encountered one of the black storms of the Mediterranean. The captain of the ship gave up all for lost, and confessed himself to a Capuchin who happened to be on board. The English heretic, in the meantime, fortified himself against the terrors of death by devotions of a very different kind. How strong an impression this perilous voyage made on him appears from the ode, 'How are thy servants blest, O Lord!' long after published in the *Spectator*."*

"At Rome he remained during those hot and sickly months when even in the Augustan age all who could make their escape fled from mad dogs, and from streets black with funerals, to gather the first figs in the country. It is probable that when he long after poured forth in verse his gratitude to Providence, which had enabled him to breathe unhurt in 'tainted air,' he was thinking of the August and September which he passed at Rome."†

The sixth and concluding verse is not less pious and Christian than beautiful and poetical:—

* Macaulay, Essays, vol. iii., p. 375. † *Ibid*, p. 398.

Digitized by Google

"Our life, while Thou preserv'st that life,
Thy sacrifice shall be;
And death, when death shall be our lot,
Shall join our souls to Thee."

"*My life, while I that life enjoy.*"
(Brady and Tate, Psalm lxiii. 4.)

Hymn 567, by Addison, was published in the *Spectator*, 465, as a paraphrase of Psalm xix. Its great beauty has made it, and still makes it, popular:—

"The spacious firmament on high," etc.

The concluding stanza suggests a coincidence:—

"In reason's ear they all rejoice,
And utter forth a glorious voice," etc.;

and Shakespeare has:—

"There spake my brother! there my father's grave
Did utter forth a voice!"
("Measure for Measure," act iii. sc. 1.)

William Cowper, of the Middle Temple, though highly connected, gifted, and pious, passed, for the most part, a melancholy life. He was born in 1731, was the son of a clergyman, the grandson of a judge, and brother of Earl Cowper. Too delicate and sensitive to endure, without shrinking horror, the rough usage at school, thwarted in his earliest and dearest attachment, constitutionally nervous and excitable, and with a mind overshadowed by the gloomy phantom of Calvinistic predestination, his faculties occasionally gave way. He wrote a portion of the Olney Hymns, and published many exquisite and popular poems, all tending to promote the moral and religious benefit of mankind. The principal of these is "The Task." He also translated Homer into blank verse. His death took place in 1800.

Hymn 559 is Cowper's, from the Olney Collection, which was published in 1779:—

"God moves in a mysterious way," etc.

Mr. Greathead, one of his intimate friends, who, less than a month after the poet's decease, preached at Olney, said, that, "during a solitary walk in the fields," the poet, being then in an abnormal state of mind, composed the hymn in question. On this very simple fact a traditional romance, unauthorized by any of his biographers, has been founded. It seems also to have been partly a perversion of another incident related by Cowper himself, but which occurred many years before the hymn was penned or thought of. He was at the time in a state of mental aberration, and, taking a coach, he ordered the coachman to drive him to the Tower wharf, intending to drown himself in the Thames; but, finding the wharf preoccupied, he abandoned his intention.

An opinion has been expressed by the late Rev. Richard Watson that this fine hymn would be greatly improved by the omission of the third stanza:—

Digitized by Google

"His purposes will ripen fast
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower," etc.

The mixed metaphor and false rhyme of which he complains, might easily be got rid of, by the alteration of a few words; without considering the verse incorrigible and intolerable, and dooming the whole to excision. Something similar to the following version might be substituted for the present reading:—

"His purposes, from hour to hour,
Unfold, and ripen fast;
Grief's tears bedew the opening flower,
But sweet the fruit at last.
Blind unbelief is sure to err,
And scan His work in vain:
God is His own Interpreter,
And He will make it plain."

The other hymn of Cowper's in our Supplement, 663, is also from the Olney Collection:—

"O for a closer walk with God,
A calm and heavenly frame;
A light, to shine upon the road
That leads me to the Lamb!"

It is humble, reverent, and pious, but not in any degree brilliant. We have often thought the second couplet, repeated in substance at the close of the hymn, a mistake. Christ is Himself "the Way," and the believer who with sincere devotion uses the ordinary means of grace, needs no "road," medium, or mediator, to "lead him to the Lamb;" for Christ Himself has said, "Where two or three are gathered together in My name, there am I in the midst of them."

"Jesu, Thou great eternal Mean,
I look for all from Thee!"
(Hymn 92, v. 8.)

Philip Doddridge, a justly celebrated Independent minister, is the author of ten hymns in our Supplement. He was born in 1702, and for many years was pastor of a congregation at Northampton, where he established and presided over an academy for the training of young men for the ministry. His health failing, he went to Lisbon, in the hope that a more genial climate would effect its restoration; but he died there in 1751. His published works consist of, "The Family Expositor," in six vols. quarto: "The Rise and Progress of Religion in the Soul," which has been made a blessing to thousands; "The Life of Colonel James Gardiner;" and "Hymns." Of the last named we have in our Collection, Hymn 582, "The earthly and the heavenly Sabbath,"—

"Lord of the Sabbath, hear our vows," etc;

Hymn 628, "The Resurrection of Christ,"—

"Ye humble souls, that seek the Lord," etc.

Digitized by Google

Hymn 651, "The Spirit of Adoption,"—

"Sovereign of all the worlds on high," etc.;

Hymn 711, "For New Year's Day,"—

"Eternal Source of every joy," etc.;

Hymn 714, "Thanksgiving,"—

"God of my life, through all my days," etc.;

Hymn 736, "On opening a Place of Worship,"—

"Great God, Thy watchful care we bless," etc.;

Hymn 739, "Family Religion,"—

"Father of all, Thy care we bless," etc.;

Hymn 750, "Renewal of Self-Dedication,"—

"O happy day that fix'd my choice," etc.

A charming hymn! The third verse is peculiarly solemn and impressive:—

"'Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I follow'd on,
Charm'd to confess the voice divine."

Milton has:—

"This answer from the gracious *voice divine.*"

And in Pope's translation of Homer:—

"*The voice divine* confess'd the warlike maid."

Hymns 743 and 744 are also from the same pen.

An interesting anecdote, illustrating the author's mode of procedure in the composition of his hymns was given by an American writer, and quoted more than twenty years ago, in the "North British Review." When Dr. Doddridge had finished the preparation of a sermon, and while his heart was still warm with the subject, he was accustomed to throw the leading thoughts into a few simple stanzas. These were sung at the close of the service, and supplied the hearers with a compendium and a memento of what they had heard, and a permanent incentive to devotion. Thus a sermon on the "rest" that "remaineth to the people of God" was followed by the hymn, "Lord of the Sabbath, hear our vows," etc. These hymns are like amber, the gum of fossil trees fetched up and floated off by the ocean. Most of the sermons from which they emanated have disappeared for ever; but, at once beautiful and buoyant, these hallowed strains are destined to convey the devout emotions of the poet along the flood of time, to every shore where his music is loved, his memory revered, or his mother tongue known.

Hymn 585 is from the pen of James Merrick, a divine and poet, born in 1720. He graduated at Trinity College, Oxford, and died in 1769. He published "Poems on Sacred Subjects," "Annotations" on the Psalms, and on St. John's Gospel. His humorous tale of "The Chameleon," found in our school-books, has made his name familiar from our boyhood. He was also the author of a metrical version of the Psalms,

Digitized by Google

from which the present hymn is taken. It is entitled, "The Goodness of God acknowledged."

"Far as creation's bounds extend,
Thy mercies, heavenly Lord, descend;
One chorus of perpetual praise,
To Thee Thy various works shall raise;
Thy saints to Thee in hymns impart
The transports of a grateful heart."

Pope also has,—

"*Far as Creation's* ample range *extends.*"
("Essay on Man," ep. i., l. 199.)

"To Thee whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all Being raise!
All Nature's incense rise!"
("The Universal Prayer.")

And prove Thee, verging on the grave,
Nor slow to hear, nor weak to save."
(Verse 4.)

Addison, as we have just seen, says,—

"I knew Thou wert *not slow to hear,*
Nor impotent to save."
("Spectator," 489.)

Thomas Ken, D.D., born in 1637, was bishop of Bath and Wells. He was one of the seven bishops whose respectful and loyal remonstrance presented to James II. against his arbitrary acts, was regarded by the King as a seditious libel, for which they were committed to the Tower, and on that accusation tried in Westminster Hall, but acquitted. The result was hailed by the nation, and even the army, with universal joy. This outburst of popular feeling tolled the passing-bell of the house of Stuart. But although Ken and some of his brethren were such high assertors of royal prerogative as to forfeit their sees rather than recognize the government of William and Mary, *they* pulled the rope that rung the death-knell of James II.'s reign and dynasty, which they would fain have perpetuated, and in whose cause they suffered. He died in 1711.

Bishop Ken wrote, for the use of the boys in the Winchester School, where he had been educated, the Morning, Evening, and Midnight Hymns. The latter has not been admitted either into our Supplement, or among the hymns at the end of the English Liturgy. Hymns 757 and 758 are the two for which we are indebted to his pen. It has been said that Bishop Ken's Hymns are not original, but paraphrases of three noble hymns in the Breviary: "Awake, my soul, and with the sun," etc., from *Jam lucis orto sidere*, etc., and the Evening Hymn, "Glory to Thee, my God, this night," etc., from the *Te lucis ante terminum*. The resemblance is very little more than in the general idea. This will be seen from the following nearly literal version of the "*Jam lucis orto:*"—

Digitized by Google

"Now, by the risen star of day,
To God on bended knees we pray
That in our actions He would still
This day preserve us from all ill.

"Rule Thou our tongue that we may be
From sounds of hateful discord free;
From evil objects turn our eyes,
Lest vanities our heart surprise.

"O let our inmost soul be pure,
And from wild anger dwell secure;
May temperate rule in drink and food
Tread down our pride of flesh and blood.

"That when the day withdraws its light,
And the swift hours bring back the night,
Free from the stain of each foul thing,
Even we Thy glorious praise may sing.

"To God the Father glory be,
And to the Son co-equally,
The Spirit Paraclete proclaim,
Now and through endless years the same."

A literal version of the Evening Hymn, *Te lucis ante terminum*, is given in a note to Dante's *Purgatorio*, canto viii., l. 13, rendered by the writer of these papers, as part of *The Trilogy*, a translation of the Florentine's great poem. By comparing the Evening Hymn of Bishop Ken therewith, any reader can judge whether the resemblance is greater than in the foregoing.

"Redeem thy mis-spent moments past,
And live this day as if thy last."
(Hymn 757, v. 2.)

"Think *every day thy last*."
(Trapp, on Luke xvii. 29.)

"Wake, and lift up thyself, my heart
And with the angels take thy part;
Who all night long unwearied sing
High glory to the' Eternal King."
(Verse 4.)

Milton has,—

"Those who in their course,
Melodious hymns about the sovran throne
Alternate *all night long*."
("Paradise Lost," b. v., ll. 655–657.)

"Vow'd presents *to the eternal King*."
(Brady and Tate, Psalm lxxvi. 11.)

The last verse of this hymn, notwithstanding its general resemblance to the *Gloria Patri*, is quite original enough to warrant us in saying, that we are indebted to Bishop Ken for the Doxology, so long dear and hallowed in the esteem of millions, which now is sung in every meridian of our globe:

Digitized by Google

"Praise God, from whom all bessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Hymn 456,—

"Father, if justly still we claim," etc.;

and 457,—

"On all the earth Thy Spirit shower," etc.,

are portions of one contained in "Hymns and Sacred Poems," 1739, p. 131, "On the Descent of the Holy Ghost at Pentecost," altered from Dr. H. More.

Henry More, an eminent divine of the Church of England, was born in 1614, and educated at Eton and Christ's College, Cambridge, where he gave himself to the study of philosophy, and finally adopted that of Plato. In 1640, he published "Psychozoia," or the first part of the Song of the Soul, a philosophical poem, which he republished in 1647. His other works are his "*Enchiridium Ethicum*," and his "Divine Dialogues." In 1675, he was made a prebend of Gloucester; but, preferring a life of contemplation, and the study of "Divine philosophy," he soon after gave up his position in the Church, and retired on a small competence, refusing the highest ecclesiastical preferments which were offered him. He died September 1st, 1687.

Seven hymns by Dr. More were appended to his Divine Dialogues, one of these is the original of the Pentecostal Hymn, altered by John Wesley, and published by him in his first Hymn-Book in fifteen verses, of which the two beautiful hymns under consideration are the concluding portions. In an article in the Wesleyan-Methodist Magazine for 1867, p. 23, the Rev. Dr. Osborn, the editor of "The Poetical Works of John and Charles Wesley," has given the original hymn by Dr. More, and compared it with the greatly-improved form in which J. Wesley has given it. We quote the concluding verse of Hymn 456 and its prototype as an example :—

More.—"Pour down Thy Spirit of inward life,
Which in our hearts Thy laws may write,
That without any pain or strife
We naturally may do what's right."

Wesley.—"The Spirit breathe of inward life,
Which in our hearts Thy laws may write;
Then grief expires, and pain, and strife;
'Tis nature all, and all delight."

That is, "nature" as it *ought* to be, and as it *is* in the matured Christian, in whom piety has become habitual, and duty a delight. When wisdom is the object of our persevering choice, we find that "her ways are ways of pleasantness, and all her paths are peace." "In the phenomena of *habit*," says Ernest Naville,* "we see a nature created by the will. It is the individual who first of all makes the nature, and

* "The Problem of Evil." Translated by E. W. Shalders, B.A., 1871, p. 194.

Digitized by Google

the nature afterwards determines the acts of the individual." Thus in believers the corruption of human nature is overcome, and they are made "partakers of the *Divine nature*." (2 Peter i. 4.)

The concluding stanza of Hymn 457 will equally prove how much the hymn has gained from the touch of J. Wesley's master-hand:—

More.—"Grant this, O holy God and true,
Who the ancient prophets didst inspire;
Haste to perform Thy promise due,
As all Thy servants Thee desire."

Wesley.—"Grant this, O Holy God, and true!
The ancient Seers Thou didst inspire;
To us perform the promise due;
Descend, and crown us now with fire!"

(*To be concluded.*)

THE JESUITS.

NO. IV.—SUPPRESSION OF THE COMPANY IN 1773.

THE reader is aware that the Jesuits had been expelled from almost every country in Europe, except Russia and the Papal States, and that the Bourbon sovereigns, with the nations under their dominion, although most eminently "catholic," were most decidedly bent on the abolition of Jesuitism. In proportion to the closeness of their attachment to Romanism in general was their knowledge of Jesuitism in particular, and therefore the intensity of their hatred was intelligent and perfect. Hence, when Clement XIII. died, in 1769, the conclave for the election of a successor to the Pontifical throne was besieged with solicitations to prefer a cardinal who would be ready, when made Pope, to suppress the Society altogether. Gian Vincenzo Ganganelli was believed to answer most nearly to the description of person needed for that service, and one or two members of the conclave, concealing their intention to support him eventually with their votes, intrigued so skilfully, in conjunction with the ambassadors of the Catholic Powers, as to bring him up to nineteen votes at the twenty-second scrutiny on the 18th of May, from five on the 27th of April. At this point Fantuzzi, who began with ten votes, and once rose to eleven, was gradually reduced to one. Colonna rose, indeed, from nine to thirteen, Pozzobonelli from six to eleven, Stoppani, who had advanced from five to eleven, fell to six, and the perseverance of Ganganelli's friends, picking away adherents from the others, gave him such a heavy number, that the conclave, fearing the displeasure of the courts, gave up the contest; and, to the surprise of all, the final scrutiny on the 20th found GANGANELLI on every billet. He was forthwith proclaimed as Pope Clement XIV.

How far Clement XIV. was sincere in his implied or express engagement to suppress the Company is a disputed point; but certainly he would not have fulfilled his promise willingly. Great pressure was put

Digitized by Google

on him by princes and courts, everywhere sustained by public opinion, and after nearly four years' hesitation he did the deed.

Towards the end of January, 1773, two letters from the Spanish cardinal ambassador in Rome to his court in Madrid gave hope that the object of long solicitation would be soon accomplished. The Pope had conversed with him at length on the affair of the Jesuits. He accounted for the delay by representing the immensity of matters brought under consideration, the difficulty in finding persons who could be trusted with the preparation of a plan, and the necessity of waiting to overcome public prepossessions in favour of those "religious." He added, that it would now be necessary to expose their bad conduct in the government of seminaries and colleges, and in the management of their affairs. "Formerly," said he, "the Jesuits never lost a cause in Rome, but now they lose more causes than they gain." From which we must conclude that either their successes or their failures at the head-quarters of Roman justice must have been at some time owing to foul play. But whichever way that sudden turn of fortune may be accounted for, public opinion was turning against them, as it usually turns with the mere tide of good or ill success.

The first stroke of suppression was struck in Bologna. Suspicions of misconduct had arisen against the rector and brethren of a Jesuit-house in Bologna, and Clement, having already appointed the Archbishop Malvozzi visitor, ordered him to inspect the establishment, and allow or compel the inmates to quit the place and return to "the world." Malvozzi, who had long desired to get rid of them, proceeded with alacrity to execute his mission, but encountered passionate and insolent resistance, and was therefore instructed to take a military guard with him, and suppress the establishment at once. The cardinal legate assisted him, and saw the recalcitrant rector conveyed in one of his carriages to the custody of the captain of the bishops' prisons; while possession was taken of the property of the community, and their persons, together with their chief, were quickly sent, under escort, across the frontier of the Duchy of Modena. This took place early in June, 1773. Before the end of the month the Pope caused the archives of the novitiate of the Society in Rome to be sealed up; and on the same day sent a Brief to the cardinal legate of Urbino and Pesaro, commanding him to take possession of the property of the Jesuits under his government. A similar order of the same date was sent to the Bishop of Montalto.

Having thus taken steps in direct hostility against the Company, his Holiness found himself at once committed to an arduous conflict. On the eve of Whitsuntide he entered on a retreat of fifteen days, during which time he attended the ceremonies of the Church, but gave no audience to any person. Two days before the feast of St. Peter and St. Paul he went into retreat again, and after this betook himself to hydropathic diet, which he continued, contrary to his usual habit, until the middle of August, constantly refusing to give audience to any one whatever except the cardinal Secretary of State. This mysterious conduct caused universal surprise, and every one conjectured that the definite solution of the Jesuit question could not be far distant. Meanwhile the procedure at

Digitized by Google

Bologna gave rise to a general expectation that the suppression would not be effected without the employment of considerable severity; and this conviction was deepened by the repetition at Ferrara, Urbino, and all the cities of the Ecclesiastical State, of what had taken place at Bologna. Yet it is remarkable that all this went on from day to day without the formal publication of any Bull or Brief. What might be going on in the secrecy of the Pope's retreat none could tell, except Clement himself, the Secretary of State, and the Cardinal Zelada, who laboured with him in preparing the Letters Apostolic for the total suppression of the Order. He had himself drafted the plan on November 22nd, 1772, and subscribed the Brief itself with perfect calmness and in profound secrecy on July 21st, 1773. On that very day nothing more was suffered to transpire than that the Pope intended to create a congregation for managing affairs relating to the defunct Society, after its abolition, but the announcement of such an intention for the future was even suspected to be no more than a feint to conceal a determination not to abolish the Society at all. As a last comfort, the foreign ambassadors amused themselves with the hope that, by taking the waters he would refresh his vital powers, and live long enough to be persuaded to suppress the hated Society. No one seemed to imagine that it was already suppressed, as, according to the received doctrine, a Brief even without publication was valid and in full effect.

Assisted by a small congregation, *pro rebus extinctæ Societatis*, sworn to observe utter secrecy under pain of excommunication, the Pope prepared a scheme for carrying the sentence of suppression into effect, while no one yet certainly knew that the instrument for suppression was in existence. This mystery continued until August 17th. It had been secretly printed, and was then produced to this select and active congregation.

The document had been drawn up with extreme care by Clement himself, and was the fruit of close study and profound sagacity; and is of so great importance that it should be carefully analyzed. It is known as the Brief *Dominus ac Redemptor*, from the first words, as is the custom in indexing compositions of the kind. After the preface, consisting of a few sentences of course, the substance of the Brief begins:—

As soon as Clement ascended the throne of Peter, and called to remembrance the apostolic sentences, that God is not the God of dissension but of peace, and that we are all one body in Christ, that we may preserve the unity of the spirit in the bond of peace, which can only be verified when, according to St. Gregory the Great, all are united in heart with their neighbours, he endeavoured to act in the spirit thereof, earnestly imploring Divine assistance that thoughts and counsels of peace might be infused into his mind, and that a safe and certain way of attaining this unity might be laid open to him, and to all the flock of Christ: well knowing, as he asserts, that, by the counsel of God, he is appointed to be over nations and kingdoms, to cultivate the garden of the Lord of Hosts, and to preserve the building of the Christian religion, of which Christ is the Corner-stone, "Let us root up," he says, "and destroy, and scatter, and disperse, and build up, and plant. We have always steadfastly intended that, as far as we considered it to be for the quiet and tranquillity of the Christian republic, nothing should be left undone

Digitized by Google

by us that might be in any way conducive to planting and to building up; so that, when the very bond of mutual charity so requires, we should be equally prompt and ready to pull up and to destroy even whatever is most pleasant and grateful to ourselves, and with which we could not part without grief and pain of mind.

"Without doubt, of all things which confer benefit and happiness on the Catholic commonwealth, the Regular Orders are the chief; since they bring ornament, defence, and usefulness to the Church. The Holy See has therefore approved and upheld them, enriched them with many benefices, exemptions, privileges, and powers, for the promotion of piety, religion, and morals, and for confirming believers in the unity of the faith. But when it comes to pass that religious orders no longer yield the fruits for which they were instituted, and are found to produce injury and confusion, destroying public peace, the Apostolic See must interpose its authority, and either furnish them with new laws, or blot them out at once."

Therefore Innocent III., when he saw that the excessive diversity of Orders caused great confusion in the Church, strictly forbade that any one should invent a new religion, or revive an old one, without special license from the Roman pontiff. But notwithstanding this prudent regulation, the Popes, overcome by the importunity of petitioners, suffered sanction to be extorted from them for a multitude of mendicant fraternities, which Gregory X. in his time prohibited, renewing the Constitution of Innocent III. Restrictions also had been imposed on others, while such as merited approval were expressly exempted from such restrictions. Clement V. abolished the military Order of Templars; Pius V. extinguished the Humiliates; Urban VIII. suppressed the Regular Orders of St. Ambrose and St. Barnabas in the Wood; Innocent X. reduced the monks of the Order of "Poor Men of the Mother of God," on account of their quarrels; for a similar reason the same Pope annihilated the Order of St. Basil, of Armenia; and because of their uselessness, he also made a perpetual end of the Congregation of "Presbyters of the Good Jesus;" Clement IX., in like manner, swept away three insignificant communities at once.

Thus did the "Vicars of Christ on earth," supreme governors of Christendom, omit the needless formalities of law, and quench the fires of strife by their own absolute prerogative.

"Therefore, these and other examples, of great weight and authority withal, being set before our eyes, and most earnestly desiring that in the deliberation which we will exhibit below we may proceed with unfaltering confidence, we have spared no diligence, but made narrow search that whatever relates to the origin, progress, and present state of the Order of Regulars, commonly called the Society of Jesus, may be brought to light. We find, then, that it was instituted by its founder for the salvation of souls, the conversion of heretics, and especially of infidels, in order to the greater increase of piety and religion;* and for the easier and happier attainment of this most desirable end, it was consecrated to

* The sole reason for establishing the Jesuit Society was to counteract and, if possible, overthrow the Reformation of the sixteenth century.

Digitized by Google

God in the strictest bond of evangelical poverty, excepting only the Colleges of studies or letters, in which there has grown up so great wealth and power by the possession of revenues, that no advantage can ever be derived from those revenues for the maintenance and usefulness of the Society itself."

Then follows a summary of successive grants of power and privilege to the Society.

"But from the very tenour and words of the Apostolic Constitutions, it is plainly evident that, from the beginning of the Society, various germs of dissension and contentions have sprung up, not only among the members of it, but also with other regulars of the Order, with the secular clergy, with academies, universities, public schools, and even princes into whose dominions it was admitted. And these strifes and contentions were excited, sometimes from the spirit and nature of the vows, the time of admitting members to the vows, the promotion of those members to sacred orders without sufficient maintenance and without solemn vows, which is contrary to the Council of Trent, and the Decrees of Pius V.; sometimes, again, from the absolute power which the General of the Society claims for himself, and from other causes inherent in its discipline; then again, on account of various articles of doctrine,—schools, exemptions, privileges, which the ordinaries of the places, and other persons in ecclesiastical or civil dignity, have contended were prejudicial to their jurisdiction and to their rights; and beside all this there have not been wanting grave accusations against the members themselves, which have not a little disturbed the peace and tranquillity of Christendom.

"Hence have arisen many complaints against the Society, which complaints are strengthened by the authority of some princes, and by representations made to our predecessors of recent memory,—Paul IV., Pius V., and Sixtus V. Among those princes was Philip II., of illustrious memory, Catholic King of Spain, who was careful to explain to Sixtus V. not only the very weighty reasons by which he was himself powerfully impelled, but also the loud complaints which he had received from the Inquisitors of Spain against the immoderate privileges of the Society and their form of government; and even reports of contentions, confirmed by some members of it, men highly esteemed for learning and piety; and urged him to decree and carry into effect an Apostolic visitation of the Society.

"Sixtus, our predecessor, assented to the earnest petitions of King Philip, seeing that they were most equitable, and selected a bishop universally acceptable for prudence, virtue, and learning, to fill the office of visitor; and also appointed a congregation of cardinals to carry his intention into effect. But Sixtus V. being carried off by an untimely death, the salutary precaution he had taken passed away with him, and nothing came of it. Gregory XIV. having attained to the Pontificate, by his letters under the date of 4 Kal., July, 1591, again approved most fully the institute of the Society, commanded all the privileges conferred thereon by his predecessors to be held sure and firm, with one privilege above the whole,—that members might be expelled and dismissed from the Society without the least judicial form, with no previous inquiry, no

Digitized by Google

written acts, no order of judgment, no reasons given in plain terms or in substance only, the truth of the fact alleged being known, either by actual inspection, or inferred reasonably from a knowledge of cause, persons, and circumstances. He also imposed the most absolute silence, and commanded every one, under pain of the greater excommunication, to abstain from impugning, directly, or indirectly, the institute, constitutions, or degrees of the said Society, or to alter them in any manner. But he left the right to any one who might think it desirable to add, take away, or change any thing, to propose or signify the same to himself only, and to the Roman Pontiffs for the time being, either immediately, or by the legates or nuncios of the Apostolic See.

"But all this was far from silencing the clamours that were raised. More and more did most troublesome contentions pervade nearly the whole world concerning the doctrine of the Society, which many traduced as repugnant to orthodox faith and to good morals. Dissensions raged within and without, and more frequently than ever charges were laid against it of excessive cupidity of earthly goods. Hence arose troubles that are notorious to all, and have given great sorrow to the Apostolic See, and caused the princes to take counsel against the Society."

What complaints were made, what efforts followed to pacify complainants, and to reform the obnoxious Company, and how utterly all such efforts failed, is recounted at length, as well as the scandal caused by the misdoings of Jesuits both at home and abroad, not forgetting the heathenish customs of their missioners in China and other heathen countries. The Brief then proceeds:—

"But desirous in so grave and momentous a matter to take the safest counsel, we judged it needful to allow much time, not only that we might inquire diligently, examine thoroughly, and consult deliberately, but also make much and constant prayer, imploring help from the Father of Lights, and avail ourselves, also, of the prayers of all the faithful to God, with works of piety."*

The Pope is also careful to ascertain that the Society of Jesus was not approved and confirmed by the Council of Trent, to whose acts he makes reference.† "Therefore, so many and such necessary means having been employed; aided, as we hope, by the presence and inspiration of the Holy Spirit, as well as compelled by the necessity of our duty, which straitly binds us to encourage, promote, and strengthen whatever tends to the peace and tranquillity of Christendom, and with all our power to remove even the least thing that causes detriment to the same; and when we see that the said Society of Jesus cannot any longer bear those abundant fruits and benefits for which it was instituted, approved by so many of our predecessors, and adorned with so many privileges, so that it is nearly if not quite impossible that if it continues there can be any true peace again in the Church; therefore, induced for these very grave causes, and pressed with other reasons,—which both the laws of prudence and the best government of the universal Church supply, and which we keep hidden in our own mind,—treading in the steps of those our predecessors,

* This is thoroughly Popish, as must be expected in such a place.

† Sess. XXV., cap. 26, *de Regular.*

Digitized by Google

and especially of our predecessor Gregory X. aforesaid in the General Council of Lyons, when, as now, the Society of Jesus was treated of,—a Society, as well by reason of its institute as of its privileges, inscribed in the number of Mendicant Orders,—after mature counsel, with certain knowledge, and in the plenitude of Apostolic power, *we extinguish and suppress this often-mentioned Society: we take away and abrogate, all and several, its offices and ministries, its administrations, houses, schools, colleges, hospitals, estates, and places whatsoever, in what province, kingdom, and dominion soever existing, and in what manner soever thereto pertaining, its statutes, manners, customs, decrees, constitutions, although by oath, Apostolic confirmation, or otherwise maintained,*" etc., etc. Then follow the usual forms, and some provisions not so usual, certainly indicating kind feeling in the Pope towards these incorrigibles, and almost expressly providing for the shelter of the dispersed fraternity until better times.

This document has the character of authentic history, and as long as history continues it will remain to testify against a body of men who still manage to maintain their corporate existence, in defiance of every free State and enlightened Government, so long as there are other States to give them shelter; or perhaps it is more correct to say, so long as there exists a Pope, as necessary to them as they are indispensable to him.

From the 21st of July to the night of August 17th, that is to say, from the signature of the Brief of Suppression until the moment of its disclosure to the Jesuits themselves, nothing occurred to relieve suspense or gratify curiosity. Clement was working privately with his "*Congregation of the Extinct Society*," as he named it, and the ministers of the Bourbon princes at Rome had nothing more to communicate to their royal masters than that there was a prevailing impression that the Society would soon cease to be.

But on that night the seal of secrecy was broken. A little before nine o'clock the secretary of the congregation *pro rebus extinctæ* sallied from the Vatican, attended by a strong body of soldiers and police, proceeded to the Jesuit palace, known as "The Jesus," and entered the building with a strong guard, leaving a much stronger one drawn up outside. There he found the General of the Order, Lorenzo Ricci, with the whole body of resident professed Jesuits in attendance. Amidst profound silence he read them a lengthy Brief,* repeating in substance the latter part of the Brief above described. Not allowing any reply, nor giving opportunity for any remonstrance, he then ordered the attendants, who came with him for the purpose, to take possession of the building, seal up the archives of the Society, and seize all the moveables. The church was not excepted, for other priests were appointed to minister therein; while the Jesuits were confined to their apartments, and next morning found themselves imprisoned in their own quarters.

The General Ricci, however, was politely shown to the carriage of Cardinal Corsini, prefect of the special congregation just now described, and driven to the English college, in which English-speaking novices had pursued their studies, and which was now suddenly taken possession of in like manner as "The Jesus." On his entrance, Ricci was greeted

* *Gravissimis ex causis, etc.* Dated August 13th, 1773.

Digitized by Google

with the same formalities as, until that hour, he had been accustomed to receive. All the Jesuit colleges in Rome were entered at the same moment, the same Brief was read, the same formalities observed, similar guards were set outside the buildings, and the same process of arrest and confiscation everywhere took place. At the moment of arrest, the fraternity was dispersed, the Order of Jesus in Rome expired. The habit of the Order was no longer to be seen in open day, and therefore the wearers of the habit were kept close until the tailors had made new clothes for them,—plain priests' garments. The Pope, who had transferred their wealth to his own treasury, directed his treasurer to charge the cost of this compulsory outfit to the Apostolic Chamber. The external transformation being thus effected, the novices, and all who had not taken the vows, were sent home to their friends; the others were pensioned off, but allowed to act as priests, and the aged and sickly were kindly permitted to stay where they were, to be permanently lodged as soon as possible, yet only in the character of priests, not Jesuits.

At this juncture a careful observer of the Pope's proceedings finds much to awaken curiosity. It was not a Bull, as is commonly said, but only a Brief, drawn up and printed secretly. The document contains, in a part not included in the summary given above, a multitude of provisions capable of opposite interpretations, and those provisions were afterwards quoted by the Jesuits themselves, to show that the instrument was not really valid for the suppression of their Society. Neither was it published in Rome in the usual manner. A copy of it could not be found for several days. It was not affixed to the church doors, and therefore could not be acknowledged as duly published. The Pope did not issue it in the usual manner; the foreign ambassadors did not at once receive it, and when it first came to their hands, were annoyed to find that it had been sent to the foreign courts the day before, by his own act, contrary to custom, and without the knowledge of his servants. Well wrote the French ambassador on the morning of August 18th, when he first received intelligence of what had been done the night before: "The Catholic princes who demanded the suppression of the Jesuits ought to be so much the more obliged to the Pope, as his Holiness had great repugnance to mortify so great a number of persons of merit, and their protectors of consideration and merit." Undoubtedly, Clement XIV. did violence to himself in casting off the chosen champions of the Papacy, but he was fully conscious of their ill conduct, not to say their crimes; and however sincerely he might regret the necessity of such a measure, he knew that the only alternative was to throw out the cargo, or let the ship sink,—to sacrifice the Jesuits, or to lose the adherence of nearly all the States which the Reformation of the sixteenth century had spared.

The ex-General Ricci, after being lodged in the English college for some days, with honours and attendance corresponding to his rank before the extinction of the Order, was clad in the garb of a secular priest, and transferred to humbler apartments. Thence he was removed to the Castle of St. Angelo, where he remained a State prisoner to the day of his death. There were suspicions that he held secret correspondence with former members of the extinct Company, but into that question we cannot now enter. The first intelligence of the Suppression was received in most of the courts, if not all, with satisfaction, and in some with joy.

Digitized by Google

In Portugal, for example, where Lisbon was illuminated for three nights in succession, the people rejoiced as if the nation had heard of a great victory after a hard campaign. But in Germany, one Filler, an ex-Jesuit, headed a conspiracy of his brethren against the Pope himself, which could not be put down by any authority, although the leader seemed to be silenced for a little. In Prussia, the infidel Frederick II. greedily caught at the opportunity of engaging the goodwill of those unprincipled adherents, and openly protected and patronized the fugitives. In Russia, they found refuge and imperial favour. Some of the ex-Jesuits, possessed of property which enabled them to assume a posture of independence, refused to accept the pensions which had been assigned to them in countries where they had been turned out of their houses previously to the final Suppression in 1773; and many of them did their utmost, by the most gross calumnies, to lower Ganganelli, as it was their custom to call Clement XIV., in the estimation of the world. If we might believe them, Ganganelli was an infidel. Perhaps he was; and so were many other Popes with whom the Jesuits had no fault to find. Such was Alexander VI.; such was Leo X.; such are multitudes of priests at this very day, and yet these men, themselves not a whit the better, detect no flaw. Tales were circulated to create the impression that Ganganelli had run mad, and died in despair, smitten with remorse. Many years after his decease, a tragic fiction was invented, representing him as signing the Brief *Dominus ac Redemptor* with a pencil in the dead of the night, falling on the floor insensible as soon as he had done it, somehow picked up and laid in bed, where he was found in the morning, naked, beating himself, raving that he was in hell, and refusing to be comforted. He was described as falling into melancholy madness, incapable of business, and continually exclaiming, "*Compulsus feci, compulsus feci!*" "They made me do it, they made me do it!" until he died a horrible death.

But here begins another chapter of the history, for which there is no space now at our disposal. In fact the Jesuits were not suppressed, although in form they were. After a few years, that famous Brief was no better than a sort of "Ecclesiastical Titles' Act." The titles were abolished, but the men were left; tenderly treated by the Pope, and by all who were under his orders, so that they became no better than pensioned conspirators. More of this hereafter. W. H. R.

THE "LONDON QUARTERLY REVIEW" ON THE ROMANIST DOCTRINE OF THE HOLY GHOST.

To offer criticisms on current periodical literature seldom comes within our purpose: but we are induced to deviate from our custom in consequence of the intrinsic value of an article in the present issue of the "London Quarterly," which has an important bearing upon a great doctrine of Christianity. We may say, in passing, that scarcely a number of this Review comes from the press which does not contain an able theological article proceeding from the same mind that gave the Methodist people the most profound of their recent dogmatic treatises. Some of the thoughts in this essay are to be found in the notes to the Fernley Lecture on the Person of Christ. But they have here

Digitized by Google

received elaboration such as befits the theme discussed. "The Romanist doctrine of the Holy Ghost," as expounded especially by Mgr. Gaume,* is plainly and learnedly exhibited. The errors of the author are exposed with equal force and subtilty, while ample justice is done to his erudition and his truthful conceptions of the dogma he endeavours to explain. The Romanist writer is worthy of an equal antagonist; and he has found one. A fatal flaw in his reasoning is thus brought to light by the Reviewer. "It is not," he says, "that Mgr. Gaume is ignorant of the Holy Scriptures, or neglects their teaching; he is profoundly versed in the Bible, and in its original tongues; and there are few passages which do not contribute their sound, at least, to the exposition of these volumes. But it is, after all, the traditional interpretation of the Fathers that reigns everywhere." This curiously-masked exercise of private judgment is thoroughly rebuked, and the Romanists, "in a large majority of cases, are convicted of adopting the principle in their practice, while denying it in their theory."

We cannot follow the Reviewer step by step as he tracks his author; but we hasten to transfer to our pages his findings on the various points presented by the Romanist theologian. According to this expositor, there are Four Creations of the Holy Spirit. The first is that of the Virgin Mother. Here Mgr. Gaume goes off rhapsodically and wildly in praise of the Holy Mary; and his deliverances are thus sharply repudiated by his critic: "These are sentences which need no comment. We quote them from one of the most elaborate and scientific treatises of Romanist theology, and mourn over them. They do not represent a doctrine that will reconcile the Churches or win the world; a theology, rather, that robs the Redeemer of His glory, and savours of the Christian Talmud."

The second creation—that of the God-Man—is so superficially treated, that the Reviewer declares, "As the work gives us nothing to ponder here, we pass on to the third creation, the Church." On this most important point we read such a deliverance as the one before us with the greatest pleasure. No one can be oblivious of the fact, that Sacerdotalism is a prevalent force in the religious life of England at the present moment. Romanism, "whether undiluted or diluted," throws great weight upon the doctrine of "the Church." It is never tired of advancing the most unwarrantable pretensions in its support. Indeed, it will not scruple to claim on behalf of the Holy Spirit to limit His Pentecostal effusions to the Apostolic College. The Reviewer goes with unerring sagacity to the root of the whole evil, when he asserts unflinchingly that "it is a perversion of history to make the descent of the Holy Ghost a descent upon the Apostles alone, or upon the Apostles pre-eminently. The Spirit Himself declares the contrary. The *foundation of the Church was not the foundation of an Apostolate and clerical order. The Christian religion will never be truly represented upon earth until that primal error and wide-spread delusion has been altogether extirpated.*" The italics are ours; and we would have all young ministers especially ponder these sentences, and those that follow on "the great omission which no high sacramental theology can ever fail to

* *Traité du Saint Esprit.* Par Mgr. Gaume, Protonotaire Apostolique, Docteur en Théologie, etc. Paris: Gaume Frères.

Digitized by Google

exhibit; that is, the absolute, independent supremacy of the Holy Spirit within the Body of Christ." No sufficient answer will ever be given to the rapidly-spreading assumptions of priestcraft, unless the doctrine of the Holy Spirit's indwelling in the believer, as a complement to the belief that He dwells in the Church, is insisted upon with the steady persistency and chastened vehemence that so blessed a truth demands at the hands of all who are Divinely equipped to be the Lord's witnesses in the world.

The practical effects of high sacramental theories is universally to depress the tone of personal religious enjoyment. "The mechanical process of the soul's advancement through life to perfection which is taught" in all such systems is utterly destructive of the life of the Spirit. In the case of those who have been early imbued with Protestant teaching, this result is not fully reached in the first generation of perverts; but the second will be, in all probability, even more abject and servile under this yoke than the third and fourth generations of those who have bowed to the Papacy and worshipped it. We are quite convinced that "Romanizers outside Rome" present a much more dangerous, albeit diluted, teaching than Rome itself, as far as the mass of Englishmen is concerned. The doctrine of these most degenerate sons of Protestantism, so far as it is formulated into a doctrine at all,—and in this respect, as in many others, it is inferior to its model,—"is absolutely without foundation in Holy Scripture. It belongs to an unwritten and traditional teaching which scarcely pretends to depend upon the written Word for most of its elements.....Between this system and the teaching of the Epistles as to the processes of the believer's sanctification, his redemption from sin, and preparation for death and the judgment, there is a wide gulf fixed. So wide is that gulf, that we seem to pass into the economy of 'another gospel' when we pass from one to another. Where in the Scripture is the Eucharist represented as a preservative against inclinations to sin, or any Sacrament set forth as standing between daily sin and daily forgiveness?" We would leave this most pertinent question to remain in the minds of those who may have been somewhat awed and subdued by the fascination of perfect sacramental theories; and must, at the same time, refrain from following the critic's remarks upon the last creation of the Holy Ghost, the Christian; except to quote a concession and a correction that must be taken together: "Upon the Spirit's relation to the sanctification of the individual, much is said by Mgr. Gaume that is of great value; though when the subject goes on to the Mediation of the Seven Sacraments, we feel that we have left the domain of the Holy Ghost, and must leave the author to go his own way."

The Reviewer does not fail to notice the "great defect which mars the completeness of the doctrine of the Holy Ghost" as presented by Mgr. Gaume. "Nothing is said of the 'creation' of the Spirit of Inspiration which has given to the Church of God the Holy Scriptures of Truth as the one standard of doctrine, faith, and promise to the end of time. Beyond a few references to the action of the Holy Ghost on the ancient prophets,—references introduced in a very subordinate and desultory manner,—these volumes never indicate any perception of the unspeakable grandeur of that mediatorial function of the Holy Spirit, the discharge of which from age to age has produced the volume of inspiration in its

Digitized by Google

development towards perfect unity. A treatise on the dogma of the Holy Spirit which omits the inspiration, gradual construction, and abiding authority of the Scriptures, seems strange indeed. Of course, such a chapter on the doctrine would be very embarrassing.....A thorough, honest, exhaustive examination of the Spirit's relation to the Apostle's settlement of Christian doctrine would show that no room was left for the co-ordinate authority of any body of men in determining truth necessary to salvation. Two oracles, the written and unwritten, cannot co-exist. In fact, to sum up, the omission of the Bible as the 'work' of the Holy Ghost is a silent intimation that God's Word is regarded as rather coming to us from the Church than from the Spirit.....It is with a feeling of indescribable regret that we lay down a book which so loyally and fervently defends the Personality, the Divinity, and the Agency of the Third Person, and yet neutralizes all by omitting to give Him His honour as the only Vicar of Christ, as reigning absolutely, through His own Scriptures, over the Faith of the Church, and as the sole bond of union between the believing soul and the Son of God."

In concluding our brief comment on this paper, we are ready to echo the author's judgment as to the want of the Church. "What is needed," he says, "in all Christian communions is a more vital and pervasive conviction that Christianity is a 'dispensation of the Spirit;' that in the present constitution of the Christian Church He is the Supreme Representative of the Holy Trinity, revealing the Father through the Son, and the Son through His redeeming offices, to the whole community, and to every member of it, by direct communications of His light and grace. What is needed further is the right adjustment in Christian theology of the relations of the administrating Spirit to the means of grace,—the Word of Scripture, the Sacraments, and prayer." These sentences lay down the lines on which a noble contribution to our theological literature might be constructed. Methodism is not less in need of such a work than any other section of the Church. Unless we are mistaken, the work and offices of the Holy Spirit are scarcely receiving their due attention. Much of the teaching on these momentous topics is traditional. It has not its root in a full and painstaking examination of the Scriptures in their length and breadth; but travels almost exclusively along the track made in olden times. That these times were fully competent to their labour, we recognize with thankfulness; but the circumstances of the Church are now widely different from those that once prevailed, and none of the wise householder's "old" things are sufficient, unless intermingled with the "new." We indulge the hope that the pen which has traced with fidelity and accuracy the range which a competent treatise on the Holy Spirit ought to take, may be found enlisted in the filling in of the outline thus drawn.

We commend this essay to the careful perusal of Methodists, and especially those parts in which encounter with so subtile an antagonist has drawn forth the clear testimony of the Reviewer on the points that are most certainly believed by us. We hope to see, at no distant date, works abounding amongst us that will prove effectual to counteract the evils of ignorance of the fundamentals of religion, and of carelessness as to their exact method of presentation.

Digitized by Google

THE LATE DR. GUTHRIE.

(*Concluded from page* 358.)

A CONSIDERABLE part of Dr. Guthrie's life had elapsed before he came before the public as an author, apart from pamphlets and "pleas." His first, and certainly not the least characteristic or remarkable of his books, was "The Gospel in Ezekiel." It consisted of a series of discourses, which were very carefully revised and retouched again and again before they were committed to the press. The verdict of the public was given most unmistakably in its favour. Upwards of forty thousand copies have been sold—a number almost, if not altogether, without precedent in the case of a volume of sermons somewhat high in price. "Ezekiel" was followed by "Christ and the Inheritance of the Saints." The number of his works published since that time has been very large, mostly of a similar character; the great fundamental truths of the Gospel constantly underlying his expositions, and receiving that brilliant and lively colouring which has contributed so largely to the popularity of his writings.

The affection of the heart which Dr. Guthrie had contracted while pleading the cause of the Manse Scheme, made it imperative that he should obtain permanent help in his pastoral charge. By special arrangement of the General Assembly, St. John's became for the time a collegiate charge, and the Rev. William Hanna, of Skirling, son-in-law of Dr. Chalmers, and author of his Life, became Dr. Guthrie's colleague. Wide though the difference was in some respects in the nature of the gifts and tastes of the two men, the arrangement was pleasantly maintained for a number of years; but about 1863 Dr. Guthrie's health became so much more impaired, that even the duties of half the charge were more than he could sustain. In the beginning of 1864 a consultation was held among three eminent medical men; as the result of which it was found that he could no longer in safety prosecute his ministerial labours. He was most reluctantly constrained to tender a resignation, which was equivalent to his retirement, save, perhaps, on a few exceptional occasions, from the pulpit and the platform, and the discontinuance of those modes of service in which through all his active life he had been used to do the work of his Master. The wrench that separated him was severe. It seemed hard for one who had gained such force and freedom as a public speaker to take his place as a silent hearer, and suppress what of remaining fire and energy he yet felt that he possessed. Yet he acquiesced very quietly in the necessity. Freedom from the pressure of constant duty, however, tended greatly to restore his health; and from time to time during the following years he set the doctors at defiance, and raised his voice with not a little of the power and persuasion of former years.

In conversation Dr. Guthrie shone greatly. His manner was easy, natural, and very lively; he always showed a courteous respect for his company, and seemed to know instinctively how to accommodate himself to them. Full of humour, his wit often flowed in a sparkling stream,

Digitized by Google

making him the most agreeable of companions. But even in miscellaneous gatherings he knew how to serve his Master; and those who were much with him can remember occasions in which he showed no small measure of moral courage and faithfulness in this way. Some persons have the impression that his respect for the aristocracy was beyond what might have been looked for in one of so manly and Christian a type of character. We believe that this was a mistake. Dr. Guthrie was neither an aristocrat nor a "toady" of aristocrats. He was essentially a man of the people and for the people. He never used his influence with the upper classes for himself or for any of his children. He encouraged his family to continue in that industrious middle class in which they were born, as not only what was natural, but also as what was the best and happiest lot for them. The ranks of the "upper ten thousand" had quite as many drawbacks as advantages in his eyes, even for those born in them, and far more for those who might climb into them.

He was well-read and well-informed on ordinary subjects, but, as he readily acknowledged, he was no scholar. His intellect was intuitive rather than logical. His reasons were the reasons of common sense, founded on human nature and his observations of its workings. In fact, the great sagacity of Dr. Guthrie, in combination with genius, formed one of his most remarkable characteristics. The dash of eccentricity which is usually allied to genius was not to be traced in him. He was as sound in judgment as he was imaginative and discursive in eloquence. But he was not familiar with musty folios of Greek and Latin. It was more in deference to his position as a distinguished minister of the Gospel, orator, and social reformer, than as an erudite divine, that, in 1849, the University of Edinburgh conferred on him the degree of D.D.,—the first instance of their giving that honour to a minister of the Free Church.

As we have already said, Dr. Guthrie married a daughter of the late Rev. James Burns, of Brechin. Their family was large, consisting of ten children—six sons and four daughters. Nothing could have been smoother or happier than the course of his family life, nor could a father well have left a family behind him more disposed to tread in his footsteps, or more full of honour for his example and his memory.

Dr. Guthrie left Edinburgh on the 29th of last January. He travelled in one day to London, and stood the journey well. While in London, he saw an eminent consulting physician for diseases of the heart and lungs, who gave a report which considerably cheered the members of the family, but at the same time indicated clearly the very dangerous nature of the sufferer's malady. On the following day he went to St. Leonards, and was much fatigued by the journey thither. During his residence by the sea-side the weather was very unfavourable, and it was impossible for him to be so much in the open air as he had been advised was necessary for his recovery. He made no progress, but became slowly weaker. It was not till Sunday, February 16th, however, that any immediate alarm was felt. On Sunday night he was restless, and had several attacks of fainting. On Monday he became so alarmingly ill, that the

Digitized by Google

different members of his family were summoned. On Tuesday morning he was pronounced sinking, and it was not expected that he could survive more than a few hours. Gradually, however, he rallied, and completely emerged out of the state of partial insensibility into which he had fallen. Notwithstanding this rally, his strength steadily decreased until the close; his voice, once so rich and powerful, became gradually reduced to a whisper. The massive frame lay helpless like a child in the arms of his attendants, and the eyes so full of expression became dim and lustreless, but the mind remained clear and powerful to the close. Within an hour before his death, he made by signs an intelligible answer to a question put to him. He then passed into a sound sleep, from which he never woke. About ten minutes before he breathed his last, his nurse, a Highland girl, to whom he was much attached, and on whose arms he was resting, remarked that the wrinkles on his forehead were "smoothing out." The members of the family not at the time present were at once called, and in their presence, at twenty minutes past two, on the morning of Monday, the 24th of February, 1873, without a struggle or sigh, and so peacefully that it was impossible to tell the exact moment of departure, Thomas Guthrie passed away.

His conversation during the last week of his life was full of affection, wisdom, and joy. He was frequently under great bodily distress from breathlessness, but he never murmured, although he often prayed that he might have a speedy deliverance. Towards the close he longed to depart, and viewed with no feelings of dread, but rather of thankfulness, the signs of approaching dissolution. One day his sight was somewhat confused, and when one of his family remarked that this was of "little significance," he said, "Ah, no! it is just like the land-birds coming lighting on the mast, which presage to the weary mariner the nearness of his desired haven." On Saturday, Admiral Baillie Hamilton, who visited him daily, and whose kindness he valued highly, told him he thought he was looking better. "Ah," said he, "a good man comes with evil tidings." He delighted to talk of Heaven, and of the many friends gone before who would welcome him there.

Yet he never lost his interest earthwards. He spoke to each member of his family with the most overflowing affection. He was greatly gratified by their all being able to be present, with the exception of two, and he often thanked God for the comfort they had, without exception, been to him. To those absent he sent loving messages, saying to one of them, "Stand up for Christ in all circumstances." These words, "Stand up for Christ," he repeated twice, and very emphatically. To many of his numerous friends he also desired to be remembered, and always asked an interest in their prayers. One of the most touching incidents of his illness was the affection he displayed towards one of his grandchildren, Anita Williamson, a little child of four years of age. When she was taken into the sick room and shown to Dr. Guthrie, a smile full of the old sweetness, but such as suffering had almost banished, at once lit up his face. He flung his arms around the little child's neck, kissed her, and called her endearing names. It was very affecting to see her thereafter sitting on the bed fanning him or rubbing his often chilly hands. On the day before he died she came into the room as usual in

Digitized by Google

the morning. His eyes by this time were very much changed; but the moment he saw her he said, "Put her up;" and when, having been lifted on to the bed, she crept up to him and kissed him, he nodded to her and whispered, "My bonnie lamb." His hope and confidence never wavered, and nothing was more striking than the calm way in which he expressed them. The mingling of reason with faith was as noticeable in his death as in his life; yet his trust was as simple as that of a child.

The following notice, from the pen of an old and loving friend, appears in the "Watchman" of February 26th, and will be interesting to Wesleyan readers:—

"The dying words of the best men are often few, and sometimes very faint; but, if few and faint, not the less assuring and impressive. We are able to preserve some of Dr. Guthrie's last sayings, uttered to, or in the hearing of, Wesleyan friends who visited him. On the day of his death he had been talking rapidly all the morning; remarking to a near relative that he feared that, if he did not talk, his mind would wander; that he 'must direct the engine, or it would run away with him.' He welcomed his visitors with more than even his usual cordiality, and poured out bountiful words of love and blessing to them. 'I often think,' he remarked, 'of what Dr. Bunting said when he was dying, "I have an obstinate faith."' Other expressions were such as these:—'I cannot help talking. What a thing it is that my facility of speech, my glory in my strength, should be my humiliation, now I am weak.'—'I should like, if it please God, to live a year or two longer, to finish my autobiography, and to impress on the Churches their duty to support their ministers better: I mean pecuniarily.'—'I have not the joy I think I ought to feel in the prospect of so soon being with my Heavenly Father, and my beloved Saviour; but I am in peace.' These last words were spoken to a devoted minister of the Church of England, who soothed his dying hours.

"It is yet too early to do more than just sketch the outline of Dr. Guthrie's career. Born at Brechin, and allied to the best families in that old town,—but a younger son,—he received his education in the Universities of Edinburgh and Paris. For, bent as he was on the ministry of the Church of Scotland, the system of patronage was at that time so administered, that he doubted whether he should obtain a parish until he should become too old to familiarize himself with its duties; and so he studied medicine as an alternative profession. He used to tell how, after having been a licentiate of his Church for several years, and a chance of immediate preferment at last occurring, he made up his mind that, if he were disappointed, he would abandon all hope of success in the line he most affected, and accept failure as a providential indication that he must betake himself to physic. Fortunately for himself and others, he did not fail, but, somewhere about forty years ago, became minister of the small rural parish of Arbirlot, near Arbroath. He has no doubt narrated, in the unfinished autobiography which he has left, how his chivalrous defence of a Wesleyan minister, then resident in or near Banff, who was mobbed for defending the Scotch Establish-

Digitized by Google

ment against the rabid voluntaryism of that epoch, resulted in such a brilliant display of his own character and talent, as at once opened his way, about the year 1835, to a charge in the city of Edinburgh. With that city his name soon became identified. His tender pitifulness quickly made him master of the wants of the poor and ignorant; and his rod struck many a rock, from which rivers of bounty issued during long succeeding years, never to be dried up again. Though possibly not the first originator of Ragged-Schools, it was his name and example and passionate advocacy which have made them a great and indispensable national institution. His battle for the use of the Bible in these schools, fought against the specious liberalism of both the Papists and some of his own political friends, was another illustrious feature of his history. Intemperance, too, under his intelligent and religious handling, received a great, though not yet thoroughly triumphant, discouragement. But, indeed, he was practised in every mode and walk of religious philanthropy.

"The Disruption of 1843 awoke and enlisted every power of both soul and body. Its history is just that of himself and of some half-dozen other illustrious leaders. This event, too, introduced him to the English public; and the eyes then fastened on him have never since relaxed their gaze. His indefatigable labours in raising funds for the erection of a manse for every Free-Church minister, were undoubtedly the cause of the disorder which ultimately laid him aside.

"After nearly thirty years of most active service, he went, as we have said, into comparative retirement, devoting himself chiefly to writing for the press. Yet any very urgent case of need, or call of friendship, or appeal to his catholic sympathies, stirred his 'wonted fires;' and, often when he should have enjoyed a quiet leisure, he might be heard in the pulpit or on the platform, vigorous, commanding, and persuasive as in his younger days.

"Of his power, whether in pulpit or on platform, no critical estimate can be given now or here. His theology was that of the Shorter Catechism; its rougher, ruder Calvinism, however, chiselled into symmetry and grace by a great heart, a strong common sense, and a love which, like that of his Master, 'would have all men to be saved.' He was wont to say that his sermons had 'very little in them of the marrow of divinity.' He meant that he dealt exclusively with those great doctrines of Divine grace and human responsibility which overlie all purely metaphysical speculations, and refuse to take the mould of unrevealed and unintelligible dogma. Everywhere, and at all times, and whatever his audience, he preached and enforced the plain old law, and the comforting and quickening Gospel, with transparent simplicity, with an affluence of apt and telling illustration,—never trifling, never undignified; with a pathos, warmth, and power, not his own, but of which he was the ready, conscious, and often exultant instrument, as though he tasted and felt every word which his lips were so free to utter. Under the over-arching dome of his ministry—the temple, broad and high, and its style not too severe—no fretted screen hid the altar; no frivolous millinery draped it; no grim gurgoyle on stall or pillar—like freak of some mocking fiend—diverted your attention from it. And accordingly

Digitized by Google

no man of his age found audiences so vast and various, or so swayed their consciences and wills. In crowded rows at St. John's Free Church, sat, strangely mixed together, High-Church bishops, of the primmest type, and Parsee travellers; proud Whig peers, and stolid country gentlemen from England; lucky statesmen, and luckless political adventurers; men of the highest culture, and men without a spark of knowledge or of taste; women of fashion, and servant girls; sportsmen, on their way to the moors, and cockneys in search of the picturesque—'fish of every kind.' And as that voice, clear and sounding as some minster bell, now tolled the death-knell of a soul 'nigh unto cursing,' and now rang out the glad tidings of 'the common salvation,' none went away unimpressed, few unimproved.....

"Who shall tell how conscientiously he bore the terrible, the often fatal, responsibilities of an unbounded popularity, and an ever-widening influence—how honestly, and independently, and simply he bore himself? Or of his illimitable catholicity, his utter incapacity to comprehend wherein it is that one real, earnest Christian essentially differs from another? Or of his domestic virtues, of his charm in conversation, of his stainless character, of his indignant hatred of everything ungenerous, mean, or shabby? But we must part with a subject which would lead us irresistibly into copious further discourse. That impressive form is hidden from our eyes; that grand music of persuasive speech is silenced; both, however, refined and perfected, to be seen and heard—yes, and recognized—again in the day of the 'gathering together unto Him' of 'all His saints' 'at His appearing.'"

With a sketch of the scene in which Dr. Guthrie became acquainted with an excellent Wesleyan minister, who was for some years stationed in Scotland, these cursory notices of him must be concluded. The narrative is extracted from an article in the "London Quarterly Review" for 1870.*

"During the year 1834, the voluntary controversy waxed with great heat in Scotland. Disestablishment and disendowment were to be the speedy fate of the National Church, and public meetings were held up and down the country for the purpose of hastening the crisis. One of these was held in the town of Arbroath, and the addresses of the appointed speakers were as fair and unimpassioned as the addresses of partisans usually are. The audience was all but unanimous; and Scotchmen, when they wander ever so little from the boundaries of their cool common sense, especially on subjects of religion, are the maddest of enthusiasts. Three men, however, all of clerical appearance, were there, who showed no kind of sympathy with the proceedings. Two of them were young clergymen of the Establishment; the third was the Methodist minister then stationed in the town. The latter held strong opinions on the subject under discussion, and was a man naturally brave, and fond of fight. Some statement from the platform roused his indignation, and he loudly signified his dissent. There was a great clamour. Some were for ejecting him forcibly; others, ascertaining who he was, insisted that he should be heard. When the orator in possession had finished, the Methodist left the pew in which he sat, and tried to reach the platform. Part of the

* Vol. xxxv., p. 127.

Digitized by Google

mob endeavoured to prevent his doing so; and in the struggle he was hustled and maltreated. The two young clergymen, who had gone to the meeting from motives of pure curiosity, and with a resolute intention not to take any part in it, became very indignant. They threw themselves into the contest, rescued the champion of their Church from the violence of the crowd, themselves addressed it, rebuked its intolerance, and, in the excitement of the moment, pledged themselves that they would shortly hold a second meeting, and confute their opponents. They did hold it; and, whatever were the merits of their cause, their advocacy insured for it a signal, popular triumph. The proceedings were published, and excited great attention throughout the country.

"Who were these two young men; one of them a speaker of extraordinary power, wise, witty, brilliant, humorous, and tender; the other as clear, subtile, incisive, and clever at fence as Cobbett himself? During such a period, these were the very men to occupy high places in the Church. One of them, accordingly,—his name was Thomas Guthrie,—soon became one of the ministers of Edinburgh; the other,—Robert Lee,—a little sooner the minister of a large parish in the west of Scotland. The Methodist, to complete our story, was James Kendall, now deceased, a man of great excellence and capability; but who, owing to some very patent, but very innocent, eccentricities, did not take that position in the Connexion which he deserved. It was our pleasant lot, some years ago, to be present at a casual meeting between him and the first-named of his deliverers, in a crowded thoroughfare in London, and to hear the latter declare how he owed all his success in life, and the chances of doing good he has so faithfully improved, to Mr. Kendall's intrepidity at the Arbroath meeting." T. P. B.

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

The Structure of the Old Testament. A Series of Popular Essays. By the Rev. S. Leathes, M.A., Professor of Hebrew, King's College, London. Small 8vo. Hodder and Stoughton. 1873.—The author designs this book for popular use, but teachers and preachers may find it very valuable in the study of the Old Testament. Mr. Leathes is of opinion that some persons "have so long been accustomed to regard the earlier volume of the Bible, or in fact the whole Bible, as one Book, that they are practically unconscious of its highly composite nature; while the impulse lately given to critical methods of studying it has served to reveal so much of its composite structure, that others have virtually forgotten its true and essential unity." He presents a lucid statement of the characteristics of the Old Testament, and then selects for extended examination four distinct elements,—the historic, the prophetic, the poetic, and the legal. The follow

Digitized by Google

ing quotation may be accepted as a specimen of his treatment of these topics: "In the structure, then, of the Old Testament, the poetic element is a conspicuous feature. It lies, like grains of gold in the unwashen sand, or a rich vein of silver in the mine. It springs naturally out of the stem of national life, like a fruitful bough of graceful and luxuriant growth. It is the fairest, loftiest, and most fragrant flower in the whole garden of the national literature; and is as inseparable from that literature, and as characteristic of it, as the rose is among flowers, or the diamond among gems. And if it is true that it is a far higher privilege to make a nation's songs than to frame its laws, that maxim has received striking illustration in the songs of Zion; for while the bulk of the nation's legal code has long ago fulfilled its purpose, which was essentially national and transient, the area of the moral and spiritual influence of its poetry is destined to expand indefinitely till it is commensurate with the family of man, and co-extensive with his speech and thought."

The book is seasonable, and may advantageously be placed in the hands of inquiring young persons; for, without a controversial tone, it so exhibits the nature of the Old-Testament records as quietly but strongly to foster the conviction that those records are God-inspired.

Perhaps the most forcible chapter in this volume is that which relates to the Law, and to Moses as the prophet commissioned to write it. Christ told the Jews, "He wrote of *Me*." We are surprised, therefore, that Mr. Leathes has not noticed the evangelical element which pervades the Old Testament, and is so largely symbolized in the Pentateuch. If by the ordinances imposed in earlier times the Holy Ghost signified "good things to come" by the "Seed of the woman," the "Son of David," the "Man of sorrows," the "Messenger of the covenant," "Messiah the Prince," who was to "be cut off, but not for Himself," to "make reconciliation for iniquity, and to bring in everlasting righteousness," no estimate of the Old Testament which is silent concerning this central Person and His atoning work can be regarded as adequate and satisfactory. While then we cordially recommend Mr. Leathes' book as far as it goes, we think its value would be greatly enhanced by a chapter on that element which makes even the first part of the Holy Bible essential to guilty man.

Is there Mind, additional to the Body, in Man? Youth and Years at Oxford, in Conversation on Questions of the Day. Part III. By Manthano. London: Whittaker and Co. 1872.—The question which is here discussed has produced within the last few years quite an extensive literature. Men eminent in the domain of science have employed their knowledge and skill to reduce humanity to the position of a merely physical development. The zeal and energy with which this is attempted may well excite the surprise of many honest minds. But the reason is not far to seek in the case of a large class of these writers. Their intense dislike to Divine revelation is the secret of their efforts. There is no longer any hope of success in attacking that revelation on historical grounds. The theories of Strauss and his school are exploded. It must, therefore, be assailed through the medium of physical science, and the dogmatic and oracular style of

Digitized by Google

these assailants is something notable. Were not the questions involved of so deep importance, their vagaries would be positively amusing, and might be studied as specimens of human aberration. No theory seems too vain and flimsy to be accepted in the place of Divine teaching.

"Manthano" is doing excellent service in the series of pamphlets, of which the one before us is the third. This part is equal in merit to its predecessors, and is an admirable compendium on the vital subject which it handles. The various theories of materialism are presented in a clear and conclusive manner; and in several instances their absurdity is well shown. The discussion is opened with an exposition of the origin and dignity of man. The constituent elements of man's nature, and the abstruse question of the nature of life, are treated. On some of the points to which attention is directed, the reader may find occasion to differ from "Manthano;" and to think that the introduction of them does not add to the directness and force of the argument on the whole question. Of his examination of the numerous theories opposed to the separate existence of mind, we have only words of commendation to employ. It must suffice us to say that Materialism in its naked form, Darwinism in its various aspects, the "Conservation of Energy," the Cerebral Theory, Positivism, Pantheism, and Spencerism are trenchantly dealt with.

These scientific heresies have evidently been mastered by "Manthano;" and their falseness is exhibited in a manner well adapted to the wants of those who have neither time nor ability to study at large the literature of the subject. This series of pamphlets is calculated to meet the case of inquiring young men, who have been, or are liable to be, disturbed by the sceptical speculations of the day.

For Ever. An Essay on Eternal Punishment. By the Rev. M. Randles. Second Edition. Revised and Enlarged. London: Wesleyan Conference Office. 1873. —We are not surprised that a second edition of this excellent work has been soon called for. The subject which it treats is of paramount importance. The unalterable character of future retribution is a truth which is woven into the fabric of New Testament revelation; and cannot be eliminated without inflicting irreparable damage on the whole Bible. The rejection of this great truth will generally be found to be the commencement of a process which ends in sheer scepticism. Mr. Randles has carefully revised his work. The introduction of the review of Mr. Birks' theory into the body of the Essay is an improvement. An Appendix is added on the "destructionism" of Mr. Gillespie, which appears in his "*à priori* argument for the Being and Attributes of the Absolute One." The whole subject is here discussed in a clear, comprehensive manner. Mr. Randles' book is admirably adapted to confirm the faith of believers, and to remove the doubts of those who have been influenced by the specious representations of the opponents of what is a fundamental truth with Christ and His apostles.

Bible Music: being Variations, in many Keys, on Musical Themes from Scripture. By Francis Jacox, B.A. Crown 8vo. Pp. 330. Lon-

Digitized by Google

don: Hodder and Stoughton.—Very much in the style of Southey's "Doctor:" an *olla podrida*, a miscellaneous collection of thoughts, facts, and opinions. Sometimes the facts are touching, sometimes trivial; and the author's own ideas on the subjects which he touches also vary much as to merit and judiciousness. That the book is clever and entertaining, it is impossible to deny; but we should have liked it better under some other name. "Bible Music" is certainly a vague title; vague enough to admit an immense variety of matter, especially when an author like Mr. Jacox undertakes to treat it. But it is not pleasant to start with a text of Scripture and a few comments thereon, and in a page or two more find ourselves in company with Cervantes, Sir Walter Scott, Charles Lamb, Hood, Moore, Sheridan, and a hundred others,—in fact, almost any one who has written anything that will bear on the selected theme. This, we think, is going a little too far, both in respect of taste and of reverence. We do not care that Scriptural topics should have a crowd of motley associations clinging round them, however close or entertaining the affinity of idea. Better to keep sacred things apart, than, in dealing with them, to skip

"From grave to gay, from lively to severe,"

even though the exercise may present a consummate display of literary agility. If, however, the reader can shut off from his mind all Scriptural associations, the varied and discursive essays before us may both interest and amuse a leisure hour.

Plain Thoughts on the Sealed Book. By James Smith, of Glasgow. Crown 8vo. *Pp.* 447. *London: Houlston and Sons.*—We confess that we turned to these pages with some degree of interest, finding that in the preface the author described them as "the outcome of nearly half a century's careful inquiry," and further stated that "friends who had examined the contents of the papers in MS., urged upon [*sic*] their publication." Fifty years of study, and the approval of friends, we thought promised well. But no slight shock of disappointment awaited us. *Wild* is a very mild term to apply to many of the author's speculations; while his idea of expounding a passage of Scripture appears to be, to repeat it once or twice in the words of the text, and once or twice more, or oftener, in words of his own! And this fault, we may note in passing, is not peculiar to himself. Other would-be expositors are guilty of it too. Thus, on the oath of the angel, (Rev. x. 5–7,) we read —after a quotation of the mysterious words—"That is, that there shall be time no longer when once the mystery of God shall have been finished; that the mystery of God shall have been finished when once time shall be no longer; and that there should be time no longer, and the mystery of God should be finished, when once the seventh angel should begin to sound." If the reader finds this kind of thing very instructive, Mr. Smith's book will be a rich treat to him. As to the opinions here ventilated, some of them are fully as striking as the explanations of Scripture by which the author is enabled to arrive at them. The Millennium is to be after the end of time, in fact, when time is no longer. The Gospel is not to be preached during the Millennium,

Digitized by Google

and will not be wanted. The earth is not to be finally destroyed,—it is to endure for ever. And yet one more astounding conceit, which we shall give in the writer's own words:—"Men in the flesh may live, and by them human generations may proceed to all eternity, or may not: we cannot tell."

To this choice topic three pages are devoted, and Mr. Smith becomes quite rapturous over the idea of the beauty and innocence of "the pretty prattlers pure of, say, the year 1869,000,000 after the doom of Satan and the death of Death." He dilates with much unction on "their lively, lovely little gambols," and so forth. There might be nothing at all in Scripture about *that world* where "they neither marry, nor are given in marriage!" In chapter XX. of his book the author sees his way to the conclusion, that about 18,000,000,000 will be the number of mankind to be dealt with at the last judgment. Altogether, the reviewer's task in dealing with such a book as the present is alike melancholy and mirth-provoking. The work itself may answer the same purpose for the student of prophecy that the antics of the intoxicated Helots did for the children of Sparta. It can hardly serve them in any other way.

The Gospel according to Matthew. A Revised Translation by Robert Young, LL.D. Edinburgh: George Adam Young and Co. 1873.—Dr. Young is a prodigy of linguistic acquisition and literary achievement. He announces himself on the title-page of this pamphlet as the "author of numerous Biblical and Oriental works;" and the list of these which is appended thereto is enough to make the unlettered reader wonder whether the primitive confusion of tongues is ever repeated on a smaller scale in the brain which is laden with Syriac and Dutch, with Gaelic and Sanscrit, with Gujarati and Finnish, and almost any other language that will occur to the mind.

The learned author's plan in the present tract is to present the Authorized Version and his own revision in parallel columns without note or comment. The result is, to our mind, eminently favourable to the former, our time-honoured English Bible. A rigidly literal rendering of the Greek text is Dr. Young's cherished aim; but the result is such a transformation of the familiar sacred teachings, that they are at once divested of a certain charm which is by no means to be despised. We think that few readers of the Bible would like to have the parable of the tares altered in this wise:—"The darnels are the sons of evil, and the enemy that sowed them is the slanderer, and the reaping is the full end of the age, and the reapers are the messengers." A curious instance this of how *litterateurs* may become a positive evil.

To attempt to follow the course of Dr. Young's alterations, or fully to illustrate their character, would require a long treatise instead of a brief critique. The author of the "Ten Thousand Marginal Readings" can easily keep the Reviewers employed; indeed, it may seem almost presumptuous to attempt to criticise such manifold learning. Yet dealing with the results alone, we incline, after all that this versatile scholar can do for us, to the work of the men whom he calls "King James' Revisers."

Traits of Character and Notes

Digitized by Google

of Incident in Bible Story. By Francis Jacox. London: Hodder and Stoughton.—The plan of this work is to take some Scriptural incident as a text, and then heap on it all the illustrations which the author's discursive reading has supplied. We can conceive a design like this carried out in a way that shall be both pleasing and useful. But in order to this two conditions are essential. The illustrations must be from real life, and such as are worth preserving. We cannot imagine the use of parallels taken for the most part from the chaos of modern fiction. What light or confirmation can real incidents and characters receive from characters that never lived, incidents that never happened, and speeches that were never spoken? Then, again, the illustrations should be intrinsically interesting, real historical parallels, curious, rare, or wise. The present work is not compiled on these principles. A large proportion of the illustrations is taken from modern fiction and poetry: Charles Reade, Trollope, Dickens, and Thackeray figure largely as Scripture commentators! We confess we do not like to see Scripture thus expounded. Again, discrimination seems sadly wanting. Many of the illustrations were worthless originally: what are they at second hand? Surely the mere fact of their bearing on a subject is not enough to entitle them to the honour of quotation. We are happy to acknowledge that some of the articles are attractive. Readers of the author's former works will be pleased to learn that in the present book there is "something more like unity in the design and method in the arrangement." But to the work as a whole the old proverb applies,—*Dimidium plus toto.* The printing and binding are excellent.

"Massah and Meribah;" or, "Is the Lord among us or not?" A Sermon by the Rev. W. Roberts. London: Elliot Stock.—This is a very sensible and seasonable appeal on the question of the presence of God in the Churches of our time; in which discouraging complainers are justly rebuked. The want of spiritual results is no doubt everywhere apparent; but there is no cause for an unbelieving utterance of this inquiry. It is here shown that God's people may well believe that He is among them, by the fact of the Divine Covenant; by previous evidences of the Divine faithfulness; by those "moral conditions" which indicate His presence; and by the spiritual apprehensions of the more enlightened among Christians. It is further maintained that "sensual perceptions of difficult Providences" are the influences which lead men to doubt the presence of God in His Church. Let Christian professors renew their personal consecration to God, free themselves from the spirit of the world, and seek a revived condition of spiritual life; and we shall not long have to lament the absence of those marks of prosperity in the Church in which our fathers rejoiced.

The Women of Methodism. By Abel Stevens, LL.D. Crown 8vo. Pp. 291. London: William Tegg.—Doubtless many of our readers have already seen this interesting and well-known volume. For the sake of those who have not, we may say that it is a piece of *very* condensed biography. Dr. Stevens, however, modestly entitles his notices of many of the "elect

Digitized by Google

ladies" of whom he writes, "sketches." He rather excels in compiling and compressing, and some of his pages are decidedly graphic. The names of those whom he has delighted to honour are indeed worthy of remembrance. In most of them Divine grace was manifested with illustrious attractiveness and force—"the beauty of holiness." Surely such a volume as this is well adapted to make the reader desire a deeper and fuller acquaintance with the biography which can furnish such choice and wonderful characters. We must not omit to add that Mr. Tegg's truly elegant reprint of this American work is very moderate in price. It will nevertheless be quite in its place on the drawing-room table, and is exactly suitable for a present or a prize. We can express no better wish for the rising generation of young women in Methodism than that they may drink into the spirit of those whom this book portrays.

Wanderings in Scripture Lands. By Thomas Robinson, D.D. Pp. 428. *London: R. D. Dickinson.* 1873.—A truly interesting and instructive volume. Dr. Robinson travelled for nine months in Egypt, Palestine, Syria, Turkey, and Greece. He describes vividly, and is so far from saying too much, that probably most of his readers will wish the book had been longer. For notwithstanding all that has been written on the East, oriental life is a subject so large and so full of interest that there is still room for a traveller who is not a mere book-maker. Moreover, Dr. Robinson had a special object—"to afford as correct and extensive information as possible as to the spiritual condition of the countries and places he visited, as well as to the evangelistic and educational means in operation for its" [query, *their*] "improvement." This, of course, gives a peculiar interest to his pleasant pages. It is a melancholy thing that so many well-written and valuable volumes of travels either ignore religion entirely, or misunderstand and even sneer at the efforts of Christian missionaries. Here, the writer, while keenly enjoying the loveliness of nature, has an eye to the higher interests of the people among whom he wanders. We have only to add that, though evidently in the humour to be pleased, not trading in cynical bitterness, "as the manner of some is," Dr. Robinson is not wholly blind to the pitiable state of many Eastern populations, and the flagrant wickedness too often to be met with in earth's fairest scenes. If another edition of this book is called for, we hope the quotations of Holy Scripture will be carefully revised. A doctor of divinity—and a *commentator*, withal—ought to quote with literal accuracy.

Phases of Belief. By the Rev. James Walker. Pp. 300. *London: Hamilton, Adams, and Co.* 1873. —This writer has but few qualifications for the work he has undertaken. Authorship is a mistaken vocation in his case. He is impatient of the restraints of systematic theology, especially Calvinistic theology; but his desire for more freedom—even though it is to be freedom from harsh and narrow views of sacred things—has gone to a dangerous extent when it leads him to speak of the *Apostles* in such language as the following: —"Being Jews already inflated with notions of favouritism excessively wild, we cannot wonder that

Digitized by Google

they dressed their new ideas to some extent in the old clothes of Judaism." (Page 3.) And there is, unhappily, more to the same effect. In our day, we cannot but feel, serious and wide-spread mischief is likely to result from talking in such a strain as this. And the same remark applies emphatically to these expressions, — "Truth must have a freer platform;" "The men who possess the strongest minds and the largest sympathies are steadily outgrowing the accepted theological tenets of the present age." We would entreat the author of such deliverances to consider that they may easily be applied by his readers more widely, and with even less discrimination, than they are by himself. His earnest aversion to fatalism grafted upon Christianity, may perhaps excuse some of his own vehemence and want of caution. But if his teachings and his influence should play into the hands of the opponents of all doctrinal beliefs, who will be gainer then? However, our uneasiness is somewhat modified by the pervading feebleness of the volume, and the carelessness—if not ignorance—at times apparent. Thus on page 13 we read, "Man is the arbiter of his own destiny, the *choser* of his own fate." And on page 147 we are told of a period "in which the promises and affirmations touching the protective action of God *is* little thought of." Were we Calvinists, instead of evangelical Arminians, it would be quite to our mind to see our views assailed in a work which is itself in so many ways liable to attack. Our "enemy" would have "written a book"—to some purpose.

Rides in the Mission Field of South Africa, between the Kei and Bashee Rivers, Kaffraria. Also a Visit to the Missionary Colleges of Lovedale and Heald Town, in British Kaffraria. By C. H. Malan, then Major in the 75th Regiment. London: Morgan and Scott.—This little volume presents the surface impressions produced upon an intelligent and earnest Christian man by a rapid survey of missionary labour in a part of the world which the great Head of the Church is blessing in a remarkable manner. The author was an officer in the army, but found it impossible to submit to regulations which, as he thought, unfairly interfered with his burning desire to witness for Christ. He therefore resigned his commission, and expresses his wish, should the way open, to devote himself to direct mission-work in the field which he has visited; a sphere of duty for which he apparently possesses peculiar adaptation. Although, in our opinion, he betrays some grossly exaggerated views as to the evils of "Denominationalism," he displays thoroughly catholic sympathies with genuine Christian work, wherever he finds it. His pages disarm criticism; they supply an artless, loving, and unvarnished statement of some of the good which God is doing by means of missions, our own included, in Kaffraria.

Digitized by Google

GLANCE AT PUBLIC OCCURRENCES.

PRUSSIA AND THE ULTRAMONTANES.

THE Prussian House of Lords, under threats of being again packed or remodeled, has finally adopted the Constitutional amendment requisite for the enactment of the new Ecclesiastical Bills.* The fifteenth article of the Constitution contains the following provision: "The Evangelical [National Protestant] and the Roman Catholic Churches, as well as all the other Religious Societies, manage their affairs independently. Every Religious Society remains in the possession of its institutions and property provided for religious service, instruction, and charity." Instead of this it is proposed, in accordance with a suggestion of a committee of the Lower House, to add, after the word "independently," the words, "but remains subjected to the laws of the country and to the supervision of the State. With this modification, every" etc. The eighteenth Article of the Constitution says, further, "The right of the State to nominate, elect, or confirm with reference to Ecclesiastical appointments, is abolished:" a clause which, taken with the provision just quoted from the fifteenth Article, has been hitherto regarded as the bulwark of religious liberty in Prussia. It is now, however, proposed to add, "But the law regulates the rights of the State with reference to the training, appointment, and dismissal of ministers of religion, and fixes the limits of Ecclesiastical discipline."

The change in the relations of the Church to the State in Germany thus indicated is momentous, for good or ill,—is, in fact, a sweeping revolution. Prussia, which in consequence of the advancement made towards German civil unity may here be taken as interchangeable with Germany, has accepted the challenge of Rome in good earnest, and is fighting the Papacy with its own well-worn weapons. Nor will the new Articles of the Constitution remain a dead letter: the rights of the Civil Power, thus defined, fortified, and asserted, will doubtless be strictly enforced: the jealousy of parties will compel a common control. It is therefore no exaggeration to say, that the new Ecclesiastical laws, now likely to pass the German Parliament without serious modifications, "amount to a secular organization, so complete as not to leave the Pope a soul, a place, an hour that he can call entirely his own.....Henceforth there is to be neither priest, nor Bishop, nor Cardinal, nor teacher, nor preacher, nor proclamation, nor act, nor penalty, nor anything that man can be, or do, or say for the soul's good of man in Germany without the proper authorization of the EMPEROR." An inexorable State logic demands the enforcement of the rule, "What is sauce for the goose is sauce for the gander:" not only are all religious Communities placed on a footing of equality, but the Civil Power is henceforth to regulate, that is, to *control*, "the training, appointment, and dismissal of ministers of religion," and "the limits of Ecclesiastical discipline for all alike."

It is not surprising that many German Protestants, thorough opponents of Rome, see in the steps recently taken against her pretensions and machinations a serious curtailment of their own religious liberties. Why, they ask, should

* A sketch of these Bills was given in this Magazine for March, 1873, pp. 277–9.

Digitized by Google

Ultramontanism be struck through their sides? Why should their own Church, never hostile to the State, be subjected to laws even more detrimental to Protestantism than they are ever likely to be to the Church of Rome? They assert that by the new legislation, if a clergyman is dismissed by the State for teaching false doctrine, he will be able to appeal to the Court to be created for adjudicating on religious questions, and thus there will be set up in the very heart of the Church the action of a merely political authority. The worst feature in this proposed procedure, it is pointed out, is, that by its close supervision it fetters every free action of the Church, and that it teaches clergymen to attempt to bring themselves into favour with the political party which for the time being may happen to be in the ascendancy. Accordingly, the Ultramontanes, who contend very truly that the threatened laws interfere—it is their very design to do so—with the interior organization of their Church; that it will be impracticable for them and their Bishops *ex animo* to obey them; and that passive resistance is necessarily the attitude towards such legislation which they must adopt, find men rowing in the same political boat with themselves whose last thought it is to have any thing to do with their purpose to uphold, if possible, their Ecclesiastical system.

The grave contest to which Prussia has been suddenly committed is only one phase of that which in many other quarters is waged in the purlieus of the Papacy. Where resistance to its claims is not open and eager, a suspicious watchfulness of all its movements is maintained. Switzerland, for example, has quietly taken action on principles which the Prussian Legislature is preparing itself to assert. The Canton of Geneva has repudiated the assumption of the Pope in appointing a Bishop for its Roman Catholic subjects; and, wiser than our own "Protestant" Government of twenty years ago, has conducted across the frontier the Papal nominee of a diocese constituted in accordance with the provisions of the Canon Law, but unacknowledged by the State. Provoked by the daring aggressions of the Ultramontane party, the Swiss have even gone further, and have framed a fresh civil Constitution for the Roman Catholic clergy. The new law forbids the appointment of a Vicar-General by the Bishops without the consent of the State, the establishment of the seat of the Bishopric within the limits of the Canton of Geneva, and the exercise on the part of any ecclesiastical dignitary of the duties of a curé or of a vicar in the parishes. The Council of State also reserves to itself the right of withholding from publication the bulls or decrees of the Holy See, as well as any of the Pastoral Charges of the diocesan Bishops. It also ordains that the curés and their vicars shall be chosen by the suffrages of the Roman Catholics whose names are inscribed on the Electoral roll, a plan which has long been in favour in several of the Swiss Cantons.

The Statesmen of Prussia who have made this vigorous stand against Ultramontanism themselves admit that their country is scarcely prepared for it; that indeed, for all Germany, the tacit concordat with Rome on which so much of its social system has long rested cannot be suddenly broken without incurring some serious risks. These risks are of course considered from a

Digitized by Google

purely political point of view, and no one doubts that but for the Pope's new pretensions to interference with State-rights Roman Catholic Germany might have remained indefinitely what Protestant Germany—prince, and priest, and people alike—has for centuries suffered it to be. But it would seem impossible to prevent the importation of a new element, a most powerful and disturbing one, into the legislation which has lately become Imperial. The line of policy thought necessary to resist the Papacy has already touched the religious liberties of Protestants themselves, whose active sympathy as well as bare compliance with the procedure of the State, in its larger functions, is just now essential to the realization of the prospects of German unity. Should the political action instigated by the Vatican prove to have been met by a counter-stroke which tends, in any sensible degree, to estrange the people as a whole from their rulers—if in this respect both Ultramontanes and Protestants throughout Germany are agreed, though on all other questions divided by impassable differences and distinctions—it is pretty clear that the "religious difficulty" is likely enough to be the weak point in the resistance of the German Empire to the opponents of its successful consolidation, if we may not speak of hazards of its very existence. In proportion as society ceases to rest upon what is little else than a truce, at the expense of vital religion, between Roman Catholicism and Protestantism, will there be ever and anon a Scylla and Charybdis analogous to the present one for the rulers of the new Empire to pass through.

The unscrupulous craft which condescends to make the Bambino a woolly-headed Negro in Africa, a swarthy Indian in Peru, a fair-faced Caucasian in Europe, has apparently played out its game with the Purple and its immediate heirs, and now turns to the people, the masses, into whose hands political power is everywhere being rapidly transferred. Hence new dangers, not only for Prussian Statesmen in dealing with recalcitrant Romish Bishops, but for all States in which political opponents by religious creed are admitted to equal civil rights, up to a share in the Legislature itself, with their countrymen, on the sole condition of paying their quota of the common taxes. Our fathers may have been right in 1829, but whither is the right conducting us? For the present it would seem as if the temporal power had disappeared only to undergo a transformation, to remain henceforth, so long as Rome continues spiritually unshaken, little less powerful against the State, as such, than it hitherto has been as the State itself or its pretended support. The final issue of this new conflict among the nations is not uncertain, but its course is shrouded in obscurity. Whether the Papacy, by a *quasi* spiritual revival, will ever regain something of its external splendour may be doubtful; but there can be no question as to where our own national strength must ever be found. That Protestantism shall be more than a name among us must be our one aim, from the Statesman who has to deal with University Bills to electors at the polling-booth, when called on to give their votes in behalf of candidates for admission to the British Parliament.

London, April 21st, 1873.

Digitized by Google

POETRY.

THE GAIN OF SUFFERING.*

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 CORINTHIANS IV. 17, 18.

TRIAL, when it weighs severely,
Stamps the Saviour's image clearly
On the heart of all His friends;
In the frame His hands have moulded
Is a future life unfolded,
Through the suffering which He sends.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to His subdues;
Thus His hand, so soft and healing,
Each discordant power and feeling
By a blessed change renews.

Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art;
'Tis like some angelic warder,
Ever keeping sacred order
In this chamber of the heart.

Suffering tunes the heart's emotion
To eternity's devotion,
And awakes a fond desire
For the land where psalms are ringing,
And with palms the martyrs singing
Sweetly to the harpers' choir.

Suffering gives our faith assurance,
Makes us patient in endurance;
Suffering! who is worth thy pains?
Here they call thee only torment;
There they call thee a preferment,
Which not every one attains.

Though in health, with powers unwasted
And with willing hearts, we hasted
To take up our Saviour's cross;
If through trial our good Master
Should refine these powers the faster,
What good Christian counts it loss?

In the depths of its distresses,
Each true heart the closer presses
To His heart with ardent love;
Ever longing, ever crying,
"O conform me to Thy dying,
That I live with Thee above!"

Sighs and tears at last are over;
Breaking through its fleshly cover,
Soars the soul to light away:
Who, while here below, can measure
That deep sea of heavenly pleasure,
Spreading there so bright for aye?

Day by day, O Jesus! nearer
Show that bliss to me, and clearer,
Till my latest hour I see;
Then, my weary striving ended,
May my spirit be attended
By bright angels home to Thee.

* From the German of Hartmann.

Digitized by Google

OUR ARMY AND NAVY WORK.

PARKHURST GARRISON.—March 31st, 1873. — The Rev. William Moister, who has recently returned to his former residence in the Isle of Wight, writes: I am thankful to report the favourable re-commencement of our work for the benefit of Wesleyan soldiers at Parkhurst garrison,—where there are now a thousand men,—a goodly number of whom have recently come in with the 102nd Regiment of the Royal Madras Fusileers. On first writing to, and then calling upon, the colonel commanding the regiment, I was met in the most kind and courteous manner, and the use of the Infant schoolroom for parade-service on the Sabbath, and Bible-classes and lectures on week nights, as before, was granted, with every other means for carrying on our work which I requested. The colonel, moreover, expressed the pleasure with which he would assist me to the utmost of his power. I have the gratification of being able to add, that the attendance at parade-service has increased every Sabbath since we commenced; some men having now requested to be enrolled as Wesleyans who had neglected to do so when they had to march to town to the services. We have also had good prayer-meetings, Bible-classes, and Temperance gatherings. I have a fair prospect of establishing a soldiers' Society-class, some having already confessed to me their deep concern for their souls.

HOME-MISSIONARY CORRESPONDENCE.

1. BETHNAL-GREEN HOME-MISSION CIRCUIT—*From the Rev. T. B. Stephenson.*—April 4th, 1873.—During the last year, we have endeavoured especially to direct our work upon the poor and ignorant masses around us. The chapel was wisely placed on its present site; for while the bulk of the congregation consists of working people, there are a few of a somewhat higher class who have been attracted to it. Still it is not placed in the very midst of the squalor and wretchedness of Bethnal Green; and I have felt it on my conscience to endeavour to touch that portion of the community. Accordingly we have opened three Mission-rooms. One of these has been worked successfully during the winter, but is now superseded by another, of which I make mention below.

Vyner-Street.—This Mission-room will hold about one hundred and fifty persons, and is well filled on Sunday evenings. When the services commenced, the congregation consisted almost exclusively of women; recently there has been a good attendance of men. A Sunday-school is held on Sunday afternoons. The average attendance is a hundred and thirty. A select Bible-class has been formed for girls; twenty have already joined it. On Sunday morning we hold a children's service; the attendance is about a hundred. In connection with this service a working boys' and girls' society has been instituted. A meeting is held every Wednesday evening, at which addresses are given, often on the subject of temperance, and occasionally dissolving views are exhibited. A day-school is held, conducted by a certificated mistress: already the average attendance has reached eighty. A large mothers' meeting is held weekly; and a Society-class has been formed, in which there are several members. A number of remarkable conversions have taken place in connection with this work.

Green Street Mission-room.—This is in connection with a "public-house,

Digitized by Google

without the drink;" and we have found the association of these helpful to both. The Sunday-evening service held here is attended by about a hundred adults. At the week-night service there is usually a congregation of twenty-five. Several of the people having been converted to God, we found it necessary to establish class-meetings, one for men, the other for women. In these there are twenty-five women and thirteen men. It is a remarkable circumstance that several members of a Baptist church come to this meeting. We bid them welcome, but do not count them as members.

Every Sunday afternoon a prayer-meeting is held, attended by between twenty and thirty persons. There also is a mothers' meeting, with an average attendance of thirty-five. Twelve young women are taught to read and write in a night-school. Two weeks ago a Sunday-morning service was commenced. The attendance as yet is small, and it grieves our hearts to see as great a crowd thronging the streets as on Saturdays, while so few come to worship God. Still our hopes are high in reference to this service also. Lastly, a temperance-meeting is held on Saturday evenings, and this effort has in several cases resulted in bringing people to the services for worship, when they have become converted to God. So much for the Mission-rooms.

I am convinced that if our religious influence is to penetrate the poorest and darkest neighbourhoods, we must have more of such modest but very effective establishments. I desire to acknowledge the aid rendered to this work by the Metropolitan Methodist Lay Mission.

Meantime, at the chapel in Approach Road our congregation is large; the income from pew-rents is steadily increasing, and the day is drawing nearer when this Mission-Circuit may be independent of the Home-Mission Fund. Since Christmas we have had a very gracious work of God; and although we shall report only a small increase of members during the year, we have eighty on trial, and look forward to the future with bright hopes, and with unhesitating confidence in God.

2. SOUTHEND AND LEIGH.—*From the Rev. J. H. Brown.*—April 3rd, 1873.—The review of the Home-mission work in this Circuit during the past few months is especially gratifying, as during that period ours has been "the joy of harvest," the sowing for which had been going on steadily and prayerfully for many weeks before. Throughout the Circuit the unusually large congregations show that a spirit of hearing is awakened; and, in consequence, a painful need, everywhere felt, is that of increased ministerial help, which no doubt, when the state of their funds will permit, the Home Missionary Committee will send.

Steady and progressive work has been going on at *Benfleet*, in a cottage, which, we are glad to state, will soon be substituted by a commodious chapel, for which plans and specifications are prepared. At *Hadleigh* there are many cheering signs of good, not least of which is the greatly improved congregation.

Leigh, where we have a Society of seventy-three members, and the influence of Methodism is felt throughout the entire population, demands especial attention. The crowded chapel, especially on Sunday evenings, the large attendance at the Sacrament of the Lord's Supper, the intense and wide-spread interest shown in the Word preached, and the large number of young men and women who attend our services, give good reason to believe that if a suitable Home-missionary minister could be stationed there, the best results would follow.

But the main interest of this Mission has centred in *Southend*, where an elegant new chapel has been built,

Digitized by Google

and, with the exception of £120 lent by the Chapel Committee, paid for; the great need of which is shown by the large congregations which assemble therein.

At the Quarterly Meeting held at Southend on the 27th of March, we were favoured by the attendance and counsel of the Rev. Luke H. Wiseman, President of the Conference, and of the Rev. Charles Prest; and we were able to return one hundred and seventy-seven Church-members, being an increase of twenty-five on the year. Services held in the beginning of the quarter, which were blessed to the conversion of sinners, and to the strengthening of believers, were gratefully alluded to. In the evening the first Home Missionary Meeting at Southend was held in the new chapel, and was addressed by the ministers just named, whose able speeches were listened to with marked attention by the numerous congregation, and elicited an unexpectedly large collection.

3. LONDON. *(Old Kent Road.)—The Rev. James Branson* writes, March 21st, 1873, There are now sixty-six Church-members connected with this Home-mission station, which is an increase since March, 1872, of thirty-two. Our income has also advanced by five pounds two shillings and sixpence during the year, and shows a quarterly average of two shillings and ninepence three farthings per member. The sittings in our iron chapel are nearly all let, and in our school about two hundred and fifty children are efficiently taught and cared for. Preparations are being made for the erection of a new and large chapel, on the eligible site which has been procured. We have great cause for thankfulness to God, who has thus blessed us with success.

Manor Street.—March 8th.—This is a new mission-centre, about fifteen minutes' walk from our present iron chapel and the site for our new chapel. It came into our hands about two months ago. The mission-chapel stands on one corner of a large factory estate. It was built by the proprietors chiefly for the use of their workmen, but also for the population of the neighbourhood. Originally the nearest clergyman of the Church of England held the place on very easy terms, and conducted or superintended the mission-work with great success. In course of time, however, he removed, and was succeeded by one of another order. Adopting practices commonly known as "High-Church" the new-comer offended against the sentiments and sense of the working-men; as a consequence the good work declined, until at length the place was shut up.

The way in which the chapel came into our hands has been formerly explained: the proprietors have been our friends throughout the arrangement. It was opened for Divine service on the evening of Wednesday, February 19th, when the Rev. Charles Prest preached to a very good company of people. On Sunday, February 23rd, I preached in the afternoon and evening, when the congregations were again excellent; that in the evening filling the place, which will accommodate about two hundred and fifty persons. At all the services the gracious influences of the Holy Spirit were felt, and I have every reason to believe that the good work of conversion has already commenced.

One of the most important features of the mission here, if not indeed the most important of all, will be the care of the young. The courts and alleys, of which there are a more than ordinary number just about this part of the Old Kent Road, swarm with children. On a fine Sunday morning or afternoon they empty themselves into the streets, which are thus literally overrun with them. We commenced our work among them on Sunday, March 2nd. Small handbills, announcing our intention, had been distributed in the previous week. Our numbers were, in

Digitized by Google

the morning, forty-nine, in the afternoon, sixty-five. This we regard as a most promising beginning. If the continuation be anything like a fair fulfilment of the promise, the place will soon become too strait for us.

Through "the good hand of our God upon us," we trust that the work so favourably begun may grow, and prevail against the appalling iniquities of the people; and that so Old Kent Road may no longer be a reproach to Methodist Christianity.

4. BINGLEY.—*From the Rev. Josiah Mee*, March 29th, 1873.—Our prospect here is encouraging. The congregations improve, conversions are taking place, and the number of our Church-members has increased. Our people are united and earnest, and about eighty work well among the population. We have made arrangements for open-air preaching as soon as the weather will permit. My youths' Bible-class gives me great satisfaction. The Juvenile Home and Foreign Missionary Association is admirably worked. We are also proceeding with the erection of a new chapel.

DWELLINGS FOR THE WORKING CLASSES.

AT a meeting of the Special Dwellings Committee of the Charity Organization Society held lately, Mr. R. Vigers, surveyor to the Peabody trust, stated that the trustees had provided accommodation for about one thousand two hundred families, and would soon be able to provide for a much larger number. They had endeavoured to secure sites as near the busy part of the town as possible. They had obtained three very suitable sites to the south of the river. By going a little way from the crowded neighbourhoods they were able to secure playgrounds for the children, such as they had at all their houses. They had much difficulty in getting sites. The owners of many suitable plots could not sell the freehold. They had lately put up some concrete buildings in Bermondsey, at a cost of only £47 a room. The trustees admitted no one as a tenant who was earning more than twenty-one shillings a week, but some of their tenants bettered themselves, and they could not turn them out on account of their being able to earn a few shillings more. The average rent was one shilling and ten-pence per room, and the average profit about two per cent. The buildings were very highly rated. In one property the rates and taxes, exclusive of gas and water, amounted to £1. 0*s.* 10*d.* per room for the year, and the charge for water was in some cases 6*s.* 1*d.* per room. The trustees would be glad to get suitable blocks of old houses to renovate, but had not yet succeeded in finding them. Lord Shaftesbury expressed his conviction that there was no hope of materially improving London, except on the commercial principle. It had been abundantly shown that there was no unwillingness on the part of the working-classes to live in improved dwellings, and that they gained morally, socially, and financially by the change. The question now was, how to effect the required improvements on a sufficiently large scale. He thought this might be done in a great measure by adapting old houses; and he believed that this would be attended with financial success. A sub-committee was appointed to consider various suggestions, and advise the committee as to the best mode of dealing with the several branches of the subject.

Digitized by Google

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

THE EVANGELIZATION OF SPAIN.—[Under the headings of "What has been done," "What might have been done," "What may yet be done," a writer in "Evangelical Christendom" invites discussion on the best system for promoting the evangelization of the Spanish people. His paper will prove of interest even to those who may not entirely fall in with his views.]

What has been done.—The ordinary routine of modern missions has been followed. On the breaking out of the revolution in September, 1868, the few exiled Spanish converts who were waiting in faith and hope for the opportunity of returning to their native land to proclaim the unsearchable riches of Christ, rushed in at once, and before long settled down in different cities. Other labourers, mostly foreign, followed, and likewise settled down in the same or other towns, conformably to the decision of those who sent them forth. Naturally and properly, Madrid and Seville were the first to see the Gospel standard unfurled. Subsequently the following towns were similarly taken possession of as mission-stations:—Cordova, Malaga, Granada, Cadiz, Saragossa, Carthagena, Barcelona, Valladolid, Alicante, Jodar, Huelva, Mahon, Camuñas, La Seca, Gracia, Barceloneta, Vallehermoso, Linares, and Santander. I name these towns in the proximate order of their permanent occupation, as far as I can recollect, omitting one or two other places, such as Constantina, occupied for a time, but now vacant. There may be one or two smaller places, occupied as out stations, of which I have not heard. In a few of these cities there are two, three, or more congregations, the metropolis having the largest number. With few exceptions, the work has prospered more or less in all the stations.

What might have been done.—When the apostles went forth to Christianize the world, they scattered the precious seed over large extents of ground, some embracing entire kingdoms, stopping longer or shorter periods in the principal cities, forming Churches, and appointing over them stated pastors, bishops, or presbyters. I purposely abstain from assigning to them any one specific designation, since it is not my purpose to discuss the primitive ecclesiastical polity. Had apostolic example been followed in Spain, instead of the existing congregations in some twenty towns, there might now have been a far larger number of mission-stations. If, instead of settling down at fixed spots, the labourers, disregarding the exigencies of Societies and Churches for immediate tangible results, had spent the first year or two in preaching everywhere, scattering the seed of the Word over the length and breadth of the land, who can doubt that the results at the present time would have been most glorious? True, this system of itinerant evangelization would have involved greater outlay, more discomfort to the labourers, and less immediate encouragement to their supporters; but the Gospel would have spread over a far greater extent of ground. During the first two years after the revolution, the people in the greater part of Spain were most eager to hear the Gospel,

Digitized by Google

and ready to welcome the Evangelical messengers with gladness. But the opportunity was lost. The labourers were tied down to particular places from the outset, and the result is, that there are at present about twenty towns where Evangelical congregations or churches exist, instead of a hundred or more. It may be objected, how could churches have been formed at all without stated preachers? I reply, by doing first as the apostles did, selecting some one, called of God, in every city and congregation as an evangelist (the designation given in Spain by tacit accord to lay preachers or assistants) or co-pastor, with a view to his becoming, if approved of God, the stated pastor of that town or congregation. This plan would have left the few experienced and gifted preachers free to go on disseminating the Word of Truth from one city and province to another, occasionally visiting the fields when the harvest was being gathered, to aid the younger and less experienced labourers with counsel, guidance, and supervision. Instead of this, they were all tied down to the congregations under their charge.

As an illustration of the great benefit that would have resulted in the propagation of the Gospel had some such plan been adopted, I may mention the instance of Linares. In February, 1870, I was privileged to preach twice on a Sabbath-day in that town. It was the first time the people heard the Gospel, and witnessed the simplicity of an Evangelical service. They most earnestly entreated for the stated preaching of the Word, but their desire remained unfulfilled till last year; and, singularly enough, my youngest brother is now the pastor of a church in that town, without having had anything whatever to do with the arrangements myself. Now, suppose one Sabbath's work had been devoted to other towns, as it was to Linares, is it not reasonable to suppose that equally happy fruits would have been gathered? I could name other towns where the people desired to hear the message of salvation, but their desire remained unattended to, and the result is indifference, if not infidelity. Had they been visited by some one, were it even only for one day's preaching, the effect might have corresponded with Linares.

What may yet be done.—In stating what might, and should, have been done from the outset, I have clearly intimated what is to follow. It is never too late to mend, reform, or begin afresh on a better plan. The new revolution, the proclamation of the republican form of government in this land, is likely to revive the desire of the masses to emancipate themselves from the thraldom of Popery, idolatry, and superstition,—to hear, receive, and profess the Gospel. It would be difficult now to carry out the plan suggested to the fullest extent. It may not be an easy matter to separate pastors, either permanently or for any length of time, from the churches under their charge; but most of them have, and all could have, assistant evangelists. Consequently, the plan proposed and recommended might be adopted with modifications. A certain radius from the present principal centres of mission work might be assigned to each for general cultivation. Such men as Senors Cabrera, Carrasco, Ruet, and others ought not, in the present state of the work in this land, to be nailed down to the duties of the pastorate. They should belong to Spain, and not to any one congregation in particular. This necessitates concert, not only among the labourers, but principally among their supporters. Why might not the different Churches and Societies having missions in Spain agree among themselves to parcel out the land by provinces or districts, each promising, in dependence upon God, to do the utmost and best for the evangelization of the part of country apportioned to it? Having done this, each Society or Church might set free

Digitized by Google

one or more of its most experienced and ablest labourers to sow broadcast the Word of Life in the district assigned to it, planting churches where practicable, and keeping frequently on the move between the organized churches and those in process of formation. As yet, there is great scarcity of competent and well-qualified workmen. By this plan, the few in the field would multiply themselves, and the Gospel would spread more rapidly than thus far.

Apart from the principal object of preaching the glad tidings to larger numbers, many important advantages would accrue from carrying out this plan.

1. The people might be more speedily taught the duty of supporting God's ordinances, when the truth had laid hold of their hearts and minds; and if, in place of an occasional sermon, a stated preacher were desired, they might be required to provide themselves with a place of worship, as well as to contribute, wholly or in part, to the support of their chosen pastor or evangelist.

2. Until, by a combination among the Churches and Societies taking an active interest in the extension of the Gospel in Spain, a college or seminary is opened for the training of labourers, this plan would afford the most efficacious mode of raising a supply, and improving the quality of the young and new workmen. It would serve the purpose of a kind of practical apprenticeship.

The Edinburgh Spanish Evangelization Society, with praiseworthy zeal and foresight, opened a training institution at Seville, but soon discovered, from its expensiveness, that it could not be long sustained by it alone. There was talk of a college at Madrid, but nothing has come out of it. No one Church or Society could, or should, provide the required supply. It must be the work of all; and it were far better to open it abroad, in Scotland or Switzerland, so that the students may have the benefit of Christian example, society, and influence, of a higher quality than could be found in their native land. At present, excepting a few students under training at Lausanne, there are no effectual means of training evangelists and pastors.

3. The proposed system of itinerancy would discover with greater certainty where the Gospel would be most welcome, and productive of the richest harvest. Thus far the larger cities have been selected as centres of work, but there is good reason for believing that there are small towns where the whole, or greater part, of the inhabitants would receive the Gospel readily and with joy. From a political point of view, it is as well that Protestantism has taken a firm hold in the principal centres of population; but the fact of an entire town or even village adhering to the Gospel would not be less influential. The plan I recommend offers opportunity to realize all that is desirable, from every point of view; and as I do not intend these lines to be exhaustive, but rather suggestive, I leave it to maturer judgments and abler pens to give a definite shape and form to the scheme suggested.....

There is much in the past four years to encourage the friends of Spain to perseverance and zeal. Difficulties there have been, and there may be still, but Evangelical Christianity has taken a firm hold on thousands; and I sincerely hope that the present state of the country may be taken advantage of for proceeding with greater strides.

MISSION-WORK IN EGYPT.—The American missionaries of the United Presbyterian Church, labouring in Egypt, occupy six stations there. One of these is at Sinovis, in a district called Faivom. This district is an oasis, or cultivated region, surrounded by desert, but made fertile by the

Digitized by Google

water of the Nile, brought by a large canal from the river, some three hundred miles to the south. Being higher than the valley of the Nile in this vicinity, it could not in any other way be rescued from the desert. Its principal products are sugar-cane, cotton, wheat, and dates; besides which, it has the indigo plant, grapes, and figs. Most of the inhabitants are cultivators of the soil. Sinovis is a town of twelve thousand inhabitants, ten thousand of whom are Moslem and two thousand Copt Christians. Like almost all the towns and villages of Egypt, it is built upon a mound high enough to secure it from ever being flooded, and consequently it is dry and entirely barren. The houses are all of brick, a few of burnt brick, but the greater part are made of those that are merely sun-dried, and which, consequently, are crumbling and very dusty. The streets are narrow and dirty. There is only a single house in the place furnished with glass windows, and that is the house of the missionary. The poverty of the people in the midst of this exceedingly fertile country is truly lamentable. Most of them sleep upon the ground, without any bed or even a quilt under them—many without even a mat, and with nothing over them except the same garments which they wear by day.....

For six years the missionary and his wife have laboured among this people, instructing them, caring for their sick, (there being no physician there,) and thus by word and deed preaching to them the Gospel of Christ; and their labours have not been in vain. They have the satisfaction of seeing their schools for males and females well attended, and, above all, of seeing fifty native brethren and sisters in Christ sitting with them around the Table of the Lord. The Sabbath congregation is more than a hundred. Meetings for prayer and Christian instruction are held on four evenings every week, attended by from forty to fifty persons. During the first week of the New Year meetings were held every evening to join with Christians in other lands in united prayer for the objects suggested by the Evangelical Alliance.—*Ibid.*

MEXICO: THE DEATH OF SENOR AGUAS.*—The free grace of God was perhaps never manifested in a more striking manner than in the narrative recorded below, which has been furnished by the Rev. W. Parkes, the British and Foreign Bible Society's recently-appointed agent for Mexico. The chains with which Rome enslaves her followers are hard to break; but "is anything too hard for the Lord?" Thus runs the promise, and it is often fulfilled in a marvellous manner: "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."

"A very dark dispensation has just clouded the prospects of the young Protestant and Evangelical Church in the city of Mexico, by the somewhat sudden death of its chief pastor, Señor Aguas. Originally a priest of the Romish Church, and of the Dominican Order, he was at the same time rector of Atycapotyalco, a place on the outskirts of the city, and the most respected and popular preacher in the great cathedral of Mexico. In a letter which now lies before me, addressed to his old fellow-student and friend, D. Nicolas Arias, also a Dominican priest, he manfully and eloquently vindicates his position as a Protestant convert. The letter is published in the form of a tractate, entitled *Viniendo à la Luz*, 'Coming to the Light.' In this little book, he gives some interesting facts touching his conversion from Romanism. He states that about four years since, while rector of Atycapotyalco, he began an earnest refutation of Protestantism,

* See also this Magazine for January and March last.

Digitized by Google

and with such success as to bring some Protestants back to Rome. At that time he only studied the doctrines of Protestantism in the distorted forms given by Romanists. Afterwards he was led to read the Bible without note or comment for himself. He read it, as he says, earnestly invoking the help of the Holy Spirit. This prayerful reading of Holy Scripture led him to the Light of Life, a crucified Saviour, and secured to him a peace of mind which he had never realized before. I translate his own words:

"'This peace, a sure testimony of my salvation, I found in the Holy Bible. I never had it when I was a Romanist. Then I was always full of fears and anxieties; this trouble of soul at times forcing me into the practice of the most rigid austerities. You will remember that when I was a student, I gave myself up to hard work and the most complete asceticism. I imprisoned myself in the college for nearly three years, never going out into the streets but at the three Easter festivals, when I was compelled to do so. You will remember how I shrank from taking priest's orders; how I feared to take upon me such an awful responsibility; how I had to be dragged, as it were, into Holy Orders by my confessors. You will remember how often, and with deepest humility, I came to the confessional, and even to your feet, seeking pardon for my faults and peace for my soul. But this peace always fled from me. I never had it, and never should have found it, had not the Lord taken compassion on me, snatching me, as He did, from the error and idolatry of Romanism. Thanks, my God, to Thee for this unspeakable favour! Yes, my brother, there came a moment when my conscience said, "Now you ought no longer to say mass; now you ought no longer to go to confession;" and from that day my feet have never trod the floor of a Romish church.'

"Amid the ignorance and rabid fanaticism of Mexico, it needed no little boldness for Señor Aguas to preach and write as manfully as he always did. In his printed statement, as also from the pulpit, he charges Rome with the crime of garbling God's Word, as in the case of suppressing the second Commandment, and withholding from the people an open Bible without note or comment. I translate somewhat freely:

"'By the heaviest penalties, Rome prohibits her members from reading the Bible without notes. She knows very well that, while this prohibition is essential to her material profit, the Book itself is in direct antagonism to her religious influence. If Rome regarded men with true Christian charity, she never would have enslaved them, but would have put forth her most earnest efforts to emancipate them from all tyranny, and would have urged them to comply with the precepts of the Lord, which not only command us to *read*, but to *search* the Scriptures. In an open Bible the nations would find truths Rome would rather keep concealed, namely, that Jesus Christ is our only Mediator and Priest; that there is only *one* Expiatory Sacrifice, that of Calvary; that the only incense of adoration is the perfume of His name who was crucified for us all; that there is only *one* rule of faith and practice, the Word of God; only *one* confessional, the throne of the Heavenly Grace; only *one* Divine absolution, granted to all who believe in the Lord Jesus; only *one* Purgatory, the blood of Christ, which so thoroughly cleanses the soul of the believer from sin in this world, that not one stain is left for the fires of the next; only *one* way to heaven, for Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me.'"

"It is a noteworthy and interesting fact, that Señor Aguas, not knowing English, and therefore not being acquainted with our old Protestant divines, should, by the prayerful reading of the Holy Scriptures in his

Digitized by Google

own Spanish tongue, find in them the same distinctive, evangelical doctrines as Latimer loved to the death, and evangelical ministers preach in the present day. In a manly and noble style he thus closes his letter:

"'My brother,—You ask me if now I belong to the Protestant Sect. I throw back that word *Sect* as altogether inappropriate to the followers of Christ. Rather do I believe that such an expression finds its truest application in the case of those who cut themselves off from Christ and follow Rome. You say that it is a dishonour to be a Protestant. I reply, that I regard it as my highest honour to be a true Christian, and the least of the disciples of Christ; and I count myself happy in having heaped upon me the odious epithets, "excommunicate," "apostate," "renegade," "sacrilegious," "heretic," etc.; for I remember the Divine words, "Ye shall be hated of all men for My name's sake." Shall I deny that I am a Protestant, that is to say, a Christian and a disciple of Christ? Never! Never do I wish to deny my Saviour. On the contrary, from next Sunday I shall begin the preaching of this crucified Saviour in the old church of San José Garcia. Would to God that my fellow-citizens, by attending that church, might become true Christians! You told me that the public is scandalized by my separation from the Romish Communion — that some explanation is called for. Those who have long known me will testify to my honour as a man, and I hope that my old friends will do me the justice of believing that no ignoble motive has led me to this step, but a profound conviction that God commands, and I must obey. While in the Romish Church, prospects of promotion lay clearly before me, and my place among the clergy was not the lowest. I tender to my companions and brethren my deepest thanks for past acts of kindness, and if I separate from them, all I can say is, that God commands it. —I remain, your loving brother in Jesus Christ, MANUEL AGUAS.'

"It seemed a melancholy event that, in the prime of life and intellect, (for he was only fifty-five years of age,) and in the midst of increasing influence, this truly apostolic man should be so suddenly called away. But from seeming evil, Divine Providence oft educes good. Hundreds of Romanists who had heard the absurd rumour that Señor Aguas had been rendered speechless on his dying bed because he had spoken against the worship of the Virgin, and who also had been for years taught by the priests that the name 'Protestant' was synonymous with 'atheist,' 'infidel,' crowded the church of San Francisco, where the body lay in public, listened attentively to the beautiful funeral service which was held in the church on the Sunday morning, followed the hearse, and gathered round the grave in the American cemetery, and there also listened attentively to several evangelical addresses delivered by members of Señor Aguas's church. It may be that these crowds would return to their homes with truer ideas and more respectful impressions of the Protestant faith. Perchance even from the dead hand there dropped some living seeds. There is no part of the wide Christian world which stands in greater need of prayer and sympathy than the young Protestant Church of Mexico. How little do our friends in England know about it—a tiny spark struggling for life in a land physically beautiful, rich in precious metals, in mountain and valley the grandest in the world, but morally dark as night, containing nine millions of people spiritually degraded, and enslaved by the errors and superstitions of Rome!"—*Bible Society Monthly Reporter.*

Digitized by Google

Mr. Robert Southworth was born in the year 1821. The loss of his father in early life compelled him to depend upon his unaided efforts, and induced in him a self-reliant habit in the details of business. While in the service of Mr. Simpson, he regularly attended the Wesleyan ministry in Bradford, and became a subject of powerful religious impressions. A sermon preached by the Rev. William Sugden, in May, 1858, from, "I saw a great white throne," etc., became the occasion of personal decision, and the following night found him an earnest inquirer for religious counsel at the class met by Mr. T. H. Moore. This step was thoroughly characteristic of the man. Convinced of the duty, and rightly appreciating the privilege, of union with the Church of Christ, he "conferred not with flesh and blood," but became a devout and penitent seeker of salvation; and it is believed was soon enabled to realize the blessedness of a knowledge of his acceptance in the Beloved. It is to be regretted that no record of the event can be traced; but the verity and completeness of the change was abundantly proved by his whole career, and he ever spoke of it in the most explicit terms.

Constrained by the Saviour's love, he soon became an active and intelligent labourer in the vineyard of the Lord. Mr. Southworth was distinguished by great energy of character, associated with a tender heart and intense sympathy for the various forms of human woe; and observed most faithfully the fundamental rule of "the people called Methodists,"—to "do all the good we can to the bodies and the souls of men."

Among other traits we may notice his stern integrity as a tradesman, and his deep solicitude for the best interests of those placed under his care: his counsels on questions affecting both their temporal and spiritual welfare were wise and pertinent; and in exhorting them to "seek first the kingdom of God, and His righteousness," as the legitimate path to temporal prosperity, he repeatedly affirmed that his conversion to God had proved the turning-point of his life. The poor and down-trodden ever found in him a discreet adviser and a willing friend; and probably many of his acts of thoughtful charity will be only known when they are approved and rewarded by the Judge of quick and dead.

In the enlargement and extension of the work of God, his liberal heart devised liberal things, while "to do good, and to communicate," he did not "forget." In the scheme for the liquidation of the debt, and the improvement of the Shipley chapel, he employed all the influence at his command, exerting himself with an energy which aroused others; while in the erection of the large and beautiful chapel at Saltaire, his efforts were vigorous and effective.

With the spiritual welfare of the Church he evinced the most thorough sympathy, and was never happier than when engaged in instructing the inquirer, and directing the penitent seeker of salvation to the Saviour of mankind; and on some occasions of especial visitation of Divine grace, his fervent prayers will be long remembered.

For the engagements of the Sunday-school, and especially for the superintendence of its Infant department, he displayed peculiar aptitude; and on his re-appointment to that office, he remarked, that had he been deprived of that privilege, it would have been a sore trial. He counselled and encouraged extensive improvement in the school-premises, and even in the hour of extreme suffering inquired as to their progress. He had anticipated with pleasure the return of the annual Whitsuntide festival; but this he was not permitted to see, and his removal

Digitized by Google

cast a sombre shade over the proceedings of the day.

He was a regular and devout attendant at class, and did not forsake the assembling of the saints, "as the manner of some is." If unavoidably detained, he was wont to write to the leader, explaining the occasion of his absence. Mr. Southworth was a man of transparent character, and a thorough Methodist from personal conviction; and he greatly desired to witness a more intimate acquaintance with its doctrines and discipline among our officers and people. Beyond the immediate circle in which he moved, his inflexible integrity and uniform consistency awoke the most sincere respect. Appropriately might his motto have been, "Not slothful in business; fervent in spirit; serving the Lord:" and whatsoever he did, he did it "heartily, as to the Lord."

His naturally vigorous constitution was assailed by a malady which, in February, 1867, presented an aspect so grave as to render his recovery doubtful. The visits of his ministers and friends at that time were gratefully appreciated, and the deep emotion with which he spoke in a lovefeast afterwards will not soon be forgotten. He magnified the grace of God, testifying that in the most severe agony, he was favoured with visitations so refreshing that he could have shouted aloud for joy. His recovery appeared to be complete, and his friends were anticipating a lengthened career of increasing usefulness, when his ailment returned with augmented severity, and rendered necessary a surgical operation, from the effects of which he sank. His sufferings were extreme, and rendered conversation all but impracticable. But such broken expressions as were audible, were indicative of perfect peace and assured hope. After remarking on the peculiar effect of his affliction, he added, "But I have a good hope." No shade of doubt, or painful misgiving, disturbed the serenity of his mind. Seldom, perhaps, has suffering so great been associated with patience so perfect. During the night, he was heard to say, "Glory, glory, glory!" In his last hours it is believed that he understood the conversation which took place near him, and appeared to unite in the prayers offered for his peaceful and triumphant departure. When thorough bodily prostration had rendered even that impracticable, the watchers by his bed found the gracious presence of the Saviour to be inexpressibly near; and while the tide of life rapidly ebbed out, they could not doubt that ministering angels were waiting to escort his happy spirit to the realms of purity and bliss.

Mr. Southworth died May 30th, 1868, aged forty-seven years. The concourse of sincere mourners who attended his funeral, and thronged the streets, abundantly showed that truly "the memory of the just is blessed."

JOHN P. LOCKWOOD.

OFTEN among the ranks of the poor are found some of the Lord's nobility, who are "rich in faith and heirs of the kingdom" of heaven. The parents of the subject of this sketch were amongst this number. MARIA EDWARDS, of the Staplecross Circuit, born at Burwash, in Sussex, September 9th, 1793, was the daughter of John and Elizabeth Hawkins, and the youngest of eight children. Maria left home for service at the age of thirteen. Sometime after she was convinced of sin under the preaching of the minister of the Independent chapel at Burwash; but did not obtain that peace which is the heritage of God's people till 1813, when on a visit to her sister, Mrs. Trill, at Ewhurst. While there, she attended a love-feast, and hearing others testify of "being justified by faith," and of having "peace with God, through our Lord Jesus Christ," she, after much weeping and prayer, obtained the same blessing. On leaving Burwash she removed to Hawk-

Digitized by Google

hurst, where she joined the Society then worshipping in a cottage. She received her first ticket from the Rev. Thomas Ludlam, under whose ministry she profited much, and to whom she was ever after greatly attached. On leaving Hawkhurst she went into the service of Mr. Ayerst, of Newenden, afterward that of Mr. Bennett, of Sandhurst, in whose class she met upwards of twenty years. Notwithstanding the distance, she occasionally attended the prayer-meetings at Tenterden, to which place Mr. Ludlam had removed, and where a revival of religion had broken out.

In 1822 she was married to Mr. Edwards, an esteemed local preacher, of the Sandhurst Circuit, who still survives. After a time they removed to Newenden; but for nine years she still attended the chapel and class at Sandhurst, till preaching was commenced at Newenden, in 1835; when she and her husband formed the nucleus of a small Society, in which she took much interest, frequently leading a prayer-meeting in her husband's absence. Her four children are walking in the fear of God and the comfort of the Holy Ghost, chiefly as the result of her influence. She regularly prayed with them, pleading that God would keep them from sin, and save them in the days of their youth. As the infirmities of age increased it was apparent she was fast ripening for heaven, of which she delighted to speak. Contemplating death she would sometimes exclaim,—

"But O when that last conflict's o'er,
And I am chain'd to earth no more,
With what glad accents shall I rise
To join the music of the skies!"

She was frequently visited by the wife of the clergyman of the parish, who enjoyed the society of one whose religious experience was so clear and satisfactory; their friendship is now renewed in that land where partings are unknown.

In Mrs. Edwards' last illness, which was of short duration, "the peace of God which passeth all understanding kept her heart and mind through Christ Jesus;" and to those who visited her she expressed herself as being willing to wait, or ready to go, as it pleased God. The first verses of the fourteenth chapter of St. John, and the following favourite hymns, were frequently upon her lips;

"Rock of Ages, cleft for me," etc.;

"Jesu, Lover of my soul," etc.;

"Leader of faithful souls, and Guide," etc.

Shortly before she died, seeing her daughter weeping, she said, "I want you to be resigned, as I am; don't grieve." In reply to her husband, who asked if she could give them up, she said, "Yes, and I shall welcome you all into heaven." She sent her dying love to all her friends: but what about your *enemies* was inquired; "I never had any," was the prompt answer. No one was ever known to say a word disparaging to her character.

Mr. Carlos Coleman, of Brede, who knew her forty years, and who at her request preached on the occasion of her death, says, "The things which struck me as most remarkable in her were the likeness she bore to the Methodist women of Mr. Wesley's day; in fact, she seemed among us as one who had outlived her time, and who lingered with a succeeding generation. Her attendance at the means of grace, and her attachment to them, were very marked. In prayer-meetings she was ever ready to take part, being earnest and powerful in prayer, and able and willing to assist in raising the tunes. Yet withal she was most childlike and humble. As a hearer of the preaching of God's Holy Word she always listened with deep attention; her countenance, at all times heavenly, would change and brighten and glow as God helped His servants to speak, and applied His word to her heart. Her love to the ministers and local preachers was deep and abiding: indeed, she was as a mother to them, and by them was greatly loved.

Digitized by Google

"The course of her religious life was even; there were no sudden changes ever observed in her. From the time of her conversion she sternly set herself against sin in every form. Her companions were those who feared God. Her dress was neat and plain. Her conversation was frank, kind, sincere, and free from lightness; and whoever of her neighbours were in trouble were sure soon to have her by their side. It has been my happiness to know many deeply pious people in this Circuit, but our departed sister was one of the holiest I ever knew: she died with a heart full of humility, gratitude, peace, and joy, on February 5th, 1873, aged seventy-nine years."

S. W. L.

RECENT DEATHS.

OCTOBER 13th, 1872.—At *Scarborough*, Mr. John Fearby Sutcliffe. He was favoured with a pious Wesleyan ancestry. His grandmother was noted for her piety and zeal for God. His mother was one of those gifted women to whom the Church has been indebted for some of its loftiest influences; and his father (the late John Sutcliffe, Esq., of Milton Hall) was a man of most exemplary devotedness. The son was converted to God in his school-days, the instrumentality employed being a correspondence with his father, in which the salvation of his soul was urged upon him as the "one thing needful." On leaving school, the youth became a loving and earnest teacher in the Sunday-school; and some, who are now men and women in the Church, speak of the tenderness shown to the little ones by the "young master." In due time, at Sowerby-Bridge, and afterwards at Scarborough, he held office as trustee, steward, leader, and superintendent of Sabbath-schools; and in all these positions he secured the confidence and love of all concerned. As a leader he was faithful and wise. He had commenced a new class for young people about six months before his death; and they mourn for him as for a father. Having much leisure, he took delight in visiting and relieving the sick and the poor, affording at the same time both temporal and spiritual consolation.

Mr. Sutcliffe was most happily joined in marriage to Miss Bentley; and to her refinement of manner, clearness of judgment, and tender affection, he was largely indebted for all that is lovely in a Christian home. For some months it was evident that his strength was failing, and his Christian graces growing. He spoke in a lovefeast just one week before his death, declaring his readiness, if called, at that very moment to "lay down his tabernacle." During the week he was found at his class; visiting a dying member of the Society; preparing for an approaching tea-meeting; and then went to bed in his usual health. In the night he was seized with apoplexy. Medical help was at once secured; but all was in vain. He continued in a state of unconsciousness for thirty-six hours; and then the word was given, the rest was gained, he slept "in Jesus."

J. S.

October ——.—At *Kington*, William Anson, in the eighty-third year of his age. In early life he had few educational or religious advantages; and when a young man, living in the neighbourhood of Knucklas, Radnorshire, he was a persecutor of religion. He afterwards came to reside at the Hengoed Farm, near Gladestry; and when there, was led, by some unknown circumstance, to come to Kington, to see what arrangement could be made with the Wesleyan ministers for holding Divine service

Digitized by Google

in his house. Preaching was consequently commenced, and regularly carried on there, resulting in great good, many being "the slain of the Lord." Among these was our deceased brother. This was the foundation of the Methodist cause in that neighbourhood, and it led to the erection of the present chapel at Gladestry. His house was the home of the ministers when on their rounds in the upper part of the Kington Circuit, and of those of other denominations, who were treated with the like hospitality. He was fond of conversation upon religious subjects, and has been known to go to Hereford and Abergavenny, in order to debate with the Roman Catholics in those places. He was a man of sound principle, and was possessed of a large amount of common sense. Himself addicted to reading, he established a small library in the parish of Huntingdon. He was a regular attendant upon the means of grace; his religious experience was clear and full; and though often mourning over his own unworthiness, his hope of eternal happiness, through Christ, was strong. He would sometimes say that he had no fear of death, being fixed on the Rock Christ Jesus. Death came to him unexpectedly. When he was told by his medical attendant, an hour or two before his departure, that he could not live long, he replied, "Shan't I?" and folded his arms, as though going to sleep. In this way he passed away peacefully to eternal rest.

T. B.

October 24th.—At *Mildmay Park*, London, N., aged sixty-eight years, Mrs Elizabeth Hamilton, daughter-in-law of the late Dr. Hamilton, City Road. She was born at Baldock, Hertfordshire, and brought by her parents when a mere child to London. Here she became one of the first scholars in the "Land of Promise" (Hoxton) Sunday-school, and afterwards a teacher. While she was yet young she began to seek after God, and for more than fifty years walked humbly with Him. She was a lovely example of "the wisdom that is from above,—first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." In "that day," when the secrets of all hearts shall be made manifest, she will be recognized as "a succourer of many." She was conscientious and exemplary in her attendance on the means of grace, private as well as public, and loved to meet with them "that feared the Lord" and "spake often one to another." In the last years of her life she was called to "endure a great fight of afflictions;" but her faith never failed. Patiently submitting herself unto God, she endured "hardness, as a good soldier of Jesus Christ." "Exercised" by severe "chastening" she "yielded the peaceable fruit of righteousness." After a short illness she calmly passed away, to spend eternity in heaven's unclouded light. W. H. C.

November 26th.—At *Ryde*, Mr. George Woods, in the eighty-fourth year of his age. For more than sixty years he was a consistent member of the Wesleyan-Methodist Society. He was for many years a useful class-leader and local preacher. It is believed that he was converted to God under the ministry of the late Rev. R. Moody, whose text on the occasion was, "They shall look upon Me whom they have pierced, ..and mourn." His mourning was deep, and his subsequent joy rose high. His Christian life was truly exemplary, being marked by great earnestness, simplicity, and deep piety. Mr. Woods "adorned the doctrine of God his Saviour in all things." Through a long life he uniformly sustained the character of "a good man." He was greatly attached to the Church of his choice, and highly valued his fellowship with the people of God. He was remarkable for his constant and punctual attendance on the ordinances of God's house. The Sabbath early morning prayer-meeting, and the ser-

Digitized by Google

[illegible] of the sick, was much [illegible]. Naturally of a kind [illegible] disposition, possessed of [illegible] strength of character, and full of love to God and souls, she [illegible] incessantly for her Master, her work not being confined to her [illegible] but extending to the city at large. Her end was preceded by a period of failing strength, which [illegible] is scarcely indicated to others as nearly a close of life, was evidently to herself premonitory. She was in her place in the house of God the last Sabbath but one which she spent on earth. After some rapidly-increasing feebleness both of physical and mental faculties, a fit of apoplexy terminated her holy and useful course. * * *

December 16th.—At her residence, [illegible] Hill, Manchester, Louisa, sister of the Rev. Thomas Burrows, Wesleyan minister. She was brought to God when a scholar in a Sabbath-school in Manchester, and for many years enjoyed the blessing of entire sanctification. At this time the language often on her lips was,

"Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let Thy precious word of grace
Flow from my heart, and fill my tongue;
Fill all my life with purest love,
And join me to the Church above."

Her last affliction was protracted and painful; but she had that heaven of a Christian on earth, entire resignation to the Divine Will. She frequently called on her friends to praise God with her, and hymn after hymn was sung at her bedside, until she

"sank in blissful dreams away
And visions of eternal day."

T. B.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

"The course of her religious life was even; there were no sudden changes ever observed in her. From the time of her conversion she sternly set herself against sin in every form. Her companions were those who feared God. Her dress was neat and plain. Her conversation was frank, kind, sincere, and free from lightness; and whoever of her neighbours were in trouble were sure soon to have her by their side. It has been my happiness to know many deeply pious people in this Circuit, but our departed sister was one of the holiest I ever knew: she died with a heart full of humility, gratitude, peace, and joy, on February 5th, 1873, aged seventy-nine years."

S. W. L.

RECENT DEATHS.

October 13th, 1872.—At *Scarborough*, Mr. John Fearby Sutcliffe. He was favoured with a pious Wesleyan ancestry. His grandmother was noted for her piety and zeal for God. His mother was one of those gifted women to whom the Church has been indebted for some of its loftiest influences; and his father (the late John Sutcliffe, Esq., of Milton Hall) was a man of most exemplary devotedness. The son was converted to God in his school-days, the instrumentality employed being a correspondence with his father, in which the salvation of his soul was urged upon him as the "one thing needful." On leaving school, the youth became a loving and earnest teacher in the Sunday-school; and some, who are now men and women in the Church, speak of the tenderness shown to the little ones by the "young master." In due time, at Sowerby-Bridge, and afterwards at Scarborough, he held office as trustee, steward, leader, and superintendent of Sabbath-schools; and in all these positions he secured the confidence and love of all concerned. As a leader he was faithful and wise. He had commenced a new class for young people about six months before his death; and they mourn for him as for a father. Having much leisure, he took delight in visiting and relieving the sick and the poor, affording at the same time both temporal and spiritual consolation.

Mr. Sutcliffe was most happily joined in marriage to Miss Bentley; and to her refinement of manner, clearness of judgment, and tender affection, he was largely indebted for all that is lovely in a Christian home. For some months it was evident that his strength was failing, and his Christian graces growing. He spoke in a lovefeast just one week before his death, declaring his readiness, if called, at that very moment to "lay down his tabernacle." During the week he was found at his class; visiting a dying member of the Society; preparing for an approaching tea-meeting; and then went to bed in his usual health. In the night he was seized with apoplexy. Medical help was at once secured; but all was in vain. He continued in a state of unconsciousness for thirty-six hours; and then the word was given, the rest was gained, he slept "in Jesus."

J. S.

October ——.—At *Kington*, William Anson, in the eighty-third year of his age. In early life he had few educational or religious advantages; and when a young man, living in the neighbourhood of Knucklas, Radnorshire, he was a persecutor of religion. He afterwards came to reside at the Hengoed Farm, near Gladestry; and when there, was led, by some unknown circumstance, to come to Kington, to see what arrangement could be made with the Wesleyan ministers for holding Divine service

Digitized by Google

in his house. Preaching was consequently commenced, and regularly carried on there, resulting in great good, many being "the slain of the Lord." Among these was our deceased brother. This was the foundation of the Methodist cause in that neighbourhood, and it led to the erection of the present chapel at Gladestry. His house was the home of the ministers when on their rounds in the upper part of the Kington Circuit, and of those of other denominations, who were treated with the like hospitality. He was fond of conversation upon religious subjects, and has been known to go to Hereford and Abergavenny, in order to debate with the Roman Catholics in those places. He was a man of sound principle, and was possessed of a large amount of common sense. Himself addicted to reading, he established a small library in the parish of Huntingdon. He was a regular attendant upon the means of grace; his religious experience was clear and full; and though often mourning over his own unworthiness, his hope of eternal happiness, through Christ, was strong. He would sometimes say that he had no fear of death, being fixed on the Rock Christ Jesus. Death came to him unexpectedly. When he was told by his medical attendant, an hour or two before his departure, that he could not live long, he replied, "Shan't I?" and folded his arms, as though going to sleep. In this way he passed away peacefully to eternal rest. T. B.

October 24th.—At *Mildmay Park, London N.*, aged sixty-eight years, Mrs. Elizabeth Hamilton, daughter-in-law of the late Dr. Hamilton, City Road. She was born at Baldock, Hertfordshire, and brought by her parents when a mere child to London. Here she became one of the first scholars in the "Land of Promise" (Hoxton) Sunday-school, and afterwards a teacher. While she was yet young she began to seek after God, and for more than fifty years walked humbly with Him. She was a lovely example of "the wisdom that is from above,—first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." In "that day," when the secrets of all hearts shall be made manifest, she will be recognized as "a succourer of many." She was conscientious and exemplary in her attendance on the means of grace, private as well as public, and loved to meet with them "that feared the Lord" and "spake often one to another." In the last years of her life she was called to "endure a great fight of afflictions;" but her faith never failed. Patiently submitting herself unto God, she endured "hardness, as a good soldier of Jesus Christ." "Exercised" by severe "chastening" she "yielded the peaceable fruit of righteousness." After a short illness she calmly passed away, to spend eternity in heaven's unclouded light. W. H. C.

November 26th.—At *Ryde*, Mr. George Woods, in the eighty-fourth year of his age. For more than sixty years he was a consistent member of the Wesleyan-Methodist Society. He was for many years a useful class-leader and local preacher. It is believed that he was converted to God under the ministry of the late Rev. R. Moody, whose text on the occasion was, "They shall look upon Me whom they have pierced, ..and mourn." His mourning was deep, and his subsequent joy rose high. His Christian life was truly exemplary, being marked by great earnestness, simplicity, and deep piety. Mr. Woods "adorned the doctrine of God his Saviour in all things." Through a long life he uniformly sustained the character of "a good man." He was greatly attached to the Church of his choice, and highly valued his fellowship with the people of God. He was remarkable for his constant and punctual attendance on the ordinances of God's house. The Sabbath early morning prayer-meeting, and the ser-

Digitized by Google

vices of the day, were to him a source of hallowed delight. Nor was he less interested in the week-night services. When the hour of worship drew near, he would at once suspend all secular occupation, that he might attend upon things spiritual and Divine. He had a special gift and power in prayer. Many have testified to the good they received while he pleaded with God; and through his prayers sinners were saved. During his latter years he was much deprived of the public means of grace, but his faith and hope failed not. His course was finished without any warning that he was so near the goal. He cheerfully retired to rest, and was left for a short time alone to pray, but ere his devoted wife returned he had gained—

"The mountain top,
Where faith in sight is swallow'd up,
And prayer in endless praise."

"He was not; for God took him." "His children arise up, and call him blessed." L. W.

December 12th.—Miss Eliza English, of *Peterborough*. She was born in the year 1811, and during her youth attended the services of the Established Church. When an elder sister joined the Wesleyan-Methodists it was a source of trouble to her. She however soon followed her sister's example, and connected herself with the Society, of which for many years she continued a most devoted member. A few years after her conversion she was led earnestly to seek for a clean heart, by sermons she heard on "Indwelling Sin" and on "Entire Sanctification." She now also entered on a course of religious activity, and as the leader of two classes, as a tract-distributor, and as a visitor of the sick, was much honoured of God. Naturally of a kind and winning disposition, possessed of considerable strength of character, and full of love to God and souls, she laboured unceasingly for her Master, her work not being confined to her class or district, but extending to the city at large. Her end was preceded by a period of failing strength, which though it scarcely indicated to others so speedy a close of life, was evidently to herself premonitory. She was in her place in the house of God the last Sabbath but one which she spent on earth. After some rapidly-increasing evidences both of physical and mental disease, a fit of apoplexy terminated her holy and useful course. * * *

December 13th.—At her residence, *Cheetham Hill*, Manchester, Louisa, sister of the Rev. Thomas Burrows, Wesleyan minister. She was brought to God when a scholar in a Sabbath-school in Manchester, and for many years enjoyed the blessing of entire sanctification. At this time the language often on her lips was,

"Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let Thy precious word of grace
Flow from my heart, and fill my tongue;
Fill all my life with purest love,
And join me to the Church above."

Her last affliction was protracted and painful but she had that heaven of a Christian on earth, entire resignation to the Divine Will. She frequently called on her friends to praise God with her, and hymn after hymn was sung at her bedside, until she

"sank in blissful dreams away,
And visions of eternal day."

T. B.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

JUNE, 1873.

MEMOIR OF THE REV. WILLIAM PENINGTON BURGESS, M.A.:

BY MR. T. M. TRUSCOTT.

The late Rev. William Penington Burgess was born in Liverpool, December 3rd, 1790, and named after his maternal grandfather, William Penington, who was one of the first race of itinerant Methodist Preachers. To have descended from pious parents, to have had the benefit of their affectionate precepts, their good example, and their fervent prayers, he ever regarded as an unspeakable advantage, and among the greatest favours wherewith God had blessed him. Referring to his early childhood, his father, the late Rev. Joseph Burgess, wrote as follows:—"As soon as William was capable of understanding, he paid particular attention to anything that was said respecting his grandfather, William Penington, after whom he was called. When he was two years and a half old he fell from the top of a very steep and long flight of stairs to the bottom, which was a stone floor. I was standing at the top of the stairs, near him, when I saw him stumble, yet could not prevent the fall. I ran down, expecting to find him either killed, or with broken bones. But, when I took him up in my arms, and asked him if he was hurt, he immediately said, 'No; my grandfather saved me.' It was instantly impressed on my mind that his grandfather was, in that case, a ministering spirit to save his life. The more I consider this subject the less doubt I have of its reality. This circumstance happened at Newcastle, in Staffordshire, in the year 1793, at which time his grandfather had been dead twenty-six years.

"At the age of three years, after having seen a corpse interred, he asked me how it was possible that a person could go to heaven when he was buried so deep under the ground. I was obliged to take some pains to convince him that man consisted of two parts, a body and a soul; and that, while the body returned to the dust, the spirit returned to God who gave it.

"In preaching I have frequently said, when addressing sinners, 'I know you must have many guilty recollections, many painful sensations, and many terrifying apprehensions.' At different

Digitized by Google

times he asked me, when he was between four and five years of age, how I could know what passed in the minds of the people. I told him I knew it from the confessions of sinners, from the declarations of God's Word, and from my own experience.

"Mrs. Scudamore, of Stroud, a very judicious and pious lady, frequently said that she had not the least doubt that William would be a preacher. I felt, at the time, a degree of surprise that she should speak with so much confidence on such a subject, when as yet he was not five years old. At Worcester, when he had attained his seventh year, he was asked whether he would attend the Sunday-school. He replied, 'Yes; as a teacher.' I believe he had an early desire and aptitude to teach; and that this answer should not be wholly imputed to vanity. Before he was fifteen years of age he was classical teacher in a large academy at Bristol. He had not reached his sixth year when his mind was much impressed by a sermon which the Rev. William Williams preached in Gloucester, from St. Paul's words, Romans ii. 16: 'In the day when God shall judge the secrets of men by Jesus Christ.'"

From the pen of his excellent mother we have the following further particulars relative to this period of his life:—"From his infancy William was of a very active disposition; and, though he was often afflicted, and was reared with much difficulty, he had a great flow of spirits, and, as he grew up, required continual attention to keep him out of mischief. I often felt much on this account, and poured out many a prayer for him, that, by the power of Divine grace, the energies of his restless and inquisitive mind might be turned into a right channel; otherwise, I feared he was likely to do and to suffer much evil. He soon showed a great love for books, and knew all his letters before he could speak plainly. From the time he could read I never knew him to lay out any money that was given him in toys or sweetmeats; but, whether it was a few pence or a larger sum, he immediately repaired to the bookseller's shop, and I was often surprised at the judicious choice he made. To use his own expression, when he was showing me a small History of England which he had just purchased, 'I would have you to take notice, mother, that I always prefer a book that is well stuffed with good reading to one which has a great many pictures in it.' By this means he soon collected a little library, which he kept in great order, numbering every book, and putting each in its proper place.

"As soon as he could write pretty well, he made several small blank-books, and was diligent in the intervals of school-hours in filling them with various subjects. In one of these he ruled several columns, headed respectively, Divinity, Poetry, History, Philosophy, etc., intending, he said, to set down the names of all the great men

Digitized by Google

he heard or read of, under their proper departments; but he told me he was sadly puzzled at first to know what he should do with Mr. Wesley. 'He was a great divine, you know,' said he, 'but he was also a poet, an historian, and a philosopher; so I have put him down in all the four columns.' When he was about five years old he was one day repeating a lesson in the 'Children's Instructions,' wherein the Trinity is mentioned. He asked me how *three* Persons could be *one* God. I answered that we could not comprehend it, but must believe it, as it is revealed in the Bible. He rejoined, with a good deal of warmth, 'I am determined never to believe anything which I cannot understand.' But the Divine Spirit, I trust, soon showed him that his understanding was incapable of comprehending the Deity.

"When he was about six years of age he was severely attacked with the small-pox, and for some time his recovery was very doubtful. I then felt my mind particularly engaged about him, endeavouring to offer him up to the Lord, and asking to have his life spared, only on condition that it should be devoted to Him; either in His more immediate service as a minister of the Gospel, or in whatever situation Providence should point out; and I felt great encouragement to believe that, if he were spared, his lengthened days would be consecrated to the service and glory of his Redeemer. As he recovered he seemed to be deeply impressed with eternal things, often asking his father, 'What must I do to be saved?' and saying, 'I have often prayed to God, but now I must promise to serve Him.' But, as health returned, these solemn impressions wore off. He still continued very diligent in his pursuit of knowledge, and gained the warm approbation of his masters. But, as his father was often from home, he used sometimes to stay out, and get into improper company; which gave me much uneasiness, and convinced me of the necessity for bringing him under stricter discipline. This, in some measure, reconciled me to the thought of his going to Kingswood. Some time before he went I was conversing with him on the subject, and remarked that he must exert himself in the pursuit of useful knowledge while there, and then he would be fit to apply himself to learn some business as soon as he had completed his schooling. He replied, with great earnestness, 'I am resolved never to learn any trade.' 'What will you do, then?' 'Do! I'll get good learning, that is what I'll do; and then, you know, I can keep a school, at any rate.' As he grew up these sentiments seemed confirmed; and Providence opened the way for a laborious exertion of his talents; first, as an assistant in Mr. Pocock's academy, Bristol, and then as a private tutor in the family of W. Tweedy, Esq., Truro. From this last situation he was called to the important work of an itine-

Digitized by Google

rant Methodist Preacher; and for four successive years was appointed to labour with his father, without the smallest interference on our part, except a continual imploring of the Divine direction and disposal."

In addition to the preceding records from the pens of his honoured parents, Mr. Burgess himself, in taking a retrospect of his early days, observes that he then used to feel much pleasure in singing hymns, in reading the Bible and other good books, particularly Kempis's "Christian Pattern," and in frequenting the public ordinances of God's house. These means were doubtless rendered conducive to the illumination of his mind, and, from the measure of religious peace and comfort he then enjoyed, there is good reason to believe that he was not only a subject of the Holy Spirit's operations, but even in a state of acceptance with God through the merits of the Redeemer.

In the year 1796 some shocks of an earthquake were felt in the city of Gloucester, where his father was then stationed; which produced very serious and solemn thoughts in his youthful mind; and these were further deepened by a dream about the same time, of which he gives the following account:—"One night I dreamed that I was in a place of extraordinary light and glory, where were great numbers of people, all very happy. Having stayed amongst them some time with great comfort and delight, I perceived, at one end of the room, some steps leading downwards. Through curiosity I descended, but, when near the bottom, found myself in a place of misery and torment. In the centre was a large fire, and around it a crowd of devils and unhappy spirits. Seeing me on the steps they immediately rushed towards me, caught hold of me, and endeavoured to drag me to the flames; but I struggled with all my might to escape from them, and reascend the steps. While engaged in this struggle I awoke. This so strongly impressed me that, in the morning, I committed the particulars to writing."

Some persons may regard a child's dream as too trivial an affair to place on record, and as admitting of an easy exposition from natural laws. Perhaps so. Yet, in tracing the history of a life, how often we have occasion to mark the influence which an event, apparently unimportant, exerts in giving a direction, bias, aim, and purpose to the sequel of that life. Further, we have the authority of the Divine oracles for believing that the Omniscient does at times condescend to seal instruction on the ever-active immortal soul of man, even when the organs of sense are dormant. Mr. Burgess's comment on this circumstance, expressed in his own words, is, "I was fully persuaded that this had been *sent* as an emblematical representation of heaven and hell."

Digitized by Google

These promising indications of early and decided piety were followed, as is too frequently the case, by declension from the good and the right way. Though more studious and fond of learning than the generality of boys, he began to associate with immoral companions, and addict himself to their idle sports. Almost insensibly he was acquiring bad habits; and the enemy of souls was not remiss in his efforts to prevent the good seed from bearing fruit to perfection. These evils were partly checked by his removal to school.

On the 14th of August, 1799, in company with several other Preachers' sons, William commenced his curriculum in what is now designated Old Kingswood school; and this event may well be regarded as one of the landmarks in his journey through life. The establishment was at that time under the governorship of the Rev. Joseph Bradford, whose *régime* was acknowledged to be too rigorous and severe, more calculated to paralyze through fear than to secure willing obedience from the principle of love. Yet Mr. Burgess, from the stand-point of mature life, and with that regard for truth and justice which always characterized him, bears the following honourable testimony to his former governor. "For fidelity and integrity in executing the important trusts confided to him, and for the most rigid economy in the expenditure of public money, he has been rarely equalled, and perhaps never excelled."

As illustrative of the system then adopted, it may here be stated, that when young Burgess visited his parents at Burslem, in the year 1801, at the particular request of his father, it was believed to be the first instance that had been known of a preacher's son having such a liberty allowed him; hence it appears that instances occurred in which boys had not a single interview with either father or mother for the whole space of six years. The confinement of the boys also was at that time excessive, each being required to spend ten hours every day in school tasks, for the greater part of the year. They rose at five o'clock in summer, and at six in winter; and in the latter season, though the cold were ever so intense, and the ground covered with snow, they had to parade the play-ground for some time, before breakfast, being regularly disciplined like a regiment of soldiers. The plans adopted for teaching were likewise defective; yet, having a thirst for knowledge, a love of learning, and possessing energy, application, diligence, and perseverance, William made a tolerable proficiency, especially in the Latin classics. He speedily rose to successively higher positions, until, for more than a year before leaving school, he maintained the rank of First Boy in every department.

Although Mr. Bradford kept a strict watch over the boys, and

Digitized by Google

was very severe in reproving and punishing sin; and although all the forms of godliness were invariably maintained throughout the establishment, it does not appear that there was one boy in the school at that time decidedly religious. The removal of one, who died after a short illness, produced a beneficial influence for a short time, but like "the morning cloud" and the "early dew" it soon passed away. In the beginning of the year 1803, a son of the Rev. Simon Day came to Kingswood, in a consumption, and died there. This event excited among the boys generally a concern for their spiritual welfare; and Mrs. Stevens, a very pious and zealous woman, wife of the Rev. William Stevens, a Supernumerary, observing their serious demeanour, invited several of them to meet in her class. This invitation was accepted, among some others, by young Burgess, who for the first time attended a class-meeting on Monday, 20th of June, 1803. While Mrs. Stevens was engaged in prayer, in which exercise she was uncommonly fervent, some of these lads became much affected, began to mourn under a sense of their sinful and dangerous state, and to cry earnestly for mercy from God. This soon became known to the rest of the scholars, amongst whom the flame spread, until nearly all professed to be seekers of salvation. Many meetings for prayer and for Christian conversation were held, and several of those who had been in deep distress of mind expressed their conviction that they had found peace with God, and knew their sins forgiven through the merits of the Saviour. By the home-circle this period was regarded as the time of his conversion; but in after life Mr. Burgess expressed some doubt whether his then extremely imperfect views of the Scriptural plan of salvation were compatible with a state of justification. Certain it is, however, that he enjoyed religious exercises and associations; was more cautious and circumspect in his conduct; and felt increasingly the value of all the appointed means of grace.

About this time also his mental powers appeared more rapidly to develop themselves, and he evinced both a disposition and a capacity to pursue learning with avidity and success. To the study of the Greek and Latin classics, mathematics, and some of the living languages, he now added that of music, for which he had manifested an early genius, and in which he subsequently became a considerable proficient. In July, 1805, he left Kingswood school, with the reputation for scholarship far above his years, and with the respect and esteem of all who knew him.

The writer, whose personal experiences of Old Kingswood extend from July, 1807, to July, 1813, feels much pleasure in stating that New Kingswood presents, in every aspect, a happy contrast. Whether we regard the system of teaching, of moral and religious

Digitized by Google

training, and of discipline; or the food, clothing, and domestic arrangements; we now find all to be so judiciously conducted, as to leave no reasonable requirement on the part of parents and friends unfulfilled.

The Rev. Joseph Burgess was now stationed at Redruth, in Cornwall, and as travelling by coach was in those days very expensive, his son embarked at Bristol, in a sailing vessel, bound for Portreath, a small sea-port, four miles distant from Redruth. Adverse winds drove the vessel into Swansea Bay, and on landing at the Mumbles, the youth walked to Swansea, where he met with a kind reception from the Rev. James Radcliffe, a personal friend of his father's. The captain of the vessel appears to have been dilatory in his movements, and neglectful of his charge. At the end of three weeks he summoned the lad, one morning early, to follow him immediately, as the wind was favourable. This call was obeyed with alacrity; but before the youth reached the Mumbles, a distance of four miles, the unfeeling captain had put to sea, and his vessel was nearly out of sight. After hope had already been so long deferred, this disappointment was felt bitterly, and must have proved no mean test of the lad's fortitude. He, however, had been taught that, "The eye of the Lord is upon them that fear Him, upon them that hope in His mercy." That "mercy" he sought, and, while seeking, obtained. Another captain, of a widely different character, met him as he was walking about the quay, and, hearing his case, said, "If I had a son left in a strange place as you are, I should like for some one to take care of him, and bring him home; and I will act towards others as I should wish others to act towards me. I am bound for Hayle, which is within eight miles of Redruth; I expect to sail to-morrow, and will take you with me, free of all expense." This captain's name was Leigh, and his vessel was called "The Pellew." His generous conduct affords a beautiful illustration of the application of "the golden rule," and was always gratefully remembered by his young *protégé*; who, landing at Hayle on the 13th of August, rose early on the following morning, and walked to Redruth, where he joined the family-circle twenty-seven days after he had left Bristol.

He now commenced a diligent course of private study, including Hebrew, which he had not previously cultivated. At this time also he began to acquire some farther experience of the power of Divine grace: he heard the Word preached, with more attention and profit; his judgment was better informed, and his heart more affected. A sermon preached by his honoured father from Eccles. i. 14, made a deep impression on his mind, and led to a more marked establishment of religious character.

Digitized by Google

Before he had remained three months with his parents, he received a proposal from Mr. Pocock, principal of a flourishing classical and mathematical school in Bristol, to engage as classical teacher in his academy, which offer, after some negotiation, he accepted. This office had been ably filled, for some time previously, by Mr. Benson, son of the Rev. Joseph Benson: in consequence, however, of that gentleman's leaving Mr. Pocock's establishment sooner than was expected, having to keep terms at Oxford, the whole weight of the department was laid on young Mr. Burgess, who had not then completed his fifteenth year.

The writer, at this point, ventures to suggest that this responsibility thrown on one so young, and who was constitutionally shy and reserved, had a tendency to induce a somewhat magisterial bearing, and dogmatic style, which never wholly forsook him; and which led casual observers, sometimes, to misapprehend his real disposition and character.

On becoming a resident in Bristol, he and his young friend, Mr. Woolf, joined the class of Mr. Henry Roberts, and regularly attended our ministry at Portland Street chapel. These means of grace were much blessed to his soul; he listened to sermons with greater pleasure and profit than ever; his understanding became more and more enlightened, and the mysteries of Redemption more fully unfolded to him. It was not long before Mr. Pocock, the ministers of the Circuit, and other leading friends, urged him to engage in public labours, and devote himself to the work of the ministry, but to this he strongly objected; for, notwithstanding some "faint desires to be an ambassador for Christ," he felt so conscious of an utter want of qualifications for the work, that he did not see the smallest probability of his entering upon the sacred office.

During the summer vacation of 1806, Mr Pocock paid a visit to his native town, Hungerford, in Berkshire. This place was notorious for ignorance, wickedness, and bigotry; Sabbath-breaking and other crimes were universally prevalent; and there were scarcely any in the town that retained even a form of godliness. After considerable exertions Mr. Pocock succeeded in introducing the Gospel, as preached by the Methodists, into Hungerford. On this occasion, Mr. Burgess accompanied him, and, as he himself expressed it, "had the pleasure of witnessing the first sowing of the good seed in that benighted land." Principally through the zeal and benevolence of Mr. Pocock, a Society was raised, a chapel erected, and Hungerford subsequently became the head of a Circuit. Mr. Burgess was, about this time, deeply affected by the death of Mr. Samuel Griffith, an esteemed friend and fellow-assistant. This excellent young man had been truly converted in early life,

Digitized by Google

was exemplary in his conduct, eminently devoted to God, and likely to become "a burning and a shining light." He had begun to exercise his talents as an exhorter, and a local preacher; and great hopes were entertained of his future usefulness. But, alas! like a flower of the field, he was—to our finite apprehensions—prematurely cut down, just as the blossom was about to ripen into fruitfulness. Mr. Burgess visited his dying friend, and found him rejoicing in the full assurance of faith, and leaving the most satisfactory evidence that he was about to be received into the mansions of eternal bliss.

During the Midsummer vacation of 1808, Mr. Pocock paid his annual visit to Hungerford, again taking Mr. Burgess and some of their pupils with him. On this occasion he visited several of the adjacent villages; among others, Burbage, a populous place in Wiltshire, where a scene occurred to which he was witness. After a sermon preached by Mr. Pocock, on Thursday evening, notice was given that there would be preaching again on the green on the next Sunday evening. The rumour being circulated, a vestry-meeting was held in the church on Sunday morning, when the minister, churchwardens, and others, consulted what should be done to oppose the Methodists, who were about to intrude into the parish. A proposal was at length made, which, although objected to by a few present, was approved by the majority: this was, to hire a number of the labourers at the canal, termed "navigators," who were to be furnished with strong liquor, and then instigated to raise an uproar, and prevent Divine worship. According to appointment, Mr. Pocock and his party—of which Mr. Burgess felt it an honour to be one—came to the place, and commenced the service by singing and prayer. The reverend curate, with the churchwardens and his other colleagues, were also there, in due time, with the poor dupes whom they had hired for their base purposes.

Strong beer being supplied in abundance, the "navigators" were soon intoxicated, and in this state began to be very vociferous in expressing their displeasure against the "Methodists," and their determination to support "Church and King." As the noise grew, multitudes of people were attracted to the spot, and in a short time the assembly increased to some hundreds. Mr. Pocock announced his text, and spoke for a few minutes, but such a scene of confusion ensued, that he was obliged to desist. There was a general tumult. While many were exclaiming against the preacher and his party, some of the more sober and sensible began to take their part, and endeavoured to restrain the rioters. Mr. Pocock's eldest son, a boy not quite ten years of age, by his father's

Digitized by Google

direction, mounted their travelling car, and in clear and touching tones gave out the hymn in our Collection,

> "Woe to the men on earth who dwell,
> Nor dread the' Almighty's frown;
> When God doth all His wrath reveal,
> And shower His judgments down!" etc.

This produced a powerful effect; many were dissolved in tears. The curate and his associates, however, so far gained the day that the Methodists left the field of action, while the "Church and King" supporters remained victorious.

But in the course of the next week matters took a remarkable turn. The Company under whom the "navigators" were employed expressed their strong disapprobation of these proceedings, and dismissed those who had been foremost in promoting the riot. The curate, also, and his party were covered with shame; the minister's conduct being so strongly censured by his ecclesiastical superiors, that he was in danger of losing his gown. On the next Sunday evening the Methodists again occupied the contested ground, but now, indeed, the scene was quite altered; not a hand was raised, nor a mouth opened against them. A large company assembled, and heard the service with deep attention: regular preaching was established in the village, the violent opposition at first manifested was overruled, and eventually conduced to the extension of the Redeemer's kingdom.

A part of the Christmas vacation of 1809 was spent by Mr. Burgess very pleasantly with his kind friend Mr. Edwards, at Wilton. While here he so far conquered his constitutional shyness as to take the lead in the usual public service held in Mr. Edwards's house, and read a sermon to the congregation one Sunday evening. This, it is believed, was the first occasion on which an attempt of this kind was made by him.

The term of five years, which he had agreed to spend with Mr. Pocock, having now expired, the latter made liberal proposals in reference to a re-engagement. Mr. Burgess, however, found the confinement so excessive, and his occupations so numerous, that he not only had not sufficient leisure to pursue his private studies, but his health was in danger of being seriously injured. With the full approbation of his parents, he declined Mr. Pocock's overtures, and finally left Bristol in June, 1811. About a fortnight after his return home to Truro, where his father was then stationed, his path was unexpectedly opened into the family of the late William Tweedy, Esq., banker, who engaged him as private tutor to his children. The purchase of the Woodhouse-Grove estate having been recently made, with the view of establishing an addi-

Digitized by Google

tional academy for the education of the sons of our ministers, the Conference of this year, 1811, expressed a strong desire that Mr. Burgess should become the classical master there. Having, however, made an agreement with Mr. Tweedy, he considered it right to abide by it, and never had cause to regret that decision. His situation was now very comfortable; his duties were by no means burdensome; and he had sufficient time left at his own disposal, which he employed in a regular course of study.

While thus ardently and successfully pursuing various branches of useful learning, he was not neglectful of his spiritual and eternal interests. Recording the experience of his inner and higher life at this period, he writes: "On this ground particularly I shall ever remember the time of my residence at Truro with unfeigned gratitude to God, since I am certain I learned far more of Divine things during the three years I spent there than in all the preceding part of my life. Our class-meetings were very edifying; the members were, in general, much alive to God, and some of them were eminently pious. Mr. Joseph Carne, our worthy class-leader, was a man of deep and sound experience, well qualified to instruct and build us up in our most holy faith. We were all united together in the bonds of Christian affection, and were truly one in Jesus. We used to long for the approach of our class-night, and were always more reluctant to separate than to assemble. One very important lesson which I learned while connected with this class was the necessity of simplicity, especially in approaching the throne of grace. Some of my brethren and sisters were making rapid advances, and used to testify their enjoyment of gracious visitations, to which I had, as yet, been a stranger. Often did I listen, with pleasing wonder, to their simple yet deep testimonies, and was led seriously to inquire, Why do I not enjoy as much as any of them? By the light of the Divine Spirit, the grand hindrance was disclosed, and I earnestly laboured and prayed for its removal. I saw I must become as simple as the most ignorant and unpolished of those around me; that my own wisdom must be renounced, and I must be content to become a fool for Christ. To this I resolved to submit, and no sooner had I got into the habit of making the required sacrifice, than I began to enter into their experience and enjoyments. Our meetings now were more precious than ever, and all language would fail to describe adequately the glorious visitations which I, in common with others, used frequently to enjoy. The room where we assembled was often filled with the Divine glory; we sat together 'in heavenly places in Christ' Jesus, and drank largely from the inexhaustible fountains of Divine love."

This extract furnishes decisive evidence that, by yielding to the teachings and drawings of the Holy Spirit, he had, through faith

Digitized by Google

in the Atonement, passed from spiritual death to spiritual life; being born of the Spirit, old things had passed away, and he had received the Spirit of adoption. This is further confirmed by the admission which we find him subsequently making: "Though I was naturally, I suppose, of a cold, phlegmatic disposition, and of comparatively dull feelings, I was frequently overwhelmed in the abyss of Divine love, and lost in praise and wonder." The grand object at which he now aimed was a "full salvation." This blessing he appears to have sought sincerely and earnestly; yet, through not clearly apprehending the way of simple faith, he remained without the explicit enjoyment of it. But he was conscious of "a growth in grace," and of acquiring more Divine knowledge, and more of the "mind of Jesus."

(*To be concluded.*)

THE CHRISTIAN SALVATION, AND THE COMPREHENSIVE CONSTITUTION OF THE CHRISTIAN CHURCH:

THOUGHTS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

No. II.—Verses 11–22.

Again the Apostle recalls to the minds of the believers whom he was addressing their former state of spiritual destitution, when, as Gentiles, they were afar off from God and from His visible Church; and places this state in vivid contrast with their present condition of holy privilege and abundant blessing:—"Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

The language employed throughout this passage is eminently forcible and suggestive. The persons addressed were "Gentiles in the flesh,"—persons who had not received the distinguishing rite of the ancient covenant; and, before they were brought near to God and to His people, under the evangelical constitution, by the blood of Jesus, they stood outside the Church of God, and were destitute of the privileges and hopes of those who are truly His. They were, further, looked down upon by many of the race

Digitized by Google

of Israel; they were "*called*," contemptuously, the Uncircumcision; and yet, the Apostle intimates, they who called them so were themselves only "*called*" the Circumcision. In the case of too many of God's ancient people, circumcision was a mere external rite, instead of being combined with that inward purity, and that consecration to the Divine service, of which it was intended to be a symbol. The higher import of this rite was too often lost sight of by those who vaunted themselves on its possession. True religion, under every dispensation, is essentially *spiritual*, to whatever extent the observance of outward forms may have been enjoined. The cherished sentiment of St. Paul on this subject—a sentiment which moulded the phraseology of the passage before us—is that affirmed by him in his Epistle to the Romans:—"He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

But, passing from the disdain with which these Gentiles were treated by many of the race of Israel, the Apostle goes on to depict the *spiritual destitution* in which they were involved.

They were "*without Christ*,"—separated from Him who is the one Source of life, the one Medium of salvation to man. Many of them, perhaps, had never heard of the intimations of a coming Deliverer, the Anointed of Jehovah, given to the ancient people of God; while others, to whom these intimations had been made known, had turned away from them to the vanities of the world and the follies and vices of idolatry. Even after the Saviour had appeared, and had accomplished the work of atonement, several years elapsed before the message of His grace was proclaimed to them, during which the darkness of their heathen state remained almost unbroken; and after that message was brought to them, some of them, for a while, treated it with cold neglect. They were "without Christ." They did not repose their trust on Him whom the Father has set forth as the Hope of men. They had no saving interest in His death, and resurrection, and priestly intercession. Polluted in spirit, and lying under the condemnation of accumulated sin, they stood at a distance from Him through whom only that condemnation could be reversed, and that pollution removed.

They were "*aliens from the commonwealth of Israel*." In the earliest ages the hope of salvation, and the promise of the great Restorer, were given to universal man; while the few and simple rites of the patriarchal economy were common to all. But as idolatry became diffused among the nations, and men turned away from God to follow their own imaginations and to gratify their own lusts, the Most High separated the descendants of Abraham, in

Digitized by Google

the line of Isaac and Jacob, from the mass of mankind. To maintain a witness for Himself as the true and living God, and to prepare the way for the working out of His counsel to bless mankind in the coming Mediator, Jehovah constituted the people of Israel His visible Church. He formed them into a spiritual "commonwealth." He gave them a constitution of religious service and privilege, and brought them together under His own gracious sway. It was His purpose, indeed, to dwell in the midst of His people Israel, as He did nowhere else on earth; revealing to them His favour, and encircling them with His guardian care. The perfect fulfilment of this gracious purpose was interfered with, again and again, by their unfaithfulness; and, after warning them of their sin and danger, and chastening them with various afflictions, God gave them up, at times, to the power of their enemies, and, at one period, permitted the holy and beautiful house in which He was worshipped amidst the symbols that He had Himself appointed, to be razed to the ground. But He again looked in mercy upon His ancient Church; and Israel, though politically feeble, enjoyed distinguished religious advantages. Of these advantages the Gentiles whom the Apostle here addresses were destitute. Living in idolatry, and surrendering themselves to worldly passions, they were outside the Church of God, and were *altogether averse*, as the word used by St. Paul implies, to its services and restraints. They were not, indeed, shut out from the Church by any arbitrary arrangement of Jehovah; for provision was made, under the Mosaic constitution, for their admission to religious fellowship with the people of Israel, upon their submitting to circumcision, and engaging to observe the law. But this was alien to their thoughts and feelings. The worship of Jehovah had for them no charms; and the requirements of His service would have been deemed by them irksome and repulsive.

They were "*strangers from the covenants of the promise.*" The ancient Church, while it maintained, in the face of surrounding nations, the sole Godhead of Jehovah, and while it rejoiced, when faithful to Him, in His special protection and care, looked forward to yet brighter revelations of His mercy and power. That Church was the depositary of "*the promise*,"—the promise of redemption and blessing through the Seed of Abraham. That promise was assured to every devout and humble spirit by the covenant-engagements of the Most High. On two distinct occasions God entered into a solemn covenant with Abraham, pledging Himself that in him "all the nations of the earth should be blessed." The assembled nation of Israel, too, was taken by Jehovah into covenant with Himself; and while that covenant embraced various requirements and numerous ceremonial observances, it recognized Israel as the

Digitized by Google

people among whom the Messiah was to arise. And as the Divine counsel unfolded itself, God promised to make a new and better covenant with His people,—one fraught with rich spiritual influence, that should establish in the hearts of men the dominion of holiness, and consecrate them fully to His service. But to these covenants the Gentiles, in their heathen state, were strangers: they understood not their provisions, and shared not the grace which they held forth.

They had "*no hope.*" The position of man in this life is such that he can only be truly blessed when he can look beyond it, cherishing a confident expectation of a state of peace and happiness which shall endure for ever. There are, indeed, many bright scenes in our earthly history, and the years of youth and of vigorous manhood involve cheerful hope and sometimes joyous exultation. And yet even these years are marked, at times, by sorrow, disappointment, and affliction; and as our earthly life approaches its close,—especially if it is darkened by bereavements or by neglect,—nothing but a calm and steadfast hope of the future can gladden the spirit. The period of activity and conscious vigour, if not suddenly cut short by disease, must be followed by one of infirmity and languor; and there must come, at length, the humiliation and pain of the final conflict. To the man who is in Christ the sorrows of earth are alleviated, and the wasting of nature is soothed, by the bright hope of eternal life in Him, and by the earnest of that life which now fills his heart. But the Gentiles were without "hope:" no clear light from the world beyond fell upon their spirits; no joyous anticipation of a state of purity and peace that shall know neither alloy nor interruption gladdened them amidst the vicissitudes of their earthly course.

And then, the concluding statement of St. Paul completes the dark picture of the former condition of the Gentiles whom he addresses:—they were "*without God in the world.*" Many of them had no clear conception of one Supreme Being, the Creator and Ruler of the universe; for the light which might have led them onward to such a conception—the light afforded by the works of nature and the dictates of conscience—had been ungratefully disregarded, as they surrendered themselves to the power of sinful passions, and the seductions of intellectual pride. Even they who had such a conception of God were severed from Him in heart, and were destitute of His friendship. They stood in an attitude of antagonism to His government, and were regarded by Him with righteous displeasure. Thus their state was one of spiritual destitution and imminent peril. Man has been formed to have fellowship with God, to reflect His intellectual and moral glories, and to rest in His care and love. It is thus, and thus only, that he can

Digitized by Google

attain the proper blessedness of his nature. When the human spirit is severed from God, it is a prey to the powers of evil, its own passions tyrannize over it, and the deep gloom of approaching ruin darkens it as it looks forward to the future. To be "without God in the world" is to be cut off from the Source of peace, and joy, and strength, and to be given up to the dominion of the ungodly tendencies which characterize this estranged and disordered portion of His empire.

Such was once the dark and perilous condition of those who had been gathered from heathenism into the Churches now addressed by the Apostle. They were "afar off" from God, destitute of a saving interest in Christ, and separated from His visible Church. The covenant-promise of redemption had for them no attraction, even if it was made known to them; and no bright hope of everlasting life cheered them under the sorrows and vicissitudes of earth.

But how different the position in which they were now found! They had been led to Christ, and *in Him* had been brought near to God, introduced to the blessed associations of His Church, and raised to all the privileges of His spiritual people. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Here again the sentiment which is kept in view throughout this Epistle—*the union of believers with Christ*—comes into prominence. It was *in Christ Jesus* that they who were formerly "afar off" had been "made nigh." The grace which sought them, and which subdued the obduracy of their carnal state, led them to HIM whom the Father has set forth as the Refuge of the guilty, and the one Source of spiritual life; and it was as they clung to Him in self-renouncing faith that the light of God's countenance was lifted upon them, and the renewing energy of His Spirit was diffused through their souls.

But in proceeding to enlarge upon the present state and privileges of believers, St. Paul first specifies the *means* of their redemption, and of their actual recovery to God,—even *the atoning death of the Lord Jesus*. They are "made nigh *by the blood of Christ*." It is not necessary to dwell at length on the deep significance of this phrase. It will be at once perceived that it recognizes, in the clearest manner, the *sacrificial* character of the Redeemer's death. That death was not only one of violence and ignominy, but was endured by Him as the Representative of the guilty, to avert from them, upon their being united to Him by faith, the judicial displeasure of God, and to save them from all the penal consequences of sin. St. Paul ever turned to the cross of Christ with profound and solemn interest. It was as the Crucified One, now indeed

Digitized by Google

exalted to unutterable glory and universal dominion, that he proclaimed the Lord Jesus to men. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The ministry of reconciliation in which he exulted, the exercise of which he ever felt to be his highest dignity and joy, rested, as he himself affirms, on the substitution of the spotless Mediator for the guilty race of men, so that now righteousness may be imputed to all who are in Him, without any weakening of the essential principles of the Divine government. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Between that bitter death of the cross, when the burden of our sins pressed upon the Redeemer's spirit as if they had been His own, and when the penal stroke of Divine justice descended upon Him as the voluntary Representative of our race, and His present glory, there is an intimate and necessary connection. He lives and reigns as the Mediator who has wrought out redemption for all that will come to Him, and who justly claims us as His "purchased possession." The whole economy of grace, and the entire course of our Lord's present administration, are based upon His sacrificial death, and are designed to bring about the results for which that death was endured. And, as the ages of eternity roll on, "the blood of Christ" will be the theme of the unceasing praises of His redeemed and saved people.

But the death of Jesus, the Apostle goes on to show us, had a twofold bearing on the position and relations of men. He, and He alone, is "our *Peace*," providing for the reconciliation of all who receive Him, whether Jews or Gentiles, to God, and providing also for the union of Jews and Gentiles with each other in one spiritual Church, through their common union with Himself. "For He is our Peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father."

One effect of the sacrificial death of the Mediator, and of the consequent introduction of the perfect economy of grace, was the setting aside of those arrangements of the Mosaic dispensation

Digitized by Google

which separated the people of Israel from the mass of mankind. "The middle wall of partition," which divided the court of the Israelites from that of the Gentiles, is now "broken down." No longer is it required of men to submit to circumcision and to observe the whole Jewish ritual, as the condition of belonging to the Church of God. "The law of commandments contained in ordinances"—the law, that is, of positive and ceremonial precepts, not immediately arising, as the great moral requirements of the law do, out of the relations in which we stand to God and to each other—is "done away," and the Church is based upon the simple condition of faith in the Lord Jesus, unreserved subjection to His authority, and the open confession of His Name. Too often the ceremonial law gave occasion to the existence of a feeling between Jews and Gentiles which amounted almost to "enmity." The former vaunted themselves on its possession and observance, and imagined themselves raised far above the Gentiles, as being the separated people of God. The latter resented the disdain with which they were treated, and recoiled from the ceremonial requirements of the law as galling and repulsive. But that law was done away when the true and perfect Sacrifice for sin was offered, and the way into the holiest of all was thrown open to every believer. The moral law remains, stamped with the authority of God, and invested with yet greater sacredness by the death of Him who submitted to its penalty for us. The sway of the moral precepts of God is welcomed by all who are in Christ; but ceremonies have now become matters of indifference. Thus the way has been opened for the union of Jews and Gentiles—the union of all men, if they will but receive Christ—in holy fellowship. But that fellowship supposes *a common union with the Lord Jesus*, and a *new creation* effected by Divine power. Bishop Ellicott's translation fully brings out the force of the Apostle's language at the close of the fifteenth verse:—"That He might make the two in HIMSELF into one new man, so making peace." The spiritual fellowship of Christ's people results from the common possession of a new life derived from Christ Himself through the indwelling of the Holy Ghost. Our union with each other depends on our union with Him; and just in proportion as we realize the blessedness of having Christ our own, and as our hearts are pervaded by His Spirit, shall we feel that we are one with all who love Him in sincerity, and who stand forth to avow Him before men. Without this union with Christ and this inward renewal, an outward connection with any Church-organization is of no avail.

But St. Paul proceeds to fix attention, more particularly, upon the bearing of the death of Jesus on *the reconciliation of men to God*, as that which lies at the basis of their spiritual union with each

Digitized by Google

other :—"And that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby." It is not necessary, surely, to show that there is no implacability in the heart of the Eternal Father; for the whole doctrine of this Epistle is, that the scheme of redemption is the development of the Father's counsel, and the brightest manifestation of His love. But there is, in the mind of God, a holy displeasure against sin and those who practise it; and there is a sacred regard to the great principles of His moral administration,—principles which are essential to the order and welfare of the rational universe. These principles the death of Jesus upon the Cross, as the Representative and Substitute of man, upheld and honoured; and now, without any violence to the claims of holiness, without any peril to the moral order which it is the high prerogative of God to maintain and guard, He can accept and justify all who embrace the offered Saviour. This constitution of mercy, also, tends to subdue the rebellion of man's heart against the Divine government, and to lead him in humility and penitence to the Cross, to seek justification and life in Him who suffered there. Thus the "enmity" is "slain;" and when the decided closure with Christ takes place, the Eternal Father accounts us righteous in Him, invests us with every forfeited privilege, and confers on us a title to everlasting life.

(*To be concluded.*)

WUTTKE'S "CHRISTIAN ETHICS:"

A SKETCH.*

THE Bible makes its appeal to man as to a consciously-accountable being, and finds a sure response from within his spiritual nature. Inasmuch as his personal life is not self-produced, but derived and dependent, it demands as its ground-cause a personal Author; who has bestowed that life for a rational purpose, worthy both of His wisdom and of its capacity, which is not to be achieved, as in unconscious creatures, by the developing force of internal necessary law, but by intelligent and free activity. For, *first*, man has capacity to know, to think, and to reason; and the objects adapted to arouse that capacity cluster around him on every side. Nature itself, in all its multiform aspects, is at once the

* "Christian Ethics. By Dr. Adolf Wuttke, late Professor of Theology at Halle. Translated by John P. Lacroix." Vol. I.—History of Ethics. Vol. II.—Pure Ethics. Edinburgh: T. and T. Clark, George Street. 1873.

Digitized by Google

product and embodiment of Divine thought and reason, projected into real objective existence for the purpose of exercising, educating, and giving enjoyment to creatures possessed of the Divine image, and therefore capable of holding communion with the Divine mind and life; and there is that in the spirit of man which, when brought face to face with nature, spontaneously asks, "What is this? and whence? and why?" The answer has to be sought out by his own patient observation and insight, and is gained somewhat slowly at first, it may be, because of the observer's inaptitude and inexperience; but anon with rapidly-increasing facility; while every new discovery fills his mind with fresh exultation, and impels him still onward in the endeavour to make the thought-contents of the universe his own.

But, *secondly*, the mere acquisition of knowledge, though itself a good, is not the intended goal, but only a means to the development of free, creative activity. For while man is in, and, to some extent, of nature, he is nevertheless above it, and possessed of a certain limited amount of lordship over it. He has will, the power of self-determined interposition amidst natural forces and laws so as to produce ever-fresh combinations and new results. For this end "knowledge is power;" and the increase of knowledge involves an increase of power; and both the one and the other were placed within man's reach that they might be employed by him in demonstrating that the free, rational spirit is superior to sensuous nature, and the moral higher than the material.

Nevertheless, man has been placed in a state of intimate relationship to, and dependence upon, the material world by his animal body. In this there may be involved other and higher ends; but the most direct, and one which is of great and far-reaching compass, is educative. For the human spirit the first and most effective stimulants to activity are centred in its physical habitation. Thus the instinctive love of life; the desire for safety, comfort, and enjoyment; the pressure of hunger and thirst; and the shrinking from pain, injury, and death, are such potent motive-forces acting upon the will as to arouse it into wakeful and resolute action. It is, in short, the office of the body to be at once the medium through which the outer world makes its appeal to the rational freedom of the spirit, and the organ through which the corresponding response is returned; and for this service, and by it, when of a normal character, it is its destiny to be ennobled and glorified.

Man, however, is so constituted as to live not singly but in society, and while he exercises the right of appropriating from nature that which is needful for his defence, support, and enjoyment, he finds himself in the midst of others who are striving after like

Digitized by Google

ends, and who have equal claims with his own. Here, then, are the individual man and his fellow-men; that nature which is equally claimed by both, and to which they have equal right; and the Creator and Lord of all, upon whom they are equally dependent, in whom they have equal right, and to whom they owe equal allegiance; from all of which there are found radiating forth and interpenetrating each other a number of relationships and dependencies, out of which issue a corresponding number of rights and duties, and by all of which personal free activity is hedged in and limited.

Here it is that we enter fully into the sphere of ethics or morals. Man was prospectively constituted and adapted for these conditions of existence; and hence, *thirdly*, he is conscious that, in all his activities, he is bound in allegiance to the right, the good, and the true, and is not at liberty blindly to obey mere natural impulse. His own being has been bestowed as a rich possession which he is not at liberty to injure, but is bound in duty to care for and develop to complete harmonious perfection. In this self-care and culture, however, he must not invade the rights of others, any more than they can be allowed unduly to interfere with his, but must manifest towards all that goodwill which he has a claim to expect in return. Then, also, in affirming his right of dominion over nature, he must have due respect to its Divinely-established order, avoiding all wasteful destructiveness, and seeking rather to promote its greater productiveness and perfection. While, in and through all, he must exercise loving confidence in God, seeking to do His will, and to secure His approbation in everything.

That which has just been described is clearly how man ought to live and act as a social and moral creature. But "Christian Ethics, as distinguished from philosophical ethics, has an historical presupposition,—the redemption accomplished in Christ. But redemption presupposes sin, from the power of which it delivers man; and sin presupposes the moral idea *per se*, of which it is the actual negation. Hence the knowledge of Christian Ethics, as resting on the accomplished redemption, presupposes a knowledge of the moral state of man while as yet unredeemed, as in turn this knowledge presupposes a knowledge of that ideal state of being from which man turned aside in sin. Christian Ethics has therefore a threefold state of things to present:—(1.) The ethical or moral *per se* irrespectively of sin,—the moral in its ideal form, the proto-ethical,—that which God, as holy, wills. (2.) The *fall* from the truly moral, namely, *sin*, or the guilty perversion of the moral idea in the actual world,—that which man, as unholy, wills. And (3.) The moral in its

Digitized by Google

restoration by redemption, that is, the regeneration of moral truth out of sinful corruption,—that which is willed by God as gracious, and by man as repentant." It is thus that Dr. Wuttke opens the way for his treatise on Christian Ethics. The first volume is introductory, giving an exposition of the ethical idea, of the scientific mode of treatment, and the history of the moral consciousness and ethics of, first, the Heathen nations; next, the Old Testament and Jewish people; and, lastly, Christianity, in the Ancient Church, the Middle Ages, the epoch of Reform, and downward to the present time, including the Ethics of the Church of Rome and the Society of Jesus, and the deistic, atheistic, and philosophic treatment of the subject in England, France, and Germany during the past and present centuries. The Professor has thus brought under review all the available sources of information, in the testimony of the moral consciousness under all the varying conditions of human existence in all ages, in the living Christian consciousness of the present stage of civilization, and, above all, in the lively oracles of the Old and New Testaments.

In the second volume, Dr. Wuttke treats of the ethical idea *per se*, his discussions covering the entire ethical field. His point of departure is that "the moral idea rests upon that of *purpose* or *end*. An end is an idea to be realized by a life-movement. Whatever answers to an idea is *good* relatively to that idea; and whatever answers to, and perfectly realizes, a rational, and hence also a Divine, idea, is good absolutely. All Divine life and activity has a Divine purpose; whatever God brings to realization is therefore absolutely good,—is in perfect harmony with the Divine *will*. A nature-object is good *per se* and directly, in virtue of the creative act itself; and whatever is implied in it, as an end to be attained to by development, is actually realized in fact by an inner Divinely-willed necessity. The essence of a *rational* creature is *per se* likewise good; but its full realization as that of a truly rational being, that is, its rational end, is not directly forced upon it by natural necessity, but is *proposed* to it as to be realized by its own rational, and hence *free*, activity. The goodness of a merely natural being lies in the necessarily self-fulfilling purpose of God *in* the creature; that of a rational creature lies in the free, self-fulfilling, through it, of the *will* of God *to* the creature. The Divine will is, in the latter case, not merely an end for God, it is also a conscious end *for* the rational creature. The good in general, in so far as it is a conscious end for a rational creature is *a* (concrete) *good*. In as far as this good is unitary and perfect, and hence perfectly answering to the Divine will as to the creature, it is the *highest* good;" and

Digitized by Google

"all rational development of a rational creature aims at the realization of the highest good." (Vol. ii., pp. 5, 6.)

"The idea of the *highest good* of man's being must consist in the symmetrical completion of his life as a whole; hence, it cannot be simply the perfection of his isolated individuality as such, but only as a living member of the living whole.....Whatever a man aims after appears to him as a good; whatever he shuns, as an evil; and rationality consists in the fact that he aim not at the seemingly, but at the really, good, and, in each single good, at the highest good; and this aiming is itself good. The highest good is consequently the highest perfection of the rational personality, or the perfect development of God-likeness, or, in other words, the perfect agreement of the actual state of man's entire being and life with his ideal, that is, with the will of God,—which all are, in fact, only so many different expressions for the same thing. Whatever contributes to this highest end is good; whatever leads from it is evil." (Pp. 7, 8.)

"In so far as a rational creature realizes the good rationally, that is, with a consciousness of the good end, and with a free will, it is *moral*. The moral is the good in so far as it is realized by the free will of a rational creature; and, in this manifestation of rational life, both the will, and also the action and the end, are moral; and true morality consists in the complete harmony of these three elements. *Morality* is therefore the life of a rational being who accomplishes the good with conscious freedom, and, hence, works the harmony of existence,— as well the harmony of its own being with God as also (and in fact thereby) the harmony of the being in and with itself and with all other beings, in so far as they themselves are in harmony with God." (Pp. 8, 9.)

The following remarks as to the essential connection between religion and morality, and indeed Dr. Wuttke's whole treatment of the subject, are worthy of marked attention. "Religion and morality both bring man into relation to God. In religion, however, his relation is rather of a receptive character,—he permits the Divine to rule in him; in morality he is more self-active, he reflects forth the God-pleasing from within himself. In religion he exalts himself to communion with God; in morality he *evidences* this communion by developing the Divine image both in himself and in the external world.....A pious life is also *per se* a moral one; and morality is the practical outgoing of piety. Religion and morality are therefore most closely and inseparably associated; as morality rests on the recognition that the *good* is either the actual state, or the final destination of all existence, and as this recognition, even in its rudest forms, is of a religious character (since the 'good' can have no meaning, save as the Divine ultimate

Digitized by Google

destination of creation), hence morality without religion is impossible, and its character rises and falls with the clearness and correctness of the religious consciousness. He who despises religion is also immoral; and the immoral man is also correspondingly irreligious; all immorality being a despising of God, since it is a despising of the good as the God-like.....The religious life is, so to speak, centripetal; moral life, as radiating out from the middle point, is centrifugal: the former corresponds, in the spiritual life, to the functions of the veins of the body; the latter is more like the arteries, which, receiving from the lungs, through the heart, the vitalized out-gushing blood, distribute it nourishingly and productively through the body, and ramify themselves out toward the periphery, whereas the veins conduct it back from the outermost ramifications toward the centre.....

"In religion and in morality God glorifies Himself no less than in creation,—in religion *for* and *in* man, in morality *through* man; and the moral man, in that he fulfils God's will in and for the world, actually accomplishes the Divine purpose in creation,—the free moral activity of man being, in fact, the Divinely-willed continuation and completion of the work of creation.....The glorifying of God in religion and morality is the completing of His glorification in nature. In religion God permits the man who comes into living communion with Him, to behold His glory; in morality God permits men to show forth His glory,—to let their light shine before others that they also may praise the Father in heaven." (Pp. 15–20.)

The argument, from the supremacy of moral obligation, in favour of man's immortality, is clearly and strongly stated. The following will indicate its character. "In all moral systems, even those of heathen nations, morality is more precious than temporal life, and that person is regarded as ignoble and contemptible, even by pagans, who clings to his life at any price, for example, at that of failing in his duty to his country, to his family, or to his honour.....Now, to one's existence in general, one has an unlimited right; it is his first and most natural right. In the absence of immortality, however, the sacrifice of one's life for a moral duty would not only not be a moral requirement, but it would be downright folly and sin; for morality can never require the giving up of the first condition of all moral activity, namely, personal existence.....A world-government in which the realization of the good is possible only by the destruction of him who has for his life-task to realize the good, would be *per se* in a state of utter anarchy, and would have no right to impose moral duties." (Pp. 54–56.)

In the formal scientific development of his theme, Dr. Wuttke deals with, 1. The moral subject—man; 2. God as the ground and

Digitized by Google

prototype of the moral life and as the Author of the moral law; 3. The objective existence on which, as material to be fashioned, the moral activity exerts itself; 4. The moral motive,—essentially love; 5. The moral activity itself, the moral life-movement toward the moral goal; and, 6. The fruit of the moral life as moral end,—the good as an object to be realized.

To us it is quite evident that man, even while yet in innocence, must have needed a special Divine revelation to furnish him with that which was required by him in order to the successful accomplishment of his destiny. For this end, if he himself was to be sole judge of the life-course proper for him to pursue, he must have a distinct conception, 1. Of the end to be secured, whether simple or complex, affecting the individual worker alone, or a multitude of others with him; and, 2. Of the means necessary to be employed in order to attain that end. The latter knowledge alone might have sufficed for him, if given by competent, that is, infallible authority; for then he could have freely worked on confident that the result would be both certain and satisfactory. But, apart from such an authoritative revelation of the Divine will, he could not have secured all the knowledge absolutely necessary to him in order to an intelligent fulfilment of his life-task. The power of intuitively discriminating the precise line of right amid all the complicated relationships and claims of self, of surrounding multitudinous human society, of nature, and of Him who is the great Source and Centre of all, was surely something which transcended the unaided intellect of even unfallen man, though he had comprehended that which was to be the ultimate predestined result.

But if a positive revelation of the Divine will was needful for man while yet he retained his mental and moral powers uninjured by sin, how much more must it be needful now that he has so grievously fallen from his primitive condition? The whole history of ethical science, both amongst ancient heathen nations, and unbelieving philosophic writers in more recent times, as well as in perverted Jewish and Christian (Jesuitical) teaching, sustains this position. If man is indeed a moral being,—and the very existence of ethical science, whether true or false, proves that he is,—then we may safely conclude that the moral Author of his existence would supply him with that which was needed for the successful shaping of his moral destiny. This, which was supplied to Adam by immediate Divine communion, has, we believe, been supplied to us in the Scriptures of the Old and New Testaments. The ethical teaching of these has awakened a moral consciousness in modern European society, the legitimacy of which even scepticism itself is constrained to admit, and which it is but too ready to

Digitized by Google

appropriate, but to which the heathen nations, outside of Biblical influence, have never approached even in their highest stages of culture. It is of no avail to tell us that this moral sentiment is the mere product of education and custom; that moral distinctions have no natural ground; and that we are really under no more obligation to love our neighbour than to hate him,—to cherish than to slay him. The conscience, no doubt, like the reason, may be developed and improved by education; but if man, by nature, had no conscience, no amount of moral culture would provide him one, any more than intellectual culture could fill him with wisdom who had no rational power. The Christian revelation has awakened and trained the moral consciousness of men, because they have a conscience to be trained, and because there is in it that which, being from God, successfully appeals to that conscience. In this revelation we have clearly indicated the final destiny to be secured; the course of action which leads thereto; and the moral life and fellowship,—namely, in Christ,—by which even sinful man may yet travel this way and secure its end.

Dr. Wuttke has written under the full light and acknowledgment of these truths, in a spirit of "honest loyalty to the Gospel." In seeking to effect a "vital union of the philosophical and theological manner of treatment," "the acceptance of philosophical thoughts and of their sequences" is made to be "dependent on their harmonizing with the certain truths of Revelation." His method is strictly scientific, and the course of thought profound, and, usually, luminous and convincing, though there are a few instances of apparently indeterminate haziness, and of inconsequential reasoning. These are, however, of very rare occurrence, and not of vital importance. We have ourselves read this treatise on Christian Ethics with deep interest and admiration; and cannot too strongly express our gratitude to the translator and publishers for placing it within reach of all English students of theology. We trust it may be widely read and studied. W. T.

SIR HENRY HAVELOCK.

II.

After a two years' visit home, during which he recovered health and renewed early friendships, Henry Havelock quitted England for the last time in November, 1851. He left his family behind, and was never to see them again. He would not hear of Mrs. Havelock's coming to Calcutta, which was "only fit for Government Secretaries and pariah dogs." He visited Serampore, which for thirty years had been his soul's earthly home, and found

Digitized by Google

only the funeral tablets of old friends. He wrote to his wife, "I read two chapters in the Bible at the table before the pulpit, and prayed alone."

At length he reached high position, first as Quarter-Master General, and then as Adjutant-General of Queen's troops in India; but eagerly left the latter post to command part of Outram's force in the Persian expedition in January, 1857. His skill in organizing and conducting attacks was again displayed; but any signal opportunity of distinction was denied by the flight of the Persians at the sight of the British force, and by the treaty of peace. In June he returned to Calcutta, to accomplish the great achievement of his life.

India was then in the agonies of the mutiny. Regiment by regiment, the whole Bengal army, one hundred thousand strong, turned against us the skill and discipline which we had given them. To encounter them we had little more than four thousand European troops sprinkled over a territory of a thousand miles. What would have been the result, if a leader had appeared able to use such forces, it is not easy to say. Happily for us no such leader arose. The mutineers fought obstinately behind guns and entrenchments, but showed themselves incapable of the enduring valour necessary to the triumph they desired. It was no sudden outburst. Sagacious officers had long foreseen and foretold that the Sepoys had learnt their strength, and were resolved to measure themselves against us. For more than twenty years there had been smouldering disaffection and detached outbreaks, which it had become the rule with Government to treat with ridiculous leniency. In the beginning of 1857, when the 19th and 34th Native Infantry openly mutinied, instead of being promptly dealt with by court-martial, their case was long deliberated on. Then they were drawn up on parade to hear their sentence, which was, that they be paid their arrears in full, and sent home. The disbanded rebels, as might have been expected, went everywhere as missionaries of sedition. A native officer who heard of our treatment of the disaffected regiments, said, "In three months there will be mutiny from Calcutta to Peshawur."

The greased cartridge question was only the match applied to the magazine by Mussulman jealousy and revenge. We had many warnings, but like Englishmen, refused to believe in danger till it was too late. Indeed the strangest feature in those days was, that with the whole army rising around, officers to the last believed in the loyalty of their own particular corps. The 6th Native Infantry at Allahabad vociferated their willingness to march against the rebels at Delhi, and were publicly thanked by Government. Within four hours of receiving the thanks they butchered their

Digitized by Google

officers, fourteen in number, as they sat at mess. It must be borne in mind that the rising was a purely military one. The people, however they might sympathize, never joined in it. Men like Lawrence and others had long denounced our injustice in making it impossible for native soldiers to rise above the ranks. This fact, along with a leniency to rebellion which filled the thoughtful with indignation and dismay, is almost enough to explain the catastrophe. A veteran native officer said, "Ah, Sahib, the army has ceased to fear." In addition, feeble old men, like Generals Hewitt at Meerut, and Lloyd at Dinapore, with ample means at command, failed to crush mutiny at the outset. To the first, especially, a heavy responsibility belongs. When, in May, the whole native force at Meerut, consisting of several infantry regiments and cavalry, rose in a body, though he had two thousand Europeans at his disposal, a force enough to crush any rising in an hour, he allowed the rebels to massacre Europeans at pleasure, burn and plunder, and then march safely off to Delhi, to help in enacting similar horrors there, and to form the nucleus of a rebel power, which it took a three months' arduous siege to break up.

It was determined to form a flying column for the relief of Cawnpore and Lucknow, and of this Henry Havelock was made the commander, with the rank of Brigadier-General. When the achievements are compared with the means at his command, his march will be seen to be as heroic as anything in the annals of war. At starting, before the sword, or sun-stroke, or cholera, or forced marches, had struck down a single man, his force, all told, counted only fourteen hundred bayonets, drawn from the 64th, 84th, and the 78th Highlanders, with about four hundred Sikhs. His artillery was drawn by bullocks, and his only cavalry were eighteen volunteers. From time to time he tried to add to the last two arms from the infantry. In every action he felt grievously the want of cavalry to pursue and cut up the enemy, who were able to draw off to another position. With this force he plunged into a country which was one wide sea of mutiny. Up to this time the rebels had received no check. Havelock's were the first English victories. It was the rainy season, the country under water, the rivers full, deluges of rain alternating with a broiling sun. Yet in less than eight weeks he won nine victories, more than a battle and a victory a week, against a foe four or five to one. He started from Calcutta an unknown English colonel. In a few months his name was on every lip in Europe and America as that of a Christian hero of the first type.

As Havelock was on his way to Allahabad, Cawnpore fell. After sustaining a terrible cannonade three weeks in wretched entrenchments, General Wheeler surrendered for the sake of the three

Digitized by Google

hundred women and children who were with him. Nana Sahib sealed the treaty by an oath on the Ganges, and kept it by getting the whole body into his power, and then murdering them all, except two hundred and ten of the women and children, whom he kept for future massacre. Before this, the same fiend had murdered the Futtyghur fugitives to the number of one hundred and fifty. Surely there is retribution in store for such a monster!

Havelock's object now was to retake Cawnpore, and thence march to the relief of the beleaguered garrison at Lucknow. He marched from Allahabad on July 7th, and on the 12th, after a nine hours' march, came up with the enemy to the number of more than three thousand, with twelve guns, at Futtehpore, and routed them; on the 15th again at Aong, and on the same day at Pandu-nadi, carrying an entrenched bridge, which the enemy failed to blow up,—two victories in a day, without pause to rest or eat. On the next day again, the 16th, he won his important victory of Cawnpore. Nana commanded in person. His army was five thousand strong, well-posted so as to sweep the road with ample artillery. Havelock adopted his favourite manœuvre of amusing the enemy in front, while, under the screen of some groves, he turned their flank, driving the left on the centre, and the centre on the right, thus doubling them up. As the enemy were taken by surprise the movement was completely successful. But the victory was not won without hard fighting. The rebels had heavy guns and entrenched villages to shelter behind. Their triumph at Cawnpore had filled them with confidence. Twice they rallied. Thrice the British charged right on the muzzles of guns firing grape. After the first charge, seeing another necessary, Havelock placed himself in the front of his brave Highlanders, and, pointing to the masses of the foe and the heavy gun, said, "Now, Highlanders, another charge like that wins the day." A shout and a rush, and the gun is ours. Again, at another rally, he cried, "Come, who'll take that village, the Highlanders or the 64th?" The victory was won after a nearly three hours' conflict, by hungry and weary troops. As night fell they could not move another step, and slept on the bare ground.

The next day after the victory Havelock marched into Cawnpore, to find that the women and children for whose rescue he had done so much had been butchered before the last action was fought. The building in which the captives had been kept was swimming in blood and strewed with bonnets, collars, combs, tresses, children's frocks and frills. The well was choked up with human corpses and limbs. No wonder that strong men wept and swore vengeance. No wonder that the advice of men like Lawrence and Havelock, who knew native character, always was, "Never negotiate. Die

Digitized by Google

sword in hand." The following was Havelock's order of the day after Futtehpore: "General Havelock thanks his soldiers for their arduous exertions of yesterday, which produced in four hours the strange result of a rebel army driven from a strong position, eleven guns captured, and their whole force scattered to the winds, without the loss of a single British soldier. To what is this astounding effect to be attributed? To the fire of British artillery, exceeding in rapidity and precision all that the Brigadier has witnessed in his not short career; to the power of the Enfield rifle in British hands; to British pluck, that great quality which has survived the vicissitudes of the hour, and gained intensity from the crisis; and to the blessing of Almighty God on a most righteous cause, the cause of justice, humanity, truth, and good government in India."

Cawnpore left Nana without an army. He never met the English in the field again. The following are a few sentences from the Order after the action: "Highlanders, it was my earnest desire to afford you the opportunities of showing how your predecessors conquered at Maida;—you have not degenerated. Assaye was not won by a more silent, compact, and resolute charge, than was the village near Jausemow, on the 16th instant. Sixty-fourth, you have put to silence the gibes of your enemies throughout India. Your fire was reserved till you saw the colour of your enemy's mustachios,—this gave us the victory."

On the arrival of Colonel Neill with two hundred and twenty-seven men, who barely kept up the force to its original strength, Havelock prepared to cross into Oude. The Ganges here is nearly a mile wide in the rainy season, and at this time was an impetuous flood. Advantage was taken of three islands, or swamps, which broke the distance, to form a rough floating bridge. Even then the passage was dangerous, and could hardly have been forced in face of a resolute enemy. On July 25th, leaving Neill and three hundred men to hold an entrenchment and the communications at Cawnpore, the rest crossed, and took up a high position at Mungulwar, where they could defy an army. Advancing on the 29th, they drove the enemy from strong villages at Onao, and on the same day, by a front and flank attack from the fortified town of Busseerutgunge, the second instance of two fights in one day. As the General was returning from the front at nightfall, the weary soldiers, who were leaning on their arms shouted, "Clear the way for the General!" His stern features brightened as he replied, "You have done that *well* already, men." A hundred lips responded, "God bless the General!"

Havelock feared that if he had to fight his way, losing at every step, he would reach Lucknow with a force unequal to the task of cutting through the blockade of the Residency. He therefore

Digitized by Google

retired to Mungulwar and waited for reinforcements. Why they came not is a mystery. A single new regiment would have been enough. But forces were frittered away on enterprises which had no effect on the issue, instead of being employed in striking a blow at the central points. Seeing no prospect of help, he resolved to make another attempt, took Busseerutgunge a second time, and with cavalry could have destroyed the enemy, who fled five miles. But he was obliged to come to the conclusion that his force was utterly disproportionate to the work, and again retired to Mungulwar. It required no little courage to take this step. His troops could not see the necessity, when they had conquered everywhere. But for such a force a check would have meant destruction. It would also have involved the destruction of the Lucknow garrison. The enemy would have closed in on his rear. He therefore drew back, to prepare to strike a heavier blow. Clouds of mutineers were threatening Cawnpore, and putting Neill in fear. Havelock decided to recross the Ganges for the present; but, before doing so, marched out, and inflicted another, the third defeat on the enemy at Busseerutgunge, on August 12th. On the 18th he recrossed to Cawnpore in safety.

The rebels were now gathering in force at Bithoor, Nana's old residence, sixteen miles off, and it was necessary to dislodge them. On the 16th the English force marched in the broiling sun, found the enemy strong in numbers, position, and artillery, defeated them, and the next day were obliged to return to Cawnpore. With cavalry, not one of the rebels would have escaped. After the victory, the men, in spite of their fatigue, cheered the General. "Don't cheer me, my men," he said, "you did it all yourselves." The following was the Order of the day, his last: —"The Brigadier-General congratulates the troops on the result of their exertions in the combat of yesterday. The enemy were driven, with the loss of two hundred and fifty killed and wounded, from one of the strongest positions in India, which they obdurately defended. They were the flower of the mutinous soldiery, flushed with the successful defection at Saugor and Fyzabad: yet they stood only one short hour against a handful of soldiers of the State, whose ranks had been thinned by sickness and the sword. May the hopes of treachery and rebellion ever be thus blasted! And if conquest can now be achieved under the most trying circumstances, what will be the triumph and retribution of the time when the armies from China, from the Cape, and from England shall sweep through the land? Soldiers! in that moment your labours, your privations, your sufferings, and your valour will not be forgotten by a grateful country. You will be acknow-

Digitized by Google

ledged to have been the stay and prop of British India in the time of her severest trial."

Of course, unless Havelock had been seconded by his force, he could not have accomplished so much. But under his inspiration every officer and man fought, and marched, and suffered as few others have done. With their comrades falling by sun-stroke, as well as by cholera, brought on by fatigue, exposure, and fasting, not one faltered. They bore themselves like the forlorn hope of England. Well might Havelock say of them, as they stood on parade, "Men, you may go from left to right of that line, and every soldier you meet is a hero." The moral effect in India was immense. The English raj was not going to pass away. If mutiny fled before a handful of British troops, what could it do against the forces which were slowly gathering? Havelock's band stood in the breach, and held back the flood till help came up. It may seem invidious to select where all distinguished themselves. But Colonel Hamilton's 78th Highlanders and Neill's Madras Fusiliers ever competed for the greatest danger and hardest fighting.

Better days were coming. Sir Colin Campbell assumed the command in Calcutta, August 17th. He at once set about strengthening Havelock's force. But by some thoughtless act, which has never been fully explained, Havelock was superseded, and placed under his old friend, Sir James Outram, who reached Cawnpore, September 15th. With a chivalry worthy of the Bayard of India, Outram resolved to leave the glory of relieving Lucknow to Havelock, and to serve as a volunteer in the cavalry. He announced his resolution thus: "The important duty of first relieving the garrison of Lucknow has been entrusted to Brigadier-General Havelock, C.B.; and Major-General Outram feels that it is due to this distinguished officer, and the strenuous and noble exertions he has already made to effect that object, that to him should accrue the honour of the achievement.....The Major-General therefore, in gratitude for and admiration of the brilliant deeds in arms achieved by General Havelock and his gallant troops, will cheerfully waive his rank on the occasion, and will accompany the force to Lucknow in his civil capacity as Chief Commissioner of Oude, tendering his military services to General Havelock as a volunteer."

Havelock had made all preparations for crossing the river, and on the 19th the passage was effected. The next day an attack was made in front and flank on the enemy strongly posted at Mungulwar, driving him headlong away. Outram, putting himself at the head of the cavalry, pursued the fugitives eight miles with good effect. The next fight was for the Alumbagh, a garden-palace in

Digitized by Google

the suburbs of Lucknow, which was taken on the 23rd in spite of a defending force of ten or twelve thousand rebels. The next day was one of rest. The 25th was fixed for the attack on the city, a force being left in the Alumbagh. The choice of routes to the Residency was one of difficulties. The one decided on was over the Charbagh bridge, which the enemy evidently regarded as impregnable, and which would have been impregnable to any but such troops as Havelock led. At the Lucknow head of the bridge stood six guns, as well as high loop-holed houses, which could sweep the road with a storm of balls. The approach to the bridge was flanked with fire on either side from enclosures and houses. Into this torrent of fire the force advanced between eight and nine in the morning. Captain Maude pushed his two guns through everything; but every one, save the two officers, fell killed or wounded, and no progress was made. The bayonet must decide. At the first word, Lieutenant Arnold and ten men rushed to the bridge. Over came a charge of grape, cutting them down almost to a man. Lieutenant Havelock alone remained on the bridge, with his sword waving onwards the Fusiliers. On they came through a stream of fire, over their fallen comrades, carrying bridge and guns, and bayoneting gunners. The gate of the city was won. Lodi witnessed no braver deed.

The 78th Highlanders kept the bridge for nearly three hours, assailed by overwhelming numbers, while the rest crossed. Thence for some distance the march was attended with little difficulty. It was in the last three quarters of a mile that the chief struggle lay, where the streets were cut across with trenches to impede the advance, and every palace and gate and considerable building became a battery, alive with guns and musketeers. Some idea of the nature of the difficulties may be formed from the fact that it was night when the head of the column reached a palace within five hundred yards of the Residency. Here Outram advised a halt for the night; but Havelock, anxious for the garrison, urged an immediate advance. The two Generals, therefore, putting themselves at the head of the Highlanders and Sikhs, with Lieutenants Hudson, Charles Havelock, and Hargood, rushed through a storm of fire issuing from every roof, loop-hole, and corner. It was here that the brave Neill met his death from a concealed marksman. The Residency is reached: "and then the garrison's long pent-up feelings of anxiety and suspense burst forth in a succession of deafening cheers. From every pit, trench, and battery, from behind the sandbags piled on shattered houses, from every post still held by a few gallant spirits, rose cheer on cheer; even from the hospital many of the wounded crawled forth to join in that glad shout of welcome to those who had so bravely come to our

Digitized by Google

assistance. It was a moment never to be forgotten. The delight of the ever-gallant Highlanders who had fought twelve battles to enjoy that moment of ecstasy, and in the last four days had lost a third of their number, seemed to know no bounds. The General and Sir James Outram had entered Dr. Fayrer's house, and the ladies in the garrison and their children crowded with intense excitement into the porch to see their deliverers. The Highlanders rushed forward, the rough-bearded warriors, and shook the ladies by the hand with loud and repeated gratulations. They took the children up in their arms, and fondly caressing them, passed them from one to another in turn. Then, when the first burst of enthusiasm was over, they mournfully turned to speak among themselves of the heavy losses they had sustained, and to inquire the names of the numerous comrades who had fallen in the way." The last of the rear-guard and ammunition were in by the night of the 26th. The loss in killed, wounded, and missing was five hundred and thirty-five. The most lamentable incident was a column of wounded in litters missing its way, and falling into the hands of the rebels, who slaughtered the helpless fellows without mercy to the number of thirty or forty. One of the litters contained Lieutenant Henry Havelock and a Highlander; but this was forced on by a private, who prevented the bearers dropping their load, and got in safely through a terrible fire. Thus, after a three months' heroic defence, was Lucknow saved from becoming a second Cawnpore on a larger scale.

For nearly two months longer the increased garrison was besieged in the Residency; but they had no fear. In November Sir Colin Campbell came to their relief again, fighting his way in against obstinate resistance, the garrison fighting out to meet him. The meeting of the three Generals on the 17th is historic.

Havelock's work was done. The tremendous exertions of the last ten weeks had done their work on his thin frame. The reaction killed him. On November 20th he was seized with dysentery, which grew worse and worse. He did not expect to recover. He often said, "I die happy and contented." To his son he said, "See how a Christian can die;" to his brave comrade Outram, "I have for forty years so ruled my life, that when death came I might face it without fear." At half-past nine in the morning of the 24th of November he died. The troops in withdrawing to the Alumbagh directly after his death, carried back the corpse of the chief whom they had so often followed to victory. He only lived to hear of some of the honours which his country bestowed on him. Very sacred does England hold the graves of her heroes. "On the low plain by the Alumbagh they made his humble grave; and Campbell and Outram and Inglis, and many a stout soldier who had

Digitized by Google

followed him in all his headlong march, and through the long fatal street were gathered there to perform the last rites to one of England's noblest dead. As long as the memory of great deeds, and high courage, and spotless self-devotion is cherished amongst his countrymen, so long will Havelock's lonely tomb in the grave beneath the scorching eastern sky, hard by the vast city, the scene alike of his toil, his triumph, and his death, be regarded as one of the most holy of the many spots where her patriot soldiers lie." J. S. B.

THE TEMPLE-ROCK AT JERUSALEM.

No spot on the surface of the planet can appeal more powerfully to the imagination than the Great Altar Mountain of Moriah: no place is so luminous in historic association. It is the very mooring-stone of monotheistic faith. On the rocky crest of its lofty summit, in the belief alike of the Jew, the Christian, and the Moslem, the veil that shrouds the invisible world has been most often and most evidently raised. Here, according to the oral tradition handed down by eighty-eight successive occupants of the dignity of High Priest, the common ancestor of all the Arabian tribes laid the wood in order for the meditated sacrifice of his son. Here the shepherd who won the throne on which, as reigning over an undivided people, only three kings sat, saw the angel stand between the earth and the heaven, with a drawn sword in his hand stretched ou over Jerusalem. Here was believed to dwell, at least for the four hundred and twenty-three years of the first Temple, if not for the full millennium during which sacrifice was offered on the altar, the shadow of the cloud and the glory of the Shekinah, and to whisper the small still voice of the Bath Col. Here, again, according to a second group of sacred traditions, to the priest Zacharias, at the Feast of Lights in the thirty-fifth year of Herod the Great, (when the course of Abia was in attendance,) appeared an angel of the Lord standing on the right side of the altar of incense. In one of the numerous chambers within that colossal wall, sat the Divine child, in the midst of the elders of the Sanhedrim, "both hearing them, and asking them questions." Under the Royal Cloister, cresting the great southern wall, twenty years later, the Son of Man walked in the winter, at the Feast of the Dedication. Here, again, in the belief of the present guardians of the Sanctuary, from the very place where Abraham, and David, and Solomon had prayed, the great Arabian prophet took his upward journey, in a vision more momentous to the world than either of those in which Isaiah, Amos, and Ezekiel had been rapt to the same place. No spot so consecrated by sacred legend exists on the surface of the earth.

The skill, the art, the mighty toil, that have been devoted to the adornment, and to the desecration, of this most ancient place of worship, have been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the Great Pyramid, demanded, indeed, a larger amount of naked human labour; but in Moriah there is a compulsion of the features of Nature herself to the service of the builder. In actual

Digitized by Google

bulk, the Great Pyramid is to the Temple-rock as five to nine, if we descend but as far as the sills of the five double gates of the Mountain of the House. If we carry the comparison down to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the enclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the masons' work may not amount to a tenth part of that piled up by Souphis. But the hill has been honeycombed with chambers and galleries; and the declining part to the south covered with vaults and arches, to which Gizeh can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and to obliterate its memory. No other monument, long surviving the era of Asiatic and Italian power, can ever, like the Noble Sanctuary, mark by its very ruins the successive periods of its glory and its fall.

If we regard not so much the evidence of the labour devoted to the work of the Temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons: The length of the eastern wall of the Sanctuary is rather more than double that of one side of the Great Pyramid. Its height, from the foundation on the rock at the south, and near the northern angles, was nearly a third of that of the Egyptian structure. If to this great height of one hundred and fifty-two feet of solid wall be added the descent of one hundred and fourteen feet to the bed of the Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the Temple porch, we have a total height of four hundred and twenty-six feet, which is only fifty-nine feet less than that of the Great Pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the Noble Sanctuary of Jerusalem far exceeded that of any other temple in the world. Two amphitheatres of the size of the Coliseum would have stood within its colossal girdle, and left room to spare. The Coliseum is said to have seated eighty-seven thousand spectators, and accommodated twenty-two thousand more in its arena and passages. For such a number to have been crammed within its circle, the space for each person must have been limited to seventeen inches by twenty inches. Allowing two cubits each way, or four square cubits, for each worshipper, in the Temple, the Sanctuary would have contained thirty thousand; the Chel, excluding the Priests' Court, twenty-six thousand more; and there would yet have been room in the Great Court and the cloisters to make the total reach to more than two hundred and ten thousand.

The walls of the Sanctuary do not bear the primary characteristic of fortifications. They have, with an exception to be noticed, neither salient angles nor projecting towers. Their course has been determined, as we shall show, by the most precise linear measurement. The oblique lines of the interior platform are characterized, to a certain extent, by a want of parallelism to the exterior walls. But the depth of the Kedron ravine has also been taken into consideration by the architect. The loftiest portions of the wall, at the south-east angle, and towards the northern extremity, are laid on foundations in the rock approximately level, not only with each other, but also with that of the south-west angle, which alone is rectangular. This irregularity, at first very per-

Digitized by Google

plexing, furnishes a most remarkable proof of the thoughtful accuracy that superintended the execution of the original design.

Without the area of the Noble Sanctuary but little trace of the principal buildings of ancient Jerusalem has been discovered. We have yet to seek for the foundations of the royal palaces, of the Xystus, and of the monument of the High Priest John. The tombs of David and of the ten of his descendants who were buried in the royal sepulchres of Sion may even yet remain unrifled, if they were concealed as carefully as we are told by Josephus was the case. Of the aqueducts, one, the low-level line, is yet in a state to supply water to the Haram. A second has been traced, in sections, to near the Jaffa Gate, but has not yet been identified within the city. A third, entering the precincts near the Damascus Gate, and thus corresponding to "the conduit of the upper pool in the highway of the fuller's field" of the time of Hezekiah, appears to have been disused at least since the time of Herod. Its course has been traced by the west wall of the Sanctuary, till it falls into the present sewer. A remarkable rock cut passage connected with the Pool of Siloam appears, according to Captain Warren's account, to be yet unfinished. The introduction of syphon-formed conduits, causing an intermittent flow of the water, is the most striking peculiarity of this ancient hydraulic system.....

"Neither hammer nor axe nor any tool of iron" was "heard in the House" of the Lord "while it was in building." (1 Kings vi. 7.) The discovery of the quarry-marks of the Phœnician masons on the foundation courses of the great eastern wall of the mountain, shows that this reverent provision was applied by King Solomon to the entire enclosure. Letters so ancient that they appear to be the common progenitors of the Greek, the Samaritan, and the square Chaldean characters, still designate, after a lapse of two thousand eight hundred and eighty-five years, the course for which more than one stone was hewn, and in which it is still found. Beth occurs on the stone of the second course, Daleth on the fourth, and a numeral (5) on the fifth. The skill of experts has been called in to identify the letters; but their unmistakable purport has not before been pointed out. At various places on each wall, (with the exception of the unexplored northern line,) from the north-east angle round to the middle of the western wall, the same notable indication has been distinctly found. One, or more, of the foundation courses, especially where these are on the lowest level, consists of stones drafted round the edges, and fair-dressed within the draft. Above these courses occur others, also of drafted masonry, but of a different appearance. Some are much worn. Some appear to have been reversed, the under side being more worn than the upper. Others are carefully drafted, and admirably fitted; but within the draft the face is rough, projecting, in some cases, as much as twenty inches beyond the fair-work. In some occur cubical projections, or hollows of corresponding form.

In all these particulars we recognize the proofs of re-building with old materials. Where the stones are worn, especially where most worn on the under side, the justice of the remark is self-evident. Where the face projects, we conceive that the block had its arrises destroyed by the violence of the overthrow. The re-builder, finding a stone otherwise

Digitized by Google

available, cut back the draft, until he had a fair arris all round, but did not take the trouble to remove the face in cases where he knew that the work would be buried by the *débris* of the first demolition, which averages the depth of twenty-five feet. Thus we have, with a probability which, in the judgment of a mason, amounts to certainty, the marks of the original work of Solomon, of the furious and unrelenting destruction effected by the Chaldeans, and of the hasty rebuilding by Nehemiah. And the mortices and tenons which, in the uncemented work of the founder, bound stone to stone, are left apparent, at times, on the face of the work of the restorer, who often re-set a block at right angles to its former position in the wall.

In the superimposed pavements, separated from one another by twenty-five feet of *débris*, and of which the lower covers a second twenty-five feet of similar material, we have the marks of a first restoration, after the Chaldean storm, and of a second after that by the Romans. And in one place, at the south-west angle, under the site of the arched causeway that led from the temple to the palace, we find the joggled (or morticed) voussoirs of the Arch of Solomon at the very bottom,—the natural position, as the bridge would have been destroyed before the wall,—and those of the re-constructed arch lying (under yet a further depth of twenty-five feet of *débris*) on the lower pavement. Are we not justified in speaking of these facts as possessing an historic value akin to that of the geological record of the earth?

We have little doubt that the entire history of this unique fortress-wall will hereafter become intelligible in detail. No work has been pointed out in its perimeter which can be identified with that of Herod, at least as existing *in situ*. But the account of Josephus by no means implies that Herod rebuilt the outer wall. He rebuilt the south, the west, and the north cloisters; the cloisters and gates of the inner Sanctuary; and the Temple. In the absence of any notice of demolition of the fortress-wall after its rebuilding by Simon the Just, there is no authority for asserting that the work of Herod went lower than the bottom of the outer cloisters.

This view of the grand historic unity of the megalithic Sanctuary wall is illustrated by notes of Captain Warren. In a mine near the north-east angle of the Haram, which opened an unexplained wall running under the *débris* without, he remarked: "The stones here are very well dressed, but have a curious cracked appearance, as if they had been subjected to great heat."* Again, on reaching the Sanctuary wall through some vaulting near the arched causeways of the Gate of Peace, he found "the drafted stones very black and glazed, apparently from the smoke of fires." These burnt and blackened stones occur in the very spots where Josephus mentions two signal conflagrations;† that of the western cloister, purposely fired by the Jews on the eightieth day of the siege; and that of the north cloister, as far as the east angle, built over the Kedron valley, "on which account the depth was frightful," which was burnt down by the Romans on the following day.—*Edinburgh Review.*

---

* "Recovery of Jerusalem," p. 179.

† Ant., VI., iii. 1, 2.

Digitized by Google

THE WESLEYAN HYMN-BOOK ILLUSTRATED,

NO. XVII.

(*Concluded from p.* 435.)

A FEW more names will complete our list of the poets whose productions have contributed to the pages of the Wesleyan-Methodist Hymn-Book.

Hymn 571,

"With glory clad, with strength array'd," etc.,

and Hymn 584,

"O render thanks to God above!" etc.,

are taken from the Psalms translated by Brady and Tate. They are Psalms xciii. and cvi.

Nicholas Brady was born at Bandon, in Ireland, 1659, and received his education at Oxford and Dublin. He was active in bringing about the Revolution of 1688, and afterwards became Chaplain to William III. He retained, however, so much influence as to save his native town thrice from the destruction which James II. had ordered.

Nahum Tate was born in Dublin, 1652, and was educated in the College of that city. On coming to London he assisted Dryden in some of his works, and wrote the second part of "Absalom and Achitophel," with Dryden's corrections and additions. He succeeded Shadwell as Poet Laureate.

The Psalms of Brady and Tate which have been selected for our Supplement, are given nearly verbatim, except that their version of Psalm cvi. contains no less than forty-three stanzas more than the hymn, from which they have been judiciously omitted.

Hymn 583, on the Lord's Day, as a type of the heavenly Sabbath,

"Again our weekly labours end," etc.,

is from the pen of Joseph Stennett, D.D., born 1663, and pastor of the Baptist Chapel in Devonshire Square. He was also engaged in training young men for the Ministry. His death took place in 1713. His collected works, hymns, poems, sermons, etc., form four volumes.

Hymns 580, On "Sabbath Morning,"—

"Great God, this hallow'd day of Thine," etc.;

722, "The Shortness of Time and Frailty of Man,"—

"Almighty Maker of my frame," etc.;

and 746, On the "Scriptures,"—

"Father of mercies, in Thy Word
What endless glory shines!" etc.,

were written by Miss Anne Steele, the daughter of a Baptist minister, at Broughton, Hants. She was born in 1716, and died in 1778.

Digitized by Google

The third named on this list, Hymn 746, which is extensively known, is an excellent tribute to the various excellencies of the Sacred Scriptures. The original has twelve stanzas, of which our hymn has retained but five.

Miss Steele may, or may not, have been acquainted with the following, from St. Gregory: "The Divine Word, as by its mysteries it exercises the wise, so for the most part it cherishes the simple by that which it contains on the surface. It openly exposes that by which it may nourish the little ones; it keeps secret that by which it may hold the minds of the lofty in admiration. It is, so to speak, like a river that is smooth and deep, in which a lamb may wade, and an elephant swim."

Hymn 633,—

"Hail, Thou once despised Jesus!
Hail, Thou Galilean King!" etc.

The author of this hymn was John Bakewell, one of the first and earliest of the class of local preachers, having begun to preach in 1744, before he had any formal connection with the Wesleys, whom he soon after joined. His labours were extensive, and his zeal and success great. He died March 18th, 1819, at the age of ninety-eight. An interesting sketch of this venerable saint was drawn up in 1864, by Mr. James Stelfox, of Belfast.* He wrote several hymns. The present one, which is admirable, has appeared, with alterations, in the collections of Toplady and Madan. In its altered form it was inserted in our Hymn-Book in 1797, as Hymn 103,* but was omitted in 1808. It reappears in the Supplement, but with several of Toplady's and Madan's alterations.

Hymn 302,—

"Lord, that I may learn of Thee,
Give me true simplicity;
Wean my soul, and keep it low,
Willing Thee alone to know."

Milton, in *Paradise Lost*, has:—

"Be lowly wise."
(B. viii., l. 173.)

This is a literal rendering of the words with which he concludes a letter to his friend Diodati:—*Humile Sapiamus.*

The first line of verse 2, at first read:—

"Let me cast myself aside."

The verse now stands:—

2. "Let me cast my reeds aside,
All that feeds my knowing pride;
Not to man, but God submit,
Lay my reasonings at Thy feet:

3. "Of my boasted wisdom spoil'd,
Docile, helpless as a child;

* See this Magazine for 1864, pp. 151-153.

Digitized by Google

Only seeing in Thy light,
Only walking in Thy might."

Peter Böhler's advice to John Wesley, when seeking salvation, will here occur:—*Excoquenda est ista tua philosophia.** "Let me think and speak *as a little child!* Let my religion be plain, artless, simple! Meekness, temperance, patience, faith, and love, be these my highest gifts; and let the highest words wherein I teach them be those I learn from the Book of God."†

A modern poet says, "I am an infant, crying in the night." And these words find an echo in every reflecting mind. Man is a little child and must learn, and requires to be taught. "Of the sciences that contemplate nature, the sacred philosopher pronounces, 'It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.' As if the Divine Nature delighted in the innocent and kindly play of children, who hide themselves that they may be found; and His indulgent goodness towards mankind had chosen for His playfellow the human soul."‡

4. "Then infuse the teaching grace,
Spirit of truth and righteousness;
Knowledge, love Divine, impart,
Life eternal, to my heart."

But there is a hymn, by the Rev. John Berridge, which is obviously the original of our hymn; which was published by the Wesleys in "Short Hymns on Select Passages of the Holy Scriptures," 1762, and founded on Isaiah xxviii. 9: "Whom shall he teach knowledge? Them that are weaned." Mr. Wesley, in the early part of 1760, had complained that Berridge had tried to mend his brother's hymns, to which he was wholly incompetent; and that one in particular he had "vilely murdered, weakening the sense, as well as marring the poetry."§ In altering Berridge's hymn, therefore, the Wesleys executed even less than poetic justice; the *lex talionis* was not applied. Instead of murdering the hymn, by marring the poetry and sense, they immensely improved it. This will be seen by comparing their version with the original; which is as follows. Berridge's motto is Psalm cxxxi. 2: "My soul is even as a weaned child."

1. "Jesus, cast a look on me,
Give me sweet simplicity;
Make me poor, and keep me low,
Seeking only Thee to know.

2. "Weanèd from my lordly self,
Weanèd from the miser's pelf,
Weanèd from the scorner's ways,
Weanèd from the lust of praise.

* Journal, under February 18th, 1738.
† Journal, December 30th, 1739.
‡ Bacon.
§ Works, vol. xli., p. 294.

Digitized by Google

3. "All that feeds my busy pride,
Cast it evermore aside;
Bid my will to Thine submit,
Lay me humbly at Thy feet.

4. "Make me like a little child,
Of my strength and wisdom spoil'd;
Seeing only in Thy light,
Walking only in Thy might.

5. "Leaning on Thy loving breast,
Where a weary soul may rest;
Feeling well the peace of God,
Flowing from Thy precious blood!

6. "In this pasture let me live,
And hosannas daily give;
In this temper let me die,
And hosanna ever cry."

Although Charles Wesley has adopted the general tenour of the above, and several of its thoughts and expressions, yet he has so altered and improved it that his hymn almost deserves to be regarded as an original.

The Rev. John Berridge, author of this and many other hymns, was a man of great eccentricity. He was Vicar of Everton, yet a revivalist, a field-preacher, and an indefatigable itinerant. His acquaintance with Mr. J. Wesley commenced in 1758, when he invited him to visit Everton. From that time they were in the habit of exchanging pulpits, Mr. Wesley preaching in his church when in the neighbourhood, and the Vicar of Everton preaching for Wesley wherever he happened to be. Whenever he preached his church was crowded to excess, and the most marvellous effects were produced by his rough eloquence and pointed appeals. Hundreds, if not thousands, were converted by his ministry. He overflowed with humour, both in the pulpit, in his correspondence, and in his printed works; but if it sometimes degenerated into coarseness and even buffoonery, it was associated with heroic zeal and the truest piety. He was a thorough Greek scholar, and Aristophanes, as a kindred spirit, was of course his favourite author, whose pages would be suitably illustrated by his true effigy. A well-executed copper-plate engraving of his portrait now lies before us. A huge wig; a forehead slanting backward, but of considerable depth and extent; shaggy and beetling eye-brows, overshadowing eyes, the glances of which must have seemed like the gleam of daggers; a sharp triangular nose; lips retiring at an angle with the upper part of the face; a round and double chin; the head forward, in a kind of stoop, as if peering at some object of doubt or curiosity; the black gown in folds over the shoulders and arms; and the white band in front depending beneath the chin. Such was Mr. Wesley's former friend, associate, and fellow-labourer; and afterwards his controversial opponent.

Of the two reverend preacher-poets, Augustus M. Toplady and Thomas Olivers, we have spoken of as opponents in the Quinque-Articular Controversy.* We have now to speak of them as poets and divines.

* See No. IX. of these Papers.

Digitized by Google

The Rev. Augustus Montague Toplady was born at Farnham, in 1740, educated at Westminster School, and Trinity College, Dublin, and died Vicar of Broad-Hembury, in Devonshire, in 1778. His works form six octavo volumes. "He presented," says Dr. Stevens, "one of those inexplicable combinations of great virtues and great defects, not to call them vices, which at once excite our wonder, and teach us a lesson of charity for the infirmities of our common humanity."* As the zealous champion of Calvinistic predestination, he came into collision with a brother poet quite his equal in piety and talents, whom, nevertheless, the *odium theologicum* led him to treat with rudeness, because he could neither answer nor endure the able arguments and keen wit of his opponent. In one of his published poems he speaks of him as "Thomas Olivers, the cobbler!" thus betraying a want both of taste and temper. It ill became one who had enjoyed the advantages of a classical and collegiate education to upbraid, with his low origin, a man who by his talents and virtues had raised himself from an inferior condition and vicious habits to the honourable position of a preacher, an editor, a poet, and a saint. The dust of controversy must have blinded him to the fact, that what he made a reproach was in reality a ground of praise; and that such a taunt could only recoil on its author.† The title of one of his pamphlets against John Wesley must be ranked with the coarsest buffoonery: "An Old Fox Tarred and Feathered!"‡ Yet he was a good scholar, an acute thinker, a vigorous writer, and a man of ardent zeal and genuine piety. His hymns are known throughout English Christendom, especially the one which appears in our Supplement. It is stated by the Rev. Joseph Heaton,§ that in preparing a hymn-book for his own congregation, he selected a large proportion from the Wesleyan Hymn-Book, altering and adapting them to his own creed. Montgomery says, "Toplady lighted his poetic torch at that of his contemporary, Charles Wesley."

Hymn 624 was first published in the "Gospel Magazine," in 1776, when Mr. Toplady was its editor; and it there appeared with a signature which is known to be that of Toplady.

The original‖ is one stanza longer than our hymn. The first ends thus:—

> "Be of sin the double cure,
> Cleanse me from its guilt and power."

The third stanza has:—

> "Naked, come to Thee for dress;
> Helpless, look to Thee for grace."

---

* "History of Methodism," vol. ii., p. 48.

† The late Lord Chief Justice Tenterden, one of the ablest, most courteous, and most impartial judges that ever sat on the bench, when raised to the Peerage, was on one occasion taunted by one of the hereditary peers with the fact that his father had kept a barber's shop at Canterbury; to whom his Lordship replied, "Had that been the case with *your* father, *you* would have been a barber still!"

‡ See a list of his Works in Dr. Stevens' "History of Methodism," vol. ii., p. 61, note.

§ Two Lectures on the Wesleyan Hymn-Book, pp. 13, 14.

‖ See G. J. Stevenson's "Methodist Hymn-Book and its Associations," p. 312.

Digitized by Google

The concluding stanza has:—

"While I draw this fleeting breath,
When my eyestrings break in death,
When I soar through tracts unknown,
See Thee on Thy Judgment Throne;
Rock of Ages," etc.

Dr. Brevint has unquestionably the honour of having supplied the germ of this and several other excellent and popular hymns. The following passage occurs in his "Christian Sacrament and Sacrifice," which was published in an abbreviated form by the Wesleys, and prefixed to their "Hymns on the Lord's Supper."

"O Rock of Israel, *Rock of Salvation, Rock struck and cleft for me, let those streams of blood and water, which once gushed out of Thy side, bring down pardon and holiness into my soul.*" (Sect. ii.)

Hymns 669,

"The God of Abraham praise," etc.;

670,

"Though nature's strength decay," etc.;

and 671,

"Before the great Three-One," etc.

These are three parts of one grand hymn, by Thomas Olivers, who was born in 1725, became an itinerant preacher in 1753, and died in March, 1799. He lies interred in the same vault with Mr. Wesley, in City Road chapel-yard; the remains of John Bakewell reposing within a few yards of them. At an early date Mr. Bakewell resided at Westminster, where Thomas Olivers was his visitor. While there he went one day to the Jews' Synagogue, and heard the priest, Signor Leoni, sing an ancient and celebrated air, by which he was so charmed that he at once resolved to write a Christian hymn to suit the air, so that it might be sung by the Methodists, and in Mr. Bakewell's hospitable dwelling this magnificent hymn was penned. It became so popular that in the second year eight editions were demanded. John Hickling, the latest survivor of the preachers personally sent out by Mr. Wesley, informed us that he heard Thomas Olivers, at the Methodist Book-Room, sing his own hymn:—

"The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of Love:
Jehovah, Great I AM,
By earth and heaven confest;
I bow and bless the sacred Name,
For ever blest."

Hymn 588,

"This, this is the God we adore," etc.,

is from "Hymns composed on Various Occasions." By Joseph Hart. 1759. The original consists of seven stanzas, of which only the last is here given.

Digitized by Google

The Rev. Joseph Hart was born in London, 1712. Attending the Tabernacle he was converted under Whitefield's ministry. He was a sound classical scholar, and a teacher of languages. His preaching and hymns are said to have been a treasury of practical, doctrinal, and experimental divinity. He was the minister of an Independent congregation in Jewin Street; died in 1768, and is interred in Bunhill Fields.

Hymns 637,

"My heart and voice I raise," etc.;

and 638,

"Jerusalem Divine," etc.,

are two parts of one hymn, by the Rev. Benjamin Rhodes; who was born in 1748, became a Methodist preacher 1766, and died in 1815. He was engaged about half a century in the work of the ministry, as a faithful and laborious servant of the Lord, and ever possessed the confidence of his brethren. The leading idea of the hymn appears to have been suggested by Pope's Messiah.

Hymn 638, Second Part,—

"Jerusalem divine,
When shall I call thee mine?
And to thy holy hill attain,
Where weary pilgrims rest,
And in thy glories blest,
With God Messiah ever reign?"

A hymn written in the Tower of London, by F. B., P., (Francis Baker, prisoner,) is in the British Museum, and thus commences:—

"Jerusalem my happy home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?
O happy harbour of the Saints!
O sweet and pleasant soil!
In thee no sorrow may be found,
No grief, no care, no toil."

A still more ancient Hymn, of considerable length, entitled "Jerusalem the Golden," was written by Bernard, of Morlaix, a contemporary of St. Bernard, of Clairvaux.*

We remember that when a child, we were much struck with the following words, as they were sung by a father's voice:—

"Reign, true Messiah, reign!
Thy kingdom shall remain
When stars and sun no more shall shine.
Mysterious Deity,
Who ne'er began to be,
To sound Thy endless praise be mine!"

Pope's "Messiah," concludes thus:—

* Both the above are given in "Hymn-Writers and their Hymns," by the Rev. S. W. Christophers, pp. 123, 153. Ed. 1866.

Digitized by Google

"The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd His Word, His saving power remains;
Thy realm for ever lasts, Thy own MESSIAH reigns."

Hymn, 653,

"Come, Holy Spirit, raise our songs," etc.,

is from two sources. The first three stanzas are from the pen of R. C. Brackenbury, and the remainder from Charles Wesley's "Hymns," etc., 1742.

Robert Carr Brackenbury was born in 1752. His acquaintance with Mr. Wesley commenced in 1776, and in 1779 his presence, as a magistrate of the county, protected him from interruption when preaching in the open air at Horncastle. In 1784 he entered the Methodist ministry, and laboured with great success for ten years, having introduced and established Methodism in Weymouth, Portland, and the Norman Isles. In 1792 he published a volume of "Sacred Hymns and Poems." After he had become a Supernumerary he continued, to the end of his life, abundant in works of Christian activity and usefulness. He died at his residence, Raithby Hall, August 10th, 1818, at the age of sixty-six.

Hymn 737,

"Thou, who hast in Sion laid," etc.,

was written in 1825, by Mrs. Agnes Bulmer, the lady of Joseph Bulmer, Esq., of London; born in 1775, died in 1836. It was first sung when the first stone was laid of the Wesleyan chapel, Oxford Road, Manchester, July 11th, 1825. This hymn is in great request, and is often sung on similar occasions.

Hymn 748, "Renewal of the Covenant with God:"—

"O God! how often hath Thine ear," etc.

This is avowedly a juvenile production, and very excellent it is for a youth in his teens; displaying, as it does, both intellect and piety. Its author, William Maclardie Bunting, is the last, but not the least, on our list of Sacred Poets, was the eldest son of a renowned father, the Rev. Jabez Bunting, D.D., and was born in 1805. He wrote many hymns of great merit and excellence, and was a man of high intellectual and moral worth; of deep and unassuming piety, and of a truly Catholic spirit. He died in 1866, in the sixty-first year of his age. In his person the last star of that bright constellation, whose collected light is enshrined in the pages of our Hymn-Book, set on earth. But their splendour is only transferred to a region more ample, elevated, and permanent! for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." J. W. T.

Digitized by Google

THE JESUITS.

NO. V.—AFTER THEIR SUPPRESSION IN 1773.

In compliance with custom only, we say that the Order was *suppressed*. Compelled by a general demand for its extinction, Clement XIV. reluctantly issued the Brief we have described, but any one who reads the document with the view of understanding it, will not fail to perceive that it was written with studious reserve. If the Pope had sincerely meant to deliver the world of an institution that was almost universally detested by the laity, and mistrusted by most of the secular priesthood of the Church he professed to govern, he would have been well supported on all sides. Means were not wanting for the enforcement of his authority. The Inquisition itself, bad as it was, being at Rome dominant, could act as police, and without resorting to torture or to violence of any sort, could keep whom they chose under effectual restraint, and would have been far better employed in restraining rebels than in crushing Protestantism; or the same civil power that could shut up the poor Jews within their Ghetto, could have confined the ex-Jesuits to their quarters, and kept them quiet there until, in the common course of nature, they had died out of the way. But Clement let them go free, gave pensions to all that would sign a written engagement to drop the name and habit of the Society, and in the Brief of Extinction, as it was vainly called, commanded all persons to treat them kindly and respectfully, and not wound their sensibilities with any disagreeable allusion to their past evil doings.

He did not seem to understand that they would only regard his half-measures as evidence of incapacity or double-dealing, while they were ejected from their Houses, turned out upon the world by force, deprived of their wealth, and, by full disclosures of their misdeeds, sent abroad with ruined reputation. The Brief containing a condensed but clear summary of their delinquencies was in every one's hands, and a more fully substantiated exposure could not have been published by their worst enemy than was this manifesto of the Pope, the very man whom they had professed, and still professed, to worship as if he were a god. The "suppression" was, in effect, a declaration of war without preliminaries, a war in which each party could only fight it out until the stronger had enforced peace upon the weaker. In this position, the policy of the Society was to declare themselves a persecuted people, accept the challenge, and lose not a moment in devising reprisals.

The Brief could not be published in Protestant Germany, nor in schismatic Russia. Frederic, King of Prussia, and Catharine, Czarina of Russia, as we have already seen, received the fugitives with open arms, encouraged them to laugh at the Pope's feeble threatenings, and assisted them to repair their dilapidated fortunes. But the soldiers of the Papacy were not the men to sit down contented with any thing less than bitter vengeance. Merely to recover wealth and live at ease would be but scanty satisfaction; and, therefore, their first care was to make Clement as miserable as possible, resolving that they would steadily

Digitized by Google

push their advantage, until eventually reinstated. No sooner had the long-expected stroke fallen on them, than they commenced hostile operations. One of their number in Prussia, a German by the name of Filler, or Feller, editor of the "Cologne Gazette," proceeded, without losing a day, to provoke revolt against the Pope's authority, for which he was fully prepared; for during the period of excitement which preceded the publication of the Brief *Dominus ac Redemptor*, this man had made himself the centre of an active correspondence with his brethren in the German States, in Holland and Belgium, and far beyond. Cologne was his base of operations; his coadjutors occupied important positions in the countries just named; and from correspondents in France, but yet more in Italy, he received voluminous and constant communications, —a mass of mingled fact and fable, out of which he culled what best suited him from day to day, combined and heated it in his own fervid imagination, poured it forth in his "Gazette," and saw that it was copied and circulated throughout the world. Cabrera, "apostolic nuncio" at Cologne, expostulated with him, which was all that he could do; but expostulations had no other effect than to inform him of the alarm he had excited at Rome, and make him more pleasantly conscious of the power of his pen. He was the more powerful, too, from a certain authority given him by imperial license to edit the official gazette independently of even the highest State authority. A clever Jesuit, keenly alive to the great questions between Church and State, in matters both civil and ecclesiastical, a journalist of an incisive style, armed with imperial sanction, and furnished with every facility for European communications, was a terrible antagonist, under whose lash Pope and Cardinals might writhe, but could not help themselves.

After a time, influences were brought to bear which silenced the editor of the "Cologne Gazette," but the press at large could not be so silenced; and a formal recantation, which he was induced to make, acted, by its transparent meekness, as oil upon the fire he had kindled, by rousing others who could not possibly be restrained, to take up the controversy with the Pope. Feller and the ex-Jesuits had changed their own original position, and propagated principles the very reverse of all that they had habitually professed. Formerly they were what is now called ultramontane, advocating the loftiest claims of Papal prerogative and infallibility; but now they became intensely "liberal," and assisted all anti-Papal Europe in assailing the court of Rome. Tales, whether true or false it matters not, most injurious to the reputation of Clement himself, were circulated by their partizans in Italy and elsewhere, which furnished pamphleteers with an exhaustless fund of material for comment, and Pope Ganganelli was depicted in the darkest colours as a disciple of Voltaire,—worse than his master, worse than Beelzebub! Whatever Ganganelli was, certain it is that the ex-General of the disbanded Jesuits had already asked the infidel King of Prussia for his protection, which the King at first refused; but now the ex-Jesuits in Prussia threw themselves upon his hospitality, courted his favour, and soon received the most liberal patronage of this open enemy of Christianity. They adapted themselves easily to the new position, and were at once engaged cheerfully in services utterly inconsistent with that implicit obedience to the

Digitized by Google

Roman See, which had hitherto been declared the very reason of existence for their community.

In those days they gave the right hand of fellowship to any who would join them in opposition to the Pope. In France they openly approved the Articles of Gallican liberty, and advocated the independence of bishops and the supreme authority of kings. In Germany they paid court to Protestants; and where the revulsion from Popery had left men who never had faith to wallow in the ditch of Atheism, the Jesuits made haste to court them there. They had but one aim. They would do anything to turn public opinion against Ganganelli; and applied themselves, with desperate earnestness, to instil contempt, or even horror of his person, into the minds of the multitude; thus making use of the superstitious as freely as of the profane, that by any means whatever they might humble their great enemy, or destroy him.

One Sister Maria Theresa, of the Heart of Jesus, a nun in the Convent of Valentano, near Viterbo, in Italy, became an important personage at this juncture. As Feller led the way in political agitation, so she was employed to figure in a scheme of sacrilegious imposture. She pretended to be favoured with heavenly visions, and to receive prophetic revelations directly from the Virgin Mary. The Queen of Heaven,—as they call the Virgin,—and her Son, the Saviour of the world, paid her visits at night in her cell, she said. But she was no more than the mouthpiece of some Roman Jesuits, who had been long preparing her for the service she was intended to perform. Two years before the publication of the Brief, two of them began to visit this poor girl, and excite her morbid imagination, until she became as insane as the Philippian Pythoness. A certain Father Antonio Maria Coltraro, also a Jesuit, professed himself her devout admirer. He wrote a doggerel Italian sonnet in her praise, and had it printed in Rome, with "license of superiors." Frequent were the visits of Jesuits to witness her prophetic rapture. People flocked to Valentano just as the heathen used to crowd to Delphi to consult the oracle. They came to inquire concerning the future of the Church, of Christian States, and of the Society of Jesus. The more select visitors asked her advice, and in return gave her the recent intelligence from Rome or France. They told her the latest news, the most interesting rumours, the affairs of Jesuits in foreign parts, the opinions held abroad about the conduct of the Pope. A postmaster by the name of Canassa became the confidential medium of correspondence between Sister Maria Theresa and her more distant friends. They wrote pamphlets which he sent abroad to be printed, and got them back again in print by hundreds and thousands to be circulated, under his management, in Italy.

Not to lay too heavy a charge upon the prophetess, they gave her a confessor, Giuseppe Azzolini, who, for his part, held secret correspondence with the Jesuit Horazio Stefanucci, governor of the German College in Rome, sending him her Sibylline utterances, that they might be revised, corrected, enlarged, and scattered abroad. Clement bore with these proceedings for a long time; but when another female, a country girl named Bernardina Renzi, set up in the same line, and the prophetic fury was raging in every quarter, he banished them both to Montefiascone, where they were made prisoners at large, strictly

Digitized by Google

watched, and examined by the Inquisition. Several ex-Jesuits were also taken into custody, and transferred from their haunts at Viterbo and Orvieto to cells in the castle of St. Angelo. The bishops seized their papers, which were sent to "the Holy Office" for examination. Clement himself wrote an order, dated July 19th, 1774, for the examination of the two prophetesses and their accomplices, which was continued actively until November 14th, 1775. The records of those trials are said to be still extant, and Theiner gives examples, but too trifling and absurd to be repeated here; yet they are characteristic of the means used, by those Jesuits who had been employed for more than two centuries to keep the Popes upon their throne, for dethroning the Pope who had been compelled to stop them in a career of scandal. The name of "Jesus," people were taught, was nearly obliterated by the Bourbon princes, but should be restored again. The life of Clement XIV., it was predicted, would be cut short; but in the year of Jubilee, the affairs of the Jesuits being settled, they would shine out once more gloriously. Again it was whispered that the Pope who suppressed the Society would die a terrible and untimely death, when false miracles would be wrought to deceive the world. Predictions were circulated that the King of Portugal would be strangled, that the King of Spain would fall in an insurrection, that the King of France would die as badly as he had lived, and that the Pope himself who signed the Brief of suppression would die at Michaelmas,—the Church would be delivered of its persecutor. In a dream Sister Maria Theresa had seen a field of flowers that were all withering, but as she looked on the field a voice cried, "The Pope is dead," and the flowers at the sound lifted up their heads and flourished!

All this time the affairs of the Pope himself were more and more unsettled. The State of Avignon, in France, and the county Venaissin, had belonged to the Popes, but were resumed by the kings of France; the little States of Benevento and Ponte-Corvo had been seized by the King of the Two Sicilies; and neither of those Sovereigns would restore them to the Pope until he had yielded to their entreaties to suppress the Society of Jesus. The Pope, for his part, had not been willing to negotiate for the restoration of what, he maintained, was his own by Divine right; nor would he consent to let it appear that he was induced by any temporal consideration to suppress an Order in his Church, nor, after he had suppressed the Order, to receive anything in the shape of compensation for having so done. The diplomatic correspondence necessary for bringing about the restoration of those States was tardy and embarrassed, and the embarrassment was much increased when the inhabitants of the French States objected to be brought again under the priestly government of Rome. Thus the affair of the Jesuits, who were striving with all their powers to undermine the Roman court and Papal throne, and the affair of the States, so vital to the maintenance of the temporal sovereignty of the Popes, weighed at once upon the spirits of Clement, and gave the Jesuits a great advantage over him. At this juncture his friends were all disposed to strengthen his hands against the common enemy, and there was a party in England who would fain have joined with them in upholding the Pontiff who had disbanded his own life-guards, as it was said, in concession to the Bourbon sovereigns. Now, every one must remember the weakness of James I. of England, who

Digitized by Google

sent his son Charles to Madrid, and entered into secret correspondence with the Pope of his day. No one ought to forget the disastrous consequences of that unconstitutional procedure. Yet there were some, a hundred years ago, who forgot the lessons of their own country's recent history. Theiner tells a tale which shall be repeated as nearly as possible, in his own words, the letter which follows being translated back from French.

"This year (1774) a favourable occasion was presented to the 'Holy Father' for interesting himself in favour of the 'Catholics' of England. The Duke of Cumberland, brother of the King, spent all the Lent in Rome, where he remained until Quasimodo Sunday, and had many conversations on this subject with the Pope, who did the same honours to him as to the Duke of Gloucester. This prince, with his sister-in-law, and a numerous suite, took the voyage to Italy *incognito*, under the name of Earl of Dublin. His sister-in-law also ardently desired to be presented to the Pope, and the Cardinal de Bernis, French ambassador at Rome, whose *salons* were often visited by her and by the Duke, had the honour to acquit himself of this ceremony. The Duke and this illustrious lady could not cease admiring the noble qualities of the Pope, and never mentioned him but with profound admiration, as the Cardinal de Bernis relates in his despatches of March 13th and April 16th. On the 12th of this month (April) the Duke left Rome, and Clement XIV. gave him a frigate of the Papal fleet to carry him to Toulon with all his suite.

"About the same time the illustrious Duchess of Kensington, who, by her great learning and high intelligence, had gained a European reputation, also came to visit the city of the Apostles. She, too, had the honour to be often presented to the Pope by the Cardinal de Bernis, and felt herself seized with a deep reverence and admiration of this great Pontiff. She had scarcely reached Florence, after leaving Rome, when she wrote the following letter to the 'Holy Father,' which is characteristic both of the noble sentiments and original spirit of this distinguished lady visitor.

"'FLORENCE, *May 15th*, 1774.

"'SIRE,

"'YOUR Holiness will forgive me if I cannot resist the pressing duty which my gratitude imposes on me, and to resist it would be contrary to honour and good-breeding. Then I yield freely to this duty, which is, always and everywhere to assure your Holiness of the attachment I feel for a sovereign so worthy of the state in which the good God has placed him; and I will never cease to say that the glory that surrounds you acts powerfully upon people's hearts, more from the grandeur of your spirit and the rare qualities of your soul, than from your sovereignty itself. If all kings would follow your example, and knew, as your Holiness does, how to govern themselves, their people would be led like yours, without knowing that they carry any other chains than those which are bound upon their hearts. For my own part I have left Rome with infinite regret; and, as I have had the honour to promise your Holiness, I will do all I can to hasten the happy moments of my return to your charming country. I should despair of having to write to your Holiness in a foreign language, and of expressing my thoughts so badly. All languages, the Oriental excepted, are equal to me for reading; but

Digitized by Google

for orthography I should fear yet more for others than for this, in writing you this letter, which is not worthy, except for the sentiments it contains, to be laid before your Holiness. I have the honour to be, with perfect respect for your Holiness,

"'Your most sincere and very humble servant,

"'ELIZABETH, DUCHESS OF KENSINGTON.

"'I left Rome on Wednesday. I reached Florence on Friday morning very early. In a quarter of an hour I shall leave Florence. Rome has no rival. *Eleven o'clock.*'"

No doubt ex-Jesuits were distributed plentifully among the "Catholics" in England at this very time. And if Clement XIV. had expressed his wish to the Duke of Cumberland and the Duchess of Kensington that they should be treated with great kindness, and not annoyed with any mark of suspicion or mistrust, he would only be repeating the instructions of his own Brief, which contained not only a gentle summary of their evil doings, but explicit injunctions that, continuing to be priests, they should be pensioned and encouraged, so long as they consented to abandon the habit and drop the name of Jesuit.

But the hornets' nest had been torn down, and the unhappy Ganganelli was nearly stung to death by the ejected occupants. From the first he had undertaken to manage the business almost alone, and had admitted very few indeed into his counsels. To the last he strove to hide his discomfort from observation, and assumed an air of gaiety when his heart was heavy. Already his act had not only provoked noisy agitation, and drawn upon himself a flood of priestly indignation and clerical revolt, but a schism was actually threatened. The Jesuits in Poland and Prussia were in open rebellion against his authority; and in Russia, where the Czarina smiled on every expression of contempt that any of her subjects might utter towards the Papacy, of which she was justly and necessarily jealous, they had formally raised a standard of separation from the Roman See by ignoring the Pope altogether; acting as if the Order had not been extinguished, and electing a Vicar-General of their own, who actually proceeded as the lawful successor of Ignatius Loyola, in the absence of Ricci, the ex-General, who was kept close in the castle of St. Angelo, as all the rest should have been. But Clement was incapable of severity, however needful it might be, and his friends could not move him to any effort to coerce the revolted Jesuits by spiritual weapons. Perhaps he felt that coercion was impossible, and would not run the risk of challenging any more direct defiance. Catherine of Russia proceeded yet further, not only sustaining the schismatic ex-Jesuits in all their measures, but appointing a bishop over all the Romanists in her dominions; which was adding another secession to that of the Lutherans, the Zwinglians, the French Reformed, and the English in the sixteenth century, and preparing the way for an Anti-Pope.

During the English visits, the Pope was suffering from disease and anxiety, but struggling to conceal it. From February to September, 1774, he sank lower and lower, until the 22nd of the latter month, when he expired without consenting to fill up numerous vacancies in the College

Digitized by Google

of Cardinals, or saying or doing anything to smooth the way for his successor. All that had resulted from the so-called extinction of the Society in 1773 was the creation of a new position for its members, where they might learn more perfectly, if possible, the art of sedition, and acquire consummate skill in appearing to be what they are not. In England they assumed the character of sufferers for conscience' sake, and have made good use of that position; until now, once more routed from their ancient haunts, they need not that any intercession should be made for them with Royal or other visitors at Rome in Holy Week, while they can dwell at ease under the shade of British liberty and tolerance.

W. H. R.

REUSS'S "HISTORY OF CHRISTIAN THEOLOGY IN THE APOSTOLIC AGE."*

It would be a great mistake to assert that the age of systematic divinity is past. From the very constitution of his mind, man will ever labour to reduce his conceptions of truth to scientific forms; not only to apprehend each particular truth, but to trace the relation of one truth to another, and thus construct for himself a homogeneous intellectual scheme, more or less complete. The tendency of the present time seems in the opposite direction. System is depreciated, and "free thought" is extolled. Various reasons might be assigned for this. The investigation of Holy Scripture in a strictly historical manner is much more practised than in former times. This has necessarily brought some minds, distinguished by their force and independence, into collision with highly-elaborated and philosophically-developed systems, which, brought under the light of Scripture so obtained, furnish occasion for question and controversy. This apparently disintegrating process awakens the apprehension of many excellent men. For ourselves we are free to say, that our only fear is for individuals, and not for the truth thus tested. Some brilliant intellects may become wandering stars, beacons in the firmament of thought for the warning of a future age; but the truth will remain. Creeds and methodical expressions of knowledge that will not bear the scrutinizing process, will undergo necessary modifications, the teaching of the inspired Word will be brought into clearer and fuller light, and systematic divinity will be placed more firmly on the basis of such teaching.

This comparatively new form of Biblical literature invites special attention. In the productions to which we refer, the former order of investigation is reversed. It is sufficiently patent that Scripture has too frequently been made the servant of preconceived dogma: we are now requested to ascertain what is the actual teaching contained in the records of the New Testament, and to allow the Word to speak for itself. The works

* "History of Christian Theology in the Apostolic Age. By Edward Reuss, Professor in the Theological Faculty, and in the Protestant Seminary of Strasbourg." Volume I. London: Hedder and Stoughton. 1872.

Digitized by Google

of Oosterzee and Schmidt are valuable contributions in this department. Of the latter we may speak in terms of high commendation. The "History" indicated at the head of this Paper is another of the same class: the purely historical method is here applied to the teaching of Christ and His Apostles. These teachings are investigated separately. No doubt the method of the author required this; but something appears to be lost by not allowing one inspired teacher to furnish assistance in the understanding of another. This applies especially to the doctrine of Christ, which can certainly be more fully comprehended by the aid of the light which the Apostles furnish. The earnest student will not fail to avail himself of this light. We could have desired, also, that the person of our Lord had received more decided treatment in this work, as, however justly an ordinary writer may be separated from his teaching, we conceive that this cannot be correctly done in the case of Christ. His doctrine is directly connected with His person. To understand His sayings we must understand Himself. All here is unique, and the ordinary process is inapplicable, or at least will be felt to be inadequate. On this important point, however, the writer may be allowed to speak for himself: "Let us study his ideas, His precepts, His promises, His normal teaching, that final charter of our race, whose destiny it is to be transformed according to the law which it sanctions, and to toil for the realization of an ideal, conceived at a period when neither the actual nor the prospective horizon of humanity offered any such image or awoke any such prophetic yearning. Let this teaching be contemplated in its relations to the religious doctrines, and contemporary morals, which formed the common stock of the philosophers and scribes; let us measure the distance which separates it from the most sublime of earlier aspirations; and disentangle it, lastly, from that which succeeding generations have added to it under the form of commentaries, often darkening and discolouring it; and if all this does not suffice to reconstruct that Life of the Master, from which pious devotion derives its sustenance, and which science now accepts as its grandest problem, let the ground be dug still deeper to discover the foundations, and it will but disclose treasures, the accumulating wealth of which will amply compensate the most laborious research."

Professor Reuss holds a prominent position in the Strasbourg Theological Faculty. The tendency and habit of his mind are more historical than theological. Hence the severity with which he adheres to his method in this elaborate work. His style of thought and expression is French,—remarkably clear, but not so remarkable for depth and force. We have only his first volume before us. It carries the investigation no further than the development of "Judæo-Christianity." It is only a very partial analysis of its instructive contents that we can hope to lay before our readers.

It is not difficult to distinguish between Scholastic and Biblical Theology. In the latter the term Theology is employed in its most limited sense, as indicating that knowledge of Divine things which was possessed by the Christians of the first age. It is the result of sound exegesis as applied to the words uttered by our Lord and His Apostles; an attempt to ascertain the precise meaning of the teachings of each separately.

Digitized by Google

The analytic method is necessarily the one adopted. Professor Reuss says:—"We shall be carefully on our guard against casting into any one mould—which must necessarily be our own purely subjective point of view—the principles, doctrines, and formulas which come before us. On the contrary, we shall seek to find in analysis the light to lighten our path,—that same analysis which teaches the historian to place himself out of sight, lest he should darken his subject; which makes him respect the peculiar character of every event or form of thought which presents itself, and recognize the right of every age, and party, and individuality, how insignificant soever, to find in the mirror of history the true reflection of the form it bore in life. This fidelity to fact is regarded as the first duty of the historian, whatever be his theme; how much more incumbent must it be upon those who undertake a subject of such vast importance as ours; who venture to deal with questions on the solution of which a vast number of our fellow-men rest their most cherished interests; to treat of theories, in short, which bear the seal of immortality, and well deserve that that original impress should never be effaced." The individuality of the sacred writers is supposed, by our author, to have led not only to a different apprehension of the forms of truth, but to some diversity of judgment concerning truth itself. We regard it, certainly, as a great advantage to the Church in all ages, that the perfect light of truth should be broken into its prismatic colours in passing through the minds of the different inspired writers. It is, perhaps, only after this manner that the whole truth could be realized by us. A clear perception of what each taught is of the highest moment, and it is the province of the writer on Biblical Theology to enable us to obtain this.

In his first Book Professor Reuss gives a comprehensive and valuable sketch of "Judaism." The knowledge thus conveyed is necessary to an understanding of the relation of Judaism to Christianity, and of the extent to which the latter was affected by the former. "Jesus Christ in presenting Himself to mankind as the Mediator of an entirely new relation to be established between man and his Creator, must needs connect the revelations He brought with those previously given, and with the ideas current among the people to whom He immediately addressed Himself." This field of inquiry merits much more attention than it has generally received. As treated by our author it covers a wide space, commencing with Mosaism before the exile, and extending to the doctrines and parties of the Jewish Church down to the time of John the Baptist. By taking this course, the condition of thought and religion among the Jews when Christ entered on His public ministry, with the process through which these had passed, and the influences which had been brought to bear upon them, in their arriving at that condition, are easily understood. These chapters will amply repay careful attention, and may be profitably studied in connection with those of Dr. Hengstenberg on some of the same subjects in his "Kingdom of God under the Old Testament." In the times after the Restoration, the Synagogue was a principal instrument in moulding the theology of Judaism. The afflictions of the captivity were productive of beneficial results. The Mosaic ideas which, during the prophetic period, were treated with so

Digitized by Google

much indifference, were now received in their entirety. So feeble were the returned exiles, that a century passed over before they could gain any prominent hold in their new position. Slowly they were formed into a perfectly homogeneous body, all foreign elements being resolutely cast out. Salutary laws were enacted for the regulation of their civil relations. The synagogue became the accustomed place of worship, and the periodic reading of the Law contributed largely to the national education of the people. The teacher of the Law, the doctor of theology, superseded the priest. Their ancient beliefs attracted the attention and engaged the studies of competent men. Thus arose, "by degrees, the various tendencies in the origin and conflict of which consists the interest of the history of Judaism."

Pharisaism and Sadduceeism were the two leading types of thought which were formed. They were the representatives of tradition and free-thought respectively. These, however, it must not be forgotten, degenerated into a dry, dead formalism on the one hand, and a fatal scepticism on the other. From these tendencies sprung theology, a science of religion, which, while it forsook the ancient paths, was "jealous to secure for its innovations the immutable authority of Scripture." The basis on which the old prophets rested their teaching was no longer available. The race of Rabbis which gradually arose could claim no direct inspiration. Their theology was based upon the tradition of the schools, and upon Scripture. The sources whence this new theology was derived, and the origin of those sources, are subjects of great interest. The doctrine of the essence and the attributes of God engaged their earnest attention. The anthropomorphisms of the ancient Scriptures presented serious difficulties to the rising philosophy, which they attempted to overcome by the introduction of angels for the Divine Person Himself, whenever the reference was to a direct communication between God and man. Demonology formed a subject of serious investigation. Thence they advanced to the study of anthropology, embracing "the philosophical examination of the problems of moral evil, death, and, finally, of immortality and the resurrection."

The results of foreign influence in the transformation which passed upon Judaism, and which is directly connected with the destinies of Christian theology, are lucidly traced by Professor Reuss. Hellenism was prominent among those results. This system of thought was induced by the intercourse of the Jews with foreign nations, and the acceptance of the Greek language. Amidst the general decay of heathenism, and the consequent anarchy of ideas which existed, the fidelity of the Jews to their religion won many of the heathen to their side. These persons frequented the Jewish synagogues without taking part in the Jewish ritual. They were interested observers and hearers; and this may in part account for the success of the Apostles in the great centres of heathenism. Many had lost faith in their own systems, but had not joined themselves to the Jewish Church. They were thus largely prepared for the reception of Christianity. A further relation was induced between the religious ideas of the Jews and current forms of philosophy: Philo was the representative of a mixture of Greek, Oriental, and Jewish elements, and of Jewish decadence. The Alexandrian school, which

Digitized by Google

was destined to exert so large an influence on Christian theology, was the product of this eclectic philosophy.

Ebionism and Essenism sprung, Professor Reuss holds, from the poverty and suffering which existed subsequent to the exile, and from the persecutions of Antiochus Epiphanes. These trials developed the idea of the personal relation of men to God, and fostered the conviction that piety and poverty are closely connected. Ebionism was the piety of the poor. A spirit of ascetism was thus induced. Our author entertains the persuasion that this type of thought did much in preparing the way for the reception of the Gospel. Essenism was an extreme perversion of the pietistic tendency of Ebionism, and led to theosophic mysticism and exclusiveness. These principles, if such they can be called, reappeared in after centuries in connection with the Gospel. In the period under review, Judaism was distinguished by its faith in the future. Hence rose its Messianic hopes, which pervaded the mass of the people, and were felt by surrounding nations. These anticipations moulded the theology of the Jewish schools, and originated the titles employed to represent the coming One, who was to terminate the past of misery, and to inaugurate a future of prosperity. He was conceived of not merely as a human prince, but by some as a superhuman being, such as the accomplishment of their lofty hopes required. The time of His advent would be that of deepest impiety and greatest social anarchy. These signs, modes, and objects of His coming were drawn by the Jewish exegetes from the Old-Testament Scriptures. Their hopes obtained expression in the person of John the Baptist, whose prophetic ministrations embraced "the proclamation of the nearness of Messiah's kingdom; as a necessary consequence also the call to repentance, and lastly, the positive proclamation of Messiah and His work." The position and character of John are explained by the fact, which seems not unfrequently to be overlooked, that he was a Jew, and not a Christian believer.

(To be concluded.)

CHAPTERS FROM THE HISTORY OF SPAIN.

III.—THE DECAY OF THE SARACEN EMPIRE IN SPAIN.—CARDINAL XIMENÈS.

(Continued from page 342.)

It would be a great mistake to suppose that a complete amalgamation had been brought about under Ferdinand and Isabella of the various kingdoms which composed Spain. The case was altogether the reverse, or, at any rate, the union which the two sovereigns attempted to realize was, at first, of a very precarious character; nor is it difficult to point out the causes of the dissatisfaction still existing at that time throughout the Peninsula. First and foremost, let us notice the imperfect constitution of the *Cortès*. "The fourteenth century," remarks an accurate historian, "seems to have been the brightest period of popular, or, more properly, municipal, representation in Spain. The *Cortès* were frequent, and the subject of their deliberations of the most important nature.

Digitized by Google

But Spain had never a definite representation; to no meeting of this period (and what Mr. Denham says of the fourteenth century is equally applicable to the epoch we are now considering) did all or half the great towns send deputies; and those which did return them appear to have observed little proportion in their numbers. There can be no doubt that two should be returned from each; yet in the *Cortes* of Madrid, in 1390, we find that Burgos and Salamanca sent eight each, while the more important cities of Seville and Cordova sent only three; Cadiz only two; Oviedo and Badajoz one; Santiago, Orense, Mondoñedo, and other great cities of Galicia sent none at all. In fact, only forty-eight places returned deputies to these *Cortes*, and the number, at the most, was inconsiderable."* The power of returning members to the *Cortes* had been granted in the first instance to a small number of towns as a privilege, and not as the confirmation of a right enjoyed by the citizens of those towns. It naturally followed, in course of time, that certain localities shorn of their old splendour preserved the right of voting which had been bestowed upon them at the epoch of their prosperity, whilst, on the other hand, a number of towns formerly obscure, but which had gradually become flourishing, were denied that same right. This was a very unfair arrangement, because what proved a positive burden to some towns, would have been by others esteemed as only a natural and legitimate consequence of their improved circumstances. We must remember that the deputies sent to the *Cortes* received, as such, salaries from the communities which they represented; accordingly, the obligation of draining an already half-empty exchequer for the purpose of defraying the expenses of a useless representation was felt very severely in many quarters. The towns thus circumstanced endeavoured to get rid of the burden, and they begged the King that he would graciously order the parliamentary expenses, so far as the petitioners were concerned, to be met from the royal exchequer.

Let us consider for a moment the tendency towards centralization which characterized all European governments about the end of the mediæval epoch, and we shall at once understand the delight with which the Kings of Spain jumped at the opportunity thus offered to them of strengthening and extending their power. By the *Cortes* held at Orense in 1422 the petition just now described was granted, and the deputies of the towns concerned were then placed under the painful necessity of choosing between their freedom and their pecuniary interests. A great many took the latter alternative; but the towns which declined the costly munificence of the King attempted to economize in another and less dangerous way; they so managed that one member often represented several cities, nay, several provinces. This was an abuse quite as scandalous as any violation of parliamentary independence, and the towns anxious to obtain for themselves the right of representation at the *Cortes* petitioned the crown against an arrangement which evidently struck at the root of national government. In the *Cortes* of Toro, held in 1505, and those of Burgos (1512), they formally claimed the enjoyment of the right of voting. This request was vigorously opposed by the

* Denham's "History of Spain and Portugal," book iii., sect. 2.

Digitized by Google

privileged towns, under the pretext that an extension of the representation would inevitably lead to disorder. The King sided, as a matter of course, against the petitioners, because his influence upon the elections and the *Cortes* was naturally the greater in proportion as the number of electors and of members was less.

The rival pretensions of the various towns, thus defended and attacked in connection with parliamentary difficulties, were at first extremely troublesome to Ferdinand and Isabella, but the cleverness and firmness of the sovereigns triumphed over all these obstacles, and by degrees the crown contrived to interfere even in the appointment of the municipal officers. The Emperor Charles V. has been generally accused of having destroyed the liberties of Spain; the blow had been dealt long before him. When he assumed the imperial crown, the popular branch of the representation was already reduced to a shadow; for the deputies of eighteen cities who constituted the only representation of the kingdoms of Castile, Leon, Galicia, and Andalusia, were mere registrars of the royal decrees, and ready voters of the supplies demanded of them.

We have already described the origin of the three orders of chivalry which at various times had been established in Spain under the sanction of the Papal See. The immense riches enjoyed by these half-religious, half-military communities, and the imposing force they had at their disposal, rendered them so conspicuous that a king eager to make his own authority supreme could scarcely fail to look at them with eyes of jealousy and of distrust. A few particulars borrowed from Mr. Prescott will give an idea of the rich prize which offered itself as a temptation to Ferdinand and Isabella:—"In the sixteenth century, we find the Order of Saint James, which had shot up to a pre-eminence above the rest, possessed of eighty-four commanderies, and two hundred inferior benefices. The same Order could bring into the field, according to Garibay, four hundred belted knights, and one thousand lances, which, with the usual complement of a lance in that day, formed a very considerable force. The rents of the Mastership of St. James amounted, in the time of Ferdinand and Isabella, to sixty thousand ducats, those of Alcantara to forty-five thousand, and those of Calatrava, to forty thousand. There was scarcely a district of the Peninsula which was not covered with their castles, towns, and convents."*

We thus see that there was a powerful army provided at once, together with ample means for supporting it in the field of battle. The point was to secure by a procedure as fair as possible the control over that force, and to devise the means of making the enormous riches of the three Orders of knighthood flow into the royal coffers. By dint of the most adroit management, the sovereigns succeeded in obtaining the Grand-masterships of these Orders, and they immediately set about introducing the necessary reforms which would cripple for ever a power that might have proved unmanageable. "They created a Council for the general supervision of affairs relating to the knights, and invested it with extensive privileges both of civil and criminal jurisdiction. They supplied the vacant benefices with persons of acknowledged worth,

* Prescott's "Ferdinand and Isabella," vol. i., p. 287.

Digitized by Google

exercising an impartiality which could never be maintained by any private individual, necessarily exposed to the influence of private interests and affections. By this harmonious distribution, the honours which had before been held up to the highest bidder, or made the subject of a furious canvass, became the incentive and sure recompense of desert.....In the following reign, the Grand-masterships of these fraternities were annexed in perpetuity to the crown of Castile by a Bull of Pope Adrian the Sixth; while their subordinate dignities, having survived the object of their original creation, the subjugation of the Moors, degenerated into the empty decorations, the stars and garters, of an order of nobility."* At a later period, the Kings of Spain, having obtained from the Pope the sale of the Bull of the Crusade, and the presentation to bishoprics, became the richest sovereigns of Europe, even before they had derived any pecuniary profit from the discovery of America.

Thus it was that the subjection of the privileged Orders led to the establishment of the royal authority in Spain, as in the other countries throughout the continent; the turbulent nobles were attacked in their castles, which were razed by hundreds, and the Santa Hermandad hunted the proprietors from one end of the land to the other. Many of the grants made by former Kings were revoked, and the proud feudatories were tamed into submissive courtiers.

But the triumph of absolute power in Spain was chiefly due to that religious faith which is the great distinctive national characteristic. The monarchs contracted a close alliance with the Inquisition,—that immense and terrible hierarchy, so much the more to be dreaded because it combined the normal vigour of political authority with all the violence of religious passions. The Aragonese had always looked with a suspicious and angry eye upon the inhabitants of Castile: the establishment of the Inquisition tended to increase that feeling. The Aragonese opposed to the utmost of their power the introduction of the dreaded ecclesiastical court amongst themselves: less in contact with the Moors than the Castilians, they had not the same reasons for hating them; and most of the members of the government in that province were descended from Jewish families. They entered a vehement protest against the law which ordered the proceedings to be conducted in secret, and also against the wholesale system of confiscations sanctioned by the Inquisitorial court. Such usages, they maintained, were contrary to the *fueros* of the kingdom. One of the inquisitors was even murdered, in order to frighten the others; but the majority of the Spaniards sympathized so thoroughly with the spirit and principles which guided the tribunal, that resistance was of no avail. Under the direction of the famous Torquemada, confessor to the Queen, who had been made Inquisitor-General, a system of religious persecution was organized, which, while it utterly destroyed the commerce and agriculture of the Peninsula, served only to ruin, in the long run, the cause of true religion. The title of *familiar of the Inquisition*, exempting as it did from all municipal burdens those who enjoyed it, became very soon a most coveted honour: in certain towns the persons invested with that dignity even surpassed in number the rest

* Prescott's "Ferdinand and Isabella," vol. i., pp. 289, 290.

Digitized by Google

of the inhabitants, and the *Cortès* were compelled to check what would have become a positive abuse. It is worthy of notice that several Popes expressly condemned the rigours of the Spanish Inquisition. As early as the year 1449, Nicolas V. had ordered that no difference whatever should be made between those who were Christians by birth and the recent converts to the faith of the Gospel. Sixtus IV., Innocent VIII., and Leo X. listened favourably to the numerous appeals which were made to their tribunal, and reminded the Spanish Inquisitors of the parable of the Good Shepherd.

After the conquest of Granada, however, the colleagues of Torquemada were no longer satisfied with individual conversions. All the Jews were ordered to embrace the Christian faith, or to leave Spain within the term of four months; they were especially prohibited, moreover, from carrying away with them either gold or silver. (1492.) One hundred and seventy thousand families, forming a population of eight hundred thousand souls, found themselves thus compelled to dispose hastily of all their property; they went to Portugal, to Italy, to Africa, and even as far as the Levant. "So deplorable," says Mr. Prescott, "was the sacrifice of property, that a chronicler of the day mentions that he had seen a house exchanged for an ass, and a vineyard for a suit of clothes! In Aragon matters were still worse. The government there discovered that the Jews were largely indebted to individuals, and to certain corporations. It accordingly caused their property to be sequestrated for the benefit of their creditors, until their debts should be liquidated. Strange, indeed, that the balance should be found against a people who have been everywhere conspicuous for their commercial sagacity and resources, and who as factors of the grand nobility and farmers of the revenue, enjoyed at least equal advantages in Spain with those possessed in other countries for the accumulation of wealth."*

The Jews who retired into Portugal were received there only on condition of paying a capitation-fee of eight gold crowns; and even then it was stipulated by the Portuguese government that they should be obliged to leave the country by a certain time, under penalty of being reduced into slavery. The threat, let us add, was rigorously carried out.

Seven years after the expulsion of the Jews (1499–1501) the King of Spain undertook, in as insolent a manner, the conversion of the Moors of Granada, to whom, as we have already noticed, the terms of the capitulation had guaranteed the undisturbed exercise of their religion. The inhabitants of the Albayacin, the highest quarter of the city, rose immediately, and were imitated by the wild highlanders of the Alpuxarras. "This range of Maritime Alps, which stretches to the distance of seventeen leagues in a south-easterly direction from the Moorish capital, sending out its sierras like so many broad arms towards the Mediterranean, was thickly sprinkled with Moorish villages, cresting the bald summits of the mountains, or chequering the green slopes and valleys which lay between them. Its simple inhabitants, locked up within the lonely recesses of their hills, and accustomed to a life of penury and toil, had escaped the corruptions, as well as refinements, of civilization. In ancient times

* Prescott, vol. ii., p. 129.

Digitized by Google

they had afforded a hardy militia for the princes of Granada, and they now exhibited an unshaken attachment to their ancient institutions and religion, which had been somewhat effaced in the great cities by more intimate intercourse with the Europeans."*

Irritated at the news of the treacherous conduct pursued towards their countrymen in Granada by the Spaniards, they resolved to anticipate by a general insurrection any similar attempt upon themselves. This rising was of the severest character, and in the vicissitudes of success which marked its course, the tide of victory was far from constant to the Christian armies. The defeat of the heroic Alonzo de Aguila, however, and the complete rout of the Spaniards on the banks of the Rio Verde, instead of encouraging the Moors to prolong their resistance, had the effect of frightening them. They were overwhelmed by the sense of their triumph, and they knew full well that ultimately the whole might of the Castilian monarchy must be brought down to bear upon them. They therefore sent messengers to Ferdinand, suing for pardon in the humblest terms, and the King, plainly conscious of the impossibility of infusing in Mussulmans sentiments of loyalty towards a Christian ruler, granted to the petitioners conditions much easier than they had any right to expect. Those who would not accept baptism and embrace Christianity were allowed to leave the country; and on the payment of a certain sum, they were provided with conveyances to transport them into Africa. The insurrection of the Alpuxarras became the theme not only of chronicle but of song. "The note of sorrow," says Mr. Prescott, "was prolonged in many a plaintive romance, and the names of Aguila and his unfortunate companions were embalmed in that beautiful minstrelsy, scarcely less imperishable, and far more touching, than the stately and elaborate records of history."† One of these ballads, translated by Mr. Lockhart, will supply us with a few stanzas.

Let us notice, in the first place, that the expedition of Don Alonzo of Aguila is represented as being the result of a piece of senseless *rodomontade*:—

> "Then spake Fernando,—'Hear, grandees! which of ye all will go,
> And give my banner in the breeze of Alpuxa to blow?
> Those heights along the Moors are strong; now who by dawn of day,
> Will plant the cross their cliffs among, and drive the dogs away?'"

The position of the Christian hero, in the midst of the mountain-pass, from the summit of which huge rocks are hurled upon him by the Saracens, reminds us exactly of Charlemagne's nephew, Roland, at Roncevaux:—

> "Not knightly valour there avails, nor skill of horse and spear;
> For rock on rock comes tumbling down from cliff and cavern drear;
> Down—down like driving hail they come, and horse and horsemen die
> Like cattle, whose despair is dumb, when the fierce lightnings fly.
>
> "Alonzo, with a handful more, escapes into the field,
> Then, like a lion, stands at bay, in vain besought to yield;
> A thousand foes around are seen, but none draws near to fight;
> Afar, with bolt and javelin, they pierce the steadfast knight."

* Prescott, vol. ii., pp. 393, 394.

† Ibid., vol. ii., pp. 409.

Digitized by Google

At last the Spaniard chieftain dies, and Moorish maidens bury him near the waters of the Alpuxarras.

The well-known poem entitled "Rio Verde, Rio Verde," and translated by Bishop Percy in his "Reliques," under the name of "Gentle River," is another monument of the same tragic episode.

(*To be continued.*)

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

The Modern Jove: A Review of the Collected Speeches of Pio Nono. By William Arthur, Author of "Italy in Transition," "The Tongue of Fire," etc., etc. Pp. 141. *London: Hamilton, Adams, and Co.* 1873.—Those who measure the importance of a book by the number and size of its pages, may be disposed to consider the present one a comparatively small affair. Those who regard chiefly the weight of the subject treated, will, we trust, be disposed to agree with us in the opinion that this volume is one of the most important that have lately seen the light. For the questions here raised are of the very first consequence in the present day throughout the whole civilized world. Romish and Romanizing teachers grow bolder and bolder; their activity is of the kind that will "compass sea and land to make one proselyte;" and it is well that those who are disposed to be indifferent to their progress, or even to approve their exertions, should see as clearly as possible what is the ultimate issue to which all tends: absolute, entire, and universal obedience in all things, temporal and spiritual, to one man, who is entitled as the Vicar of Christ to demand it, because—he says so! Such is the climax of the Romish system so flattered, caressed, and pandered to in England at this hour.

Mr. Arthur has exposed with characteristic vigour the true nature of the dogma of Infallibility, and the spirit of the man by whom that dogma has been made binding on the consciences of all Roman Catholics. Keen criticism and suggestive comment, with powerful argument, will be found in these pages. The strange compound of Scripture and Billingsgate which the Pope can pour out *ad libitum* on any occasion is well illustrated and exposed. In apostolic days, to bless God and yet curse men was deemed wholly inconsistent with Christianity. To have the mouth "full of cursing and bitterness" was either a characteristic of heathen degradation, or an evidence that those who so offended were "all under sin," and had "no fear of God before their eyes." (Rom. iii. 9–18.) But after eighteen centuries, all Christendom hears the man who, in the name of the Apostles, claims spiritual supremacy over it, pouring out execrations as if they were the highest possible proof of his mission and authority. Whatever other Scriptures the Pontiff may illustrate or exemplify,

Digitized by Google

he certainly does not fulfil that one, "Bless them that persecute you; bless, and curse not." And as the reader follows Mr. Arthur through these fascinating chapters, he will learn, or be reminded of, what is not so generally known as it ought to be,—that the Sovereign Pontiff made awful use of the sword when he had the power. The few pages devoted to the Pope's cruelties, 108–112, epitomize a truly terrible history of oppression and bloodshed.

Were we to attempt to quote all the interesting and admonitory passages contained in the volume before us, a large portion of it would have to be transferred bodily to these columns. We must content ourselves with recommending our readers to procure it for themselves, and to give it a careful reading; and this we do most earnestly. We also take the opportunity to tender to the author our warmest thanks for so valuable an addition to the literature of the great anti-papal controversy. Not that "The Modern Jove" is by any means merely controversial, as the word is commonly used. It does not deal with doctrines alone, but with the weighty political questions which inevitably arise out of the new claims of Rome. On these Mr. Arthur has various pithy and suggestive paragraphs, which the reader will not overlook. We trust that this book may deal a heavy blow at the gigantic system of mingled superstition and tyranny whose late encroachments in this country ought to fill the minds of all true Englishmen with profound grief, and with a spirit of resolute resistance.

The Missionary Work of the Church. By Dr. Stowell, of Rotherham. Enlarged by E. Storrow. London: Snow and Co.—The late Dr. Stowell's work well deserved republication. The writer thought and wrote under the inspiration of his high theme. The truths and motives presented are among the essentials of missionary work, and therefore can never become stale. The wide circulation of the book among mission candidates and in the Church at large could not fail to do good. Both the selection of topics and style of treatment are every way worthy of the subject.

Dr. Stowell dwells with strong and repeated emphasis on the essentially missionary character of the Church, and is not unreasonably afraid that the circumstance of missions being worked as a separate department may cause this to be overlooked. "The spread of the Gospel is the proper business of the Church *as the Church*. The existence of any institution for this end which is not the Church, not composed of its members, ruled by its officers, governed by its laws, and acknowledging the authority of its head, is itself an implied condemnation of the Church. That was confessedly the best state of the Church in all time past, when there were no separate institutions. And surely if we follow out our cherished principles, and reason from the simplest analogies, that will be the best state of the Church in time to come, when such institutions shall not exist. Happy the day for the Church of Christ herself, when she finds in her own appointed organization the true Missionary Society, all her officers and all her members entering as a matter of course and of duty into this great work; when the urging of it shall form an integral part of pastoral instruction,

Digitized by Google

mutual counsel, and fraternal discipline!"

All will agree with this extract so far as to admit that the subject of missions should form a more frequent topic of ordinary pulpit instruction than is the case at present. Dr. Stowell mentions incidentally a scheme of Cromwell's to have a Missionary institution on a truly royal scale, to rival the Roman *De Propagandâ*, a scheme never realized, but worthy in conception of the man who threw the shield of the English power over the hunted Vaudois. The sketches, too, given by the author of the beginnings of work in different fields from the South Seas to Greenland, though brief, are interesting and graphic. Of the Moravian missions he says: "For touching instances of heroism, for lively trust in Divine Providence, for the simple and successful preaching of the Gospel, and for the accomplishment of the grandest objects in the greatest poverty of outward means, we have not found their parallel in the modern Christian Church." Mr. Storrow's additions are scarcely equal to the rest of the work.

As a specimen of the tone which Dr. Stowell maintains throughout, we quote the following on the benefits to the character of a Christian of a right feeling on this question: "There can be no question that a mind thoroughly and practically imbued with this spirit obtains a fuller perception of the 'glorious Gospel,' a higher personal enjoyment of its comforts, and a much greater degree of power to walk according to its precepts in every branch of the Christian temper, than men who have not such a spirit can possibly imagine. He is cast in a finer mould than other men. His spirit breathes a purer air. His heart throbs with a holier and healthier action. He enters into a higher walk of existence. His range of thought, desire, purpose, calculation is ampler—stretching into scenes which God enlightens with His own presence, and which are enriched with the mysteries of redemption, with the revelations of truth; a spiritual world brightened with the glories, or shadowed with the gloom of eternity. On such a mind, raised and upheld as it is by the power of the Holy Spirit, the vulgar temptations of this world's course have little power. He has nobler thoughts and better joys. He has deeper anxieties, grander struggles, than those which agitate the haunts of business or the fields of strife. He has got beyond them and above them. He looks back on them, and looks down on them, as on things that filled his mind in days of darkness. But now he is clothed with the armour of light. He is living for Christ. He is praying, and labouring as well as praying, for the coming of a heavenly kingdom."

Tamil Wisdom: Traditions concerning Hindu Sages, and Selections from their Writings. By the Rev. E. J. Robinson. Pp. 148. *London: Wesleyan Conference Office.* 1873.—The venerable Dr. Hoole wrote a brief introduction to this little volume, which the author believes to have been "possibly the latest production" of his pen. Dr. Hoole says, "Next to taking the Gospel to the heathen, he who brings them, in their manners and minds, to the knowledge of the followers of Christ, confers on them a benefit which it is not easy to estimate." Now this is just what Mr. Robinson aims to do; to present to English readers a few of

Digitized by Google

the familiar thoughts and wise sayings of a people who are known in this country principally through Missionary Reports or volumes of travels,—with whose *minds* we have but little chance of holding communion. Viewed in this light, his book possesses considerable interest, whatever opinion the reader may form of the Tamil poems which it contains. Of these it may fairly be said that the traditions connected with them are childish, and the thoughts embodied in the verses often very mediocre; the influence of heathenism is constantly perceptible, and the translator intimates that large omissions have been necessary, on account of the impurity of the original. So much for the dark side of the picture. On the other hand, there are to be found force and elegance of expression, a homely common sense, a keen and occasionally genial humour, and in some passages a clear, vigorous, preceptive morality, which may even recall to the reader's mind the "Church Porch" of the good George Herbert.

The following verses are from Mr. Robinson's translation of Ouvvay's *Muthuray*, and are a very favourable specimen of the poems to which this volume will introduce its readers. In his opinion, "there is not a purer composition among all the standards of India" than that from which we have selected a few verses. We cannot but think that they will occasion surprise by their elevated tone:—

"Happy the eyes that on the pious rest,
The ears that hear their useful words are bless'd,
And bless'd the lips that all their virtues tell;
More happy they, their character who wear,
Their friendship gain, their reputation share,
Their sacred paths frequent, and with them dwell.

"The very sight of wicked men is ill,
Their graceless words the ear with evil fill,
The lips with risk their attributes portray;
And 'tis the height of self-inflicted wrong
To mingle with their sin-infectious throng,
Attend their cursed steps, and with them stay."

Yet this same poem, or the portion of it given by Mr. Robinson, on a later page dwells upon the advantages of riches, and gives the advice,—

"Then, toil for wealth, and prize what you acquire."

But we will look at some of its teachings which treat of lower matters than the great moral distinctions dealt with in the two verses already quoted. These stanzas are truly admirable:—

"The dwelling with a frugal mistress bless'd,
Though all things lacking, is of all possess'd,
For peace, content, and cleanliness are there;
The house not suited with a thrifty wife,
Or cursed with one intent on angry strife,
Though plenty reign, is like the tiger's lair.

"The learned to the erudite repair,
As seeks the swan the placid water, where
The lotus breathes its genial fragrance round;
But like the crow, by carrion-instinct led,
That scents the grave and lives upon the dead,
The ignorant are with the foolish found."

Digitized by Google

On the question of using such writings in mission-schools, Mr. Robinson has the following remarks:—"Have not the missionaries taken needless and inconsistent trouble in editing and printing books of this order for the purposes of education? A time may come when such volumes may be handled by them in their seminaries with impunity; but at present, important as it is to recognize and honour truth in whatever associations found, and desirable as it seems to conciliate the people by paying all possible respect to their treasured literature, the propriety of using the productions of native authors as class-books in missionary institutions, steeped with heathenism as the best of them are, is seriously questionable. Let the Church place such books, if they must be in possession, where the Government of Continental India—not that of Ceylon—deposits the Holy Bible, only on the shelves of school-libraries. Haste without speed is not so good as slowness with safety and ultimate success. Ouvvay's works themselves, some of them the most excellent of Tamil writings, repeated by the lips of all the rising generation in the north of Ceylon and the south of Hindustan, suffice to show the necessity of Christian school-books and other useful publications in the native languages. The thought is mournful that, even in mission seminaries, for more than half a century, along with her lessons of profound wisdom, she has been left to teach the children to believe, like their fathers, in a blind fate, in a succession of dependent births, in the servile subordination of her sex, and in idolatry. Granted that her sayings are wonderfully correct and moral for a heathen writer, they are not pure and true enough for Christian teaching. Difficult as many, particularly young people, find it to understand some of her sentences, and to appreciate their literary excellence, yet the paganism dwelling in her writings reveals itself readily to babes."

Those who hold the opinion that

"The proper study of mankind is man,"

will welcome the present volume as one which will aid them to form a juster estimate of many millions of their fellow-creatures.

The Subject of Missions considered under three New Aspects. From the German of Plath. T. and T. Clark.—The First Part of this volume, in which the author pleads for closer union between Missions and Churches, bears rather on Germany, where it is more common for missionary societies to exist in independence of any particular Church than in England, where the opposite state of things prevails. For the proposal too in the Second Part, the establishment of University Professorships to give systematic instruction on the objects and conduct of missions, whatever may be the case in Germany, England is scarcely ripe. Would that it were!

The Third Part is an excellent discussion of the relations of missions to modern commerce. Both the good and evil side of commerce are passed in review; on one hand feverish unrest, enormous wealth balanced by abject pauperism, materialism; on the other the increase of knowledge, goodwill, and charity; the preponderance being rightly ascribed to the good. There is much that is suggestive put in a fresh, vigorous form. The writer quotes the following on the relative

Digitized by Google

colonizing capacity of European nations: "The French are good soldiers, but bad colonizers; the Germans unequalled as colonists, but only very moderately good colonizers; the English colonizers to be sure, but nearly useless as colonists; the Dutch, good colonizers, and colonists, and merchants."

An interesting quotation is given from a native Chinese work which *inter alia* sketches the outlines of Christianity thus: "The Lord came down once from the heavens, in order to save men from sin, and to open the way to heaven to all the children of earth. According to the sayings of the prophets, it is clear that the Lord really took upon Him a human nature in the Jewish town of Bethlehem, and was called 'Jesus,' which means 'Redeemer and Lord.' He lived three and thirty years in the world, taught the people, and gave them innumerable proofs of His omnipotence and goodness in miracles which He accomplished by His superhuman power, reason, and holiness." Another quotation is also worth repetition. It is a traveller, Von Schubert's, musing before the Mosque of St. Sophia, Constantinople: "To-day for the first time that feeling of sadness came over me which I afterwards often experienced,—the feeling of the old Northman when he beheld his son at Algiers wearing the garments and living the life of the Turkish renegades. Thou old sanctuary of the Christian faith, the Christian dare not tread thy halls: only when passing by dare he glance into thy courts! How long must the minstrel wait outside thy prison-walls, till thou within, like Cœur de Lion, shalt strike up the well-known hymns of praise and thanksgiving? The minstrel—thy Saviour—tarries long. And thou, old belfry, thou art but small beside the minarets and their golden crescents; but when thy voice returns to thee, it will sound far over sea and land like the call of the muezzin."

GLANCE AT PUBLIC OCCURRENCES.

MR. MIALL'S MOTION FOR THE DISESTABLISHMENT AND DISENDOWMENT OF THE CHURCHES OF ENGLAND AND SCOTLAND.

For the third time one of the members for Bradford has obtained from the House of Commons a vote on the great subject which he deems it his *peculium* to keep prominent before the public mind. The result has created no little stir, having been a surprise both to the supporters and the opponents of Mr. Miall's proposals. It is not unlikely, indeed, that this year's vote on the question which he annually raises will prove a new point of departure, for attack and defence alike, in reference to the Establishment; and, on that account, be of historic importance. The following are the heads of the chief arguments respectively employed, almost in the words of the two leading speakers in the debate.

On the motion for going into Committee of Supply, May 16th, Mr. Miall moved, technically as an amendment, "That the establishment by law of the Churches of England and Scotland involves a violation of religious equality, deprives those Churches of the right of self-government, imposes on Parliament duties which it is not qualified to discharge, and is hurtful to the religious and political interests of the community, and therefore

Digitized by Google

ought no longer to be maintained." In advocating this Resolution, the mover, after urging reasons why its abstract form should not be considered a barrier to an assent to it by the House of Commons, dwelt at considerable length on each of the four propositions comprised in it. As to the first, he contended that "the Church of England was represented by a number of dignitaries in the other House; its creeds were stamped with the authority of the nation; and in almost every parish was one of its ministers, maintained out of the public resources. These ecclesiastical establishments, from their conception and mode of working, trampled upon the sentiment of religious equality—a sentiment but recently fully developed, but which always existed as an aspiration of conscience even when prevented by an unripe condition of society from asserting itself..... The principle of religious equality, though possibly the last of human birthrights, was not on that account the least valuable." The grievance occasioned by a violation of this "equality," he held, was not a sentimental one, it "deteriorated" both the griever and the grieved: "what wrongs of a grosser kind ever evoked more passionate resentment?" In maintaining the second proposition, which declared that injury is inflicted on the Church of England as a religious organization by its connection with the State, Mr. Miall asked, "Were there not large numbers of her own devoted adherents, High Church, Low Church, and Broad Church, who deemed it impossible for her to do the work she was qualified to do, so long as she was tongue-tied, and bound by legal restraints?.....Motions in that and the other House of Parliament, speeches in both Houses of Convocation, papers read before Church congresses, diocesan and general, visitation charges, and pamphlets innumerable, all reiterated the complaint that the Church was hampered and shackled by the State in the prosecution of her spiritual mission. She could not organize her machinery, revise her formularies, shorten her services, adopt a new Lectionary, or prevent the sale of the cure of souls without having recourse to a secular Legislature in which all creeds were represented." On the third part of the proposed Resolution, the honourable member asked, having mentioned the Athanasian Creed and the memorial respecting it recently subscribed in response to the invitation of Lord Shaftesbury, "Was that House qualified to legislate on any such subject?.....The subordination of the Established Church reduced her to a position of total helplessness in regard to the management of her own affairs, and placed her in the position of a branch of the Civil Service.....Within its proper sphere there was, perhaps, no institution which had secured a larger amount of good government than the British Legislature. But no one could at the same time contemplate with pride its action in the department of ecclesiastical legislation." On the fourth of the averments which he sought to verify, Mr. Miall "did not mean to deny that the Church itself, as a religious institution, had done much good;" but, owing to its association with the State, it had "shown itself to be uniformly hostile to great measures intended for the general good of the community." In support of this grave charge, reference was made to the resistance of the Establishment in the cases of the abolition of the Test

Digitized by Google

and Corporation Acts, Catholic Emancipation, the Repeal of the Corn Laws, and the admission of Jews into Parliament: "could it have prevailed over the sounder judgment of the public at large, indeed, it would have very seriously interfered with the progress of civilization and the material prosperity of the country."

To these and similar arguments advanced by Mr. Miall, for the disestablishment of the Church of England, the Premier himself was unexpectedly the first to reply. He rose to do so at once, because "he did not desire that there should be even the slightest appearance of delay or hesitation on the part of the Government in declaring the course they meant to take." The several propositions of the Resolution under discussion were then considered one by one,—propositions, it was observed, "of enormous sweep and volume;" which "have been, and may be again, the subject of lengthy and comprehensive speeches;" which "may occupy for months and years, at some period or other," the attention of Parliament; but "with which," said the speaker, "I do not think we are qualified, at this moment, any more than we are disposed, to deal in a manner which their importance and difficulty would demand." He admitted that there were many difficulties in the conduct of the government of the Establishment, and in the prosecution of its proper work as it now stood. Such difficulties, however, were not of a kind to vanish by a mere dissociation from the State: the disturbances and distractions of the Church were to be viewed with deep regret, but it should be remembered that differences were not confined to the Church of England; and that the conditions which affect that Church were not of a nature to be got rid of by the method propounded. If it be admitted, as it may well be, that most of the Nonconforming bodies appear to exercise the principles and power of self-government with very considerable success, yet it will not do to draw from such an admission the inference that the same state of things would prevail were "a great historical and national Church, like the Church of England, to be placed in the position of a private religious community." "If the House of Commons were to adopt the motion, what would be the sentiment of the country on the morrow? What would be the condition of the Parliament which had affirmed the proposal?" The constituencies, it was believed by the Premier, would return fewer members inclined to entertain the question of the dis-establishment of the English Church than are to be found in the present Parliament. "If it be more than the truth that seventy-eight per cent. of the population are members of the Established Church, it is probably far less than the truth to say that one-half is the true proportion." People had been misled, by external resemblances between the Churches of Ireland and England, in supposing that in the dis-establishment of the one there was something likely, at any rate, to induce attack on the other: "the apparent similarity of the cases could not long conceal their essential differences." The condition of the Establishment, moreover, is not one of "helpless hopelessness:" to its influence is due the fact, says Dr. Döllinger, in his *Lectures on the Re-union of the Churches*, "that the cold, dull indifferentism, which on the Continent has spread like a mildew over all degrees of society, has no place in the British Isles." The Church of England has in fact played a

Digitized by Google

great part in the history of the country—"a part so vital, entering so profoundly into its entire life and action, that the severing of the two would leave nothing behind but a bleeding and lacerated mass. Take the Church of England out of the History of England, and the History of England becomes a chaos without order, without life, and without meaning." Besides, if the same rules of equity and liberality were applied as were adopted in the case of the Irish Church, something like ninety millions sterling would have to be given in the process of dis-establishment to the ministers, members, and patrons of the Church of England: the spectacle of a voluntary Society, altogether independent of the State, with money available for its purposes that can be roughly described, or even possibly estimated, by figures like these, does present to the mind rather puzzling problems; so that "prudent men, moderate men, and, it may be said, liberal men, may venture to doubt whether they are called upon by any imperative sense of duty to join in such a crusade" as that to which Mr. Miall, "filling the part of Peter the Hermit," invites them. Mr. Gladstone closed his speech by saying, "Sir, I invite the House distinctly to refuse their assent to the motion of my honourable friend, because it is a motion, the conclusions of which are alike at variance with the practical wishes and desires, the intelligent opinions, and the religious convictions of a large majority of the people of England." The result of the division was, that in a House of four hundred and seventeen members, sixty-one voted for Mr. Miall's Resolution, and three hundred and fifty-six against it. The debate, if it may be so called, occupied about a couple of hours, the speeches of Mr. Miall, and that of the Premier in reply, being the only prominent features in it.

It is easier to ask than to indicate to what this notable Parliamentary passage at arms really points. The assault on the position held by the Establishment will doubtless be renewed, and will be necessarily the same in effect, if not in form; will the same defence continue to be forthcoming? Is this vote, which does not argue any progress at least of the cause which Mr. Miall espouses, a reliable index of the state or tendency of public opinion; or is it merely a sign of an indisposition to look, in these last days of an expiring Parliament, at an abstract question whose issues, it is instinctively felt on all sides, may be of the most momentous kind? Is it simply a relegation of the contest to a more convenient time, the relative position of all parties being for the moment more than ordinarily doubtful; or is it proof of an unwillingness to grapple with confessed evils in the Establishment, even in the minds of some who sincerely deplore them? So far as figures teach us, the movement in favour of the dis-establishment of the English Church does not appear to have received a sensible impulse from the spectacle presented by the Irish Church during the last three or four years. Yet it is possible that what we have just witnessed is, after all, only a postponement, agreeable to all but eager partisans, of a question destined to be a rallying-point for a conflict hereafter, but for which none perhaps feel themselves fully prepared. The present practical out-come, however, is to confirm the tenure of the Establishment. Will it be wisely utilized? No thoughtful man but will pray that it may; that, for example, the four

Digitized by Google

hundred and eighty clergymen, promoters of "confession" and "absolution," who presented their petition or address to Convocation the other day, and the like of them, may be so handled as to dwindle into virtual insignificance, if they cannot be wholly extirpated from the Church to which they are recreants. The fortunes of the Church of England are still, apparently, in her own hands: if true to herself, length of days and a great work are before her; but if she prove otherwise, it is not votes in Parliament that can in the end save her from the tormentors.

London, May 20th, 1873.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY OF THE SOCIETY.

ANNUAL MEETING.

THE Meeting was held in Exeter Hall on Monday, May 5th, the RIGHT HON. LORD NAPIER AND ETTRICK, K.T., P.C., in the chair.

The 697th Hymn was sung by the assembly; after which the REV. DR. JAMES engaged in prayer.

The REV. G. T. PERKS, M.A., read the following Report:—

HOME RECEIPTS.—Mission-House Donations, Subscriptions, etc., £3,359 17*s.* 4*d.*; Home Districts, including England, Wales, Scotland, and Zetland, £89,068 1*s.* 7*d.*; Hibernian Missionary Society (exclusive of Christmas Offerings,) £3,623 9*s.* 9*d.*; Juvenile Christmas Offerings, £10,557 4*s.* 4*d.*; Legacies, £7,298 15*s.* 2*d.*; Dividends on property to secure annuities, £929 15*s.* 2*d.*; Interest on Centenary Grant, £450; Total Home Receipts, £115,287 3*s.* 4*d.*

FOREIGN RECEIPTS.—Affiliated Conferences and Mission Districts, £41,623 9*s.* 1*d.* Total Home and Foreign Receipts, £156,910 12*s.* 5*d.*

This amount of £156,910 12*s.* 5*d.* is £8,324 17*s.* 4*d.* in advance of the ordinary income of last year. The increase of £3,400 in the receipts of the Home Districts is especially gratifying.

The total amount of Regular and Miscellaneous Receipts from all sources is £161,833 18*s.* 11*d.*

PAYMENTS.—General expenditure, including the cost of the Canton and Hankow Missions, and the Mission in Italy, £149,648 5*s.* 11*d.*; grant towards the Mission premises in Paris, £1,000; total, £150,648 5*s.* 11*d.*

During the past year the Society has lost by death many of its old friends and supporters. Among them we may especially refer to the names of John Chubb, of Brixton, John Fernley, of Southport, Christopher T. Gabriel, of Streatham, William Callister, of the Isle of Man, John M. Shum, of Bath, and Thomas Walker, of Cheltenham.

The death of the Rev. Elijah Hoole D.D., our late much respected senior secretary, took place in June last. For many years he had conducted the opening services of the annual meetings of this Society, and was present and officiated on this occasion last year. More recently, the deaths of the Rev. William Shaw, the founder of the Kaffir Mission, and of the venerable Rev. Thomas Jackson, admonish us not to neglect to work while the opportunity is given us.

All our mission fields possess a distinctive character, and may be classified —1. As missions to nominally Christian countries, in which Popery or an unevangelical Protestantism, equally opposed to the truth, is prevalent; or, 2. Missions to colonies mainly British in their character; or, 3. Missions to the West Indies, among the descendants of the emancipated Negro population; or, 4. Missions to the heathendom of India, China, Africa, America, Australasia, and Polynesia. In the spirit which led John Wesley to exclaim, "The world is my parish!" our Missionary Society has been led from small beginnings in the American colonies and in the West Indies to regard its field as the world. In common with our fellow-labourers, we have, no doubt, attempted more than mere prudential considerations would have justified;

Digitized by Google

but we believe that all our missions originated in singular providential calls and openings, which the zeal and piety of our predecessors would not permit them to neglect. The work which they began in faith will, we trust, be maintained by our faithfulness, and even extended as the means placed at our disposal will permit. In the survey of the past there is much to encourage us; and though we feel that we are at best but "unprofitable servants," yet we are cheered in our work by the manifest tokens of the Divine favour, and can rejoicingly affirm, "The best of all is, God is with us."

1. The missions to nominally Christian countries come first in order. Ireland, the stronghold of that Ultramontane Popery which is little less than a conspiracy against the civil and religious liberties of the human race, is our earliest mission, having been commenced so far back as A.D. 1747. The Protestantism of the island is much indebted to the labours of our missionaries. Here we employ thirty-five ministers, who have under their care thirty-five day-schools, with one thousand nine hundred and eighty scholars. At no time was a zealous Evangelical ministry more necessary in Ireland than at the present, or the prospect of considerable success more cheering. The French Missions, under the care of the French Conference, have not yet recovered from the trials and losses arising out of the late war, 1870; but the spirit of the members of our Churches is excellent, and their efforts to meet the claims upon them are most praiseworthy. In addition to the sum of £2,500 which was reported last year, the further sum of above £1,400 has been raised by a special effort in England towards the relief of their Circuits and chapels. Italy has, in addition to our two English ministers, seventeen of its own sons engaged in preaching the pure Gospel of Christ, besides catechists and others. At Rome we are already in possession of suitable buildings for preaching and educational purposes, and at Naples the new chapel and schools are advancing towards completion, while our educational establishment at Padua is in efficient operation. The press is largely employed by our various agents in this country, and its importance in furthering the objects of our Society cannot be too highly appreciated. Who of us a few years ago ever expected to hear of a public discussion in Rome as to the reality of the primacy of Peter, or to live to see the seat of the Papacy blessed with full religious liberty? In Spain, besides our military station and Spanish school at Gibraltar, we have stations at Barcelona and Port Mahon, (in the island of Minorca,) and in Portugal, at Oporto. Amid much opposition, and notwithstanding the distracting tendency of the political excitement of the present crisis in Spain, our agents pursue their labours, sowing good seed, and hoping in due time to reap as they have sown. But we must guard against the supposition that we are so sanguine as to expect at once a large amount of success. In Spain and Italy, especially, superstition on the one hand, and a rampant, undisguised infidelity, are alike bitterly opposed to the Gospel. Neither do we rely upon any direct beneficial influence from political changes: in these revolutionary contests we gladly avail ourselves of the openings given to us in which to enter and preach Christ, hoping and praying that while God's judgments are abroad, the nations may be willing to learn righteousness. The mission in Germany has had a prosperous year. In our opinion, the Rationalism of the sceptical school, and the Sacramentarianism of the Ultra-Lutheran clergy, can best be neutralized by the exhibition of genuine experimental religion. Our work in Southern Germany now extends from the borders of France, through Wurtemberg and Bavaria, as far as Vienna, in Austria. The German ministers are peculiarly adapted to their work, are identified with the mass of the people, and have great reason to rejoice in the success of their labours. In this class of missions to nominally Christian countries, we have one hundred and one ministers employed, and the returns report seven thousand one hundred and twenty-six members, and six thousand seven hundred and seventy-eight scholars in the schools.

2. The missions to colonies mainly British in their population occupy the

Digitized by Google

whole of British North America, (with the exception of the regular Circuits within the limits of the Canadian Conference,) the colonies in Australia and New Zealand, and the colonial portion of South Africa. No missions have been so successful in immediate results as those in North America. Within the last century the "little one" has become "a thousand." The Methodism of the United States, as well as that of British America, is the result of missionary labour. The identity of language and race, and the free, unshackled condition of colonial life, were no doubt very important helps to the zealous labours of the early missionaries; but the great moving influence was that converting power of the Holy Ghost which attended their ministry, and which we must never forget duly to honour. In British North America, in addition to the large work carried on by the Canadian Conference, we have among the dispersed settlers and in the Indian territory three hundred and seventy-nine ministers, thirty-two thousand seven hundred and fifty members, and seventy-two thousand seven hundred and sixty-six scholars, scattered over the Canadas, New Brunswick, Nova Scotia, Cape Breton, Newfoundland, Prince Edward's Island, Columbia, Vancouver's Island, and what used to be called the Hudson's Bay Territory, but which is now being occupied by settlements. These missions are under the care of the Canadian and Eastern British American Conferences. The colonies of New South Wales, Queensland, Victoria, South Australia, Western Australia, Tasmania, and New Zealand are placed under the care of the Australasian Conference. The population of these colonies is mainly British, and, like their brethren in North America, disposed to be intensely so. They emulate, and in some respects, excel, the mother country in their zeal for the maintenance of Christian institutions. It is a matter of thankfulness that this important section of the globe should, in the good providence of God, have been colonized by the British race. Little more than two hundred and seventy years ago, a far-seeing Spanish official endeavoured to persuade Philip II. of Spain to occupy this southern continent, and thus keep out the Dutch and English "heretics." These colonies seem to be so placed as to be intended to be, through their Churches, instruments of spiritual good to the islands of the Pacific and of the Indian Ocean, and their present efforts in support of missions indicate a desire to co-operate in this honourable work. In the English work we have two hundred and seventy ministers labouring in these colonies, and they report twenty-six thousand six hundred and seventy members, with fifty thousand three hundred and fifty-four scholars in the schools. With the exception of Western Australia these missions are self-supporting. In the Cape Colony, the Orange Free State, Trans Vaal Republic, and Natal, the native and European populations are so mingled, that it is impossible to separate the returns of the colonial work from those of the missions in Kaffirland and in the Bechuana country. The early history of the mission is identified with the names of Barnabas and William Shaw, the latter, the honoured father of the Kaffir mission, is no longer amongst us, but his work survives. These missions have been, since their beginning, tried by native wars, and by the unsettlement of the population occasioned by emigration, and by the discovery of the diamond fields; but the work is rapidly advancing. A large number of the Kaffir population have been brought under Christian influence; thousands of scholars have been trained to read the Word of God in their own tongue; and many able native ministers have been raised up. Our difficulty now is to meet the enlarged educational wants and requirements of the native people. In these missions eighty-five missionaries labour. The number of Church-members is thirteen thousand seven hundred and forty-eight, and the scholars reported are thirteen thousand eight hundred and twenty-one.

3. The West Indian missions occupy a peculiar position in relation to other missions. The colonies of Jamaica, the Windward and Leeward Islands, the Bahamas, British Guiana, Honduras, and Hayti are mainly inhabited by the descendants of the Africans emancipated in 1834. The European popu-

Digitized by Google

lation is comparatively small. No missions have had greater difficulties to contend against. Earthquakes, hurricanes, the pestilence, and occasional fires have from time to time destroyed life and property; the changes in the commercial policy of the British Government operated for a while most injuriously in reducing the value of the staples of these colonies, and in some localities fearful droughts reduced the population to poverty and starvation. Our Maya mission to Honduras has been disturbed by Indian raids on the colony; and our Societies in Ruatan, an island belonging to the republic of Honduras, have suffered from a political revolution, which is no strange event in the Spanish republics of America. Yet, in spite of these untoward circumstances, the West Indian colonies are gradually improving,—agriculturally, commercially, and socially. The great want is an educated native ministry. The time since the emancipation has been but a short period in the history of a nation, and our moral and educational agencies have not been equal to the task of thoroughly changing the character and habits of the people within the lifetime of a generation. Yet, over many of our Churches we have great reason to rejoice; and, from what has been effected in their case, to look hopefully in reference to the future. In these missions we have ninety-seven missionaries, forty-four thousand seven hundred and twenty-eight members, and twenty-eight thousand and thirty-eight scholars. Owing to emigration, and to the dispersion of our Societies in Tortola and elsewhere, after the last hurricane, these numbers are a small decrease on the returns of the previous year.

4. Nearly allied to our West Indian missions are our missions in the Sierra Leone and Gambia Districts in West Africa. Here Africans are being trained under Christian influences to benefit by the civilization which too often has been made a means of degradation to their race. The majority of our ministers in these Districts, as well as on the Gold Coast, are native Africans, educated and trained for their work. In the Gold Coast District, the death of the Chairman following so soon after that of his predecessor, and the distractions arising out of war between Ashanti and Fanti tribes, have seriously affected our work. It is our hope that the influence of the British Government will be successful in making such arrangements as may secure the peace of this extensive country, over which it already exercises a partial protectorate. In West Africa we have twenty-one missionaries, eight thousand nine hundred and seventy-four Church-members, and five thousand eight hundred and twenty-nine children in our schools.

5. Missions to purely heathen countries stand in a very different position from missions to colonies in which identity of race and language afford peculiar facilities for the propagation and reception of new ideas. To some extent the Roman world in Western Asia and Southern Europe had been partially prepared for the first preachers of Christianity, and large sections of the population had become familiarized by the dispersion of the Jews, and by the translation of the Scriptures into Greek, with the phraseology and truths revealed in the Old Testament. This important preparatory work, which was proceeding in the old world for some centuries before the coming of Christ, has been wanting in India, China, and in most of the heathen lands to which our missionaries are sent in our day. As the operations of the Holy Spirit, the Giver of light, are generally carried on in accordance with the ordinary laws of mind, we are not to be surprised that the missionaries have to regret the slow progress made in direct conversions to Christianity. No one can charge them with dealing in highly-coloured statements of success, or with being blinded to their difficulties by a sanguine enthusiasm, which takes no fair estimate of the obstacles to be encountered. On the contrary, they write as men battling against overwhelming forces, but calmly resolving to labour on in faith, laying foundations which make no show to the ordinary observer, but upon which the grand superstructure of Christianity will eventually be apparent. All who admit the divinity of Christianity must equally admit that it is our duty to propagate it: the simple

Digitized by Google

plan of preaching Christ, in lieu of first bringing civilizing and educating influences to bear upon heathendom, may not meet with the approval of the wise and prudent of this world; but we simply follow in the spirit of the Apostle's declaration, that it has "pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) Meanwhile the great work of education has not been neglected. Many of the opponents of missions admit that the missionaries have done much by their educational institutions towards preparing India for a moral and intellectual revolution, the tokens of which are even now observable by those who "understand the signs of the times." It may be true that no great movement is perceptible among the masses of the ignorant population, but the middle and higher classes have not escaped the contagion of the new ideas. Witness the ferment in the Hindu mind. The rise of a reformed Hindu Society, formed on the teachings of pure Theism, though confined to a comparatively small class, is a proof that Christian teaching has made some impression on the mind of India. As in the second and third century, the heathenism of the whole world, brought in contact with Christianity, was compelled to explain away its absurdities, and to fall back upon a modified and more rational system of Theism, so in our day in India. Our missionaries are beginning to hope; they say, "Every year the prospect brightens a little;" "We are much encouraged by the success with which we have been blessed in our efforts to raise efficient native agents, and by the progress which our schools are making." This is the opinion of our brethren in Continental India. In the Tamil and Singhalese Districts, in the island of Ceylon, our prospects are very bright. An educated native ministry, and Churches rapidly advancing towards self-support, are proofs that the labours of our missionaries have not been in vain. In the Calcutta, Mysore, Madras, Tamil, and Singhalese Districts, we have seventy-five missionaries, two thousand nine hundred and seventy-six members, thirteen thousand nine hundred and eighty-seven children in the schools, of whom three thousand seven hundred and sixty-five are girls. These statistics, neither in reference to Indian nor any other missionary district, give an adequate impression of the nature and character of the work itself. In India and Ceylon, the missionaries preach in the streets and bazaars, as well as in the chapels; they make frequent missionary tours in their respective Districts, to preach and converse, and circulate books in the villages. Much time is necessarily occupied in the training of native agents, and the charge of the higher classes in our schools, as well as in the general superintendence of the educational department of our work. Of these, and of our missionaries in general, we may say, "Blessed are ye who sow beside all waters." (Isaiah xxxii. 20.) We look forward in confidence that "they who sow in tears shall reap in joy." (Psalm cxxvi. 5.)

Of China we make no further mention, but simply give the statistics, as it has already had its special meeting. In the Canton and Wuchang Districts, we have eleven missionaries, with one hundred and seventy-eight members and three hundred and eighty-six children in the schools. A new opening at Kwang-Chi, about one hundred miles from Wuchang, has been entered upon, with good prospects of success. Meanwhile the Medical Mission exercises a most beneficial influence upon Chinese public opinion. The Chinese mission in the Australian colonies meets with support, and is making very satisfactory progress.

The Polynesian missions, under the care of the Australasian Conference, carried on mainly in the Friendly and Fiji Islands, have been among the most successful of modern missions. The Friendly Islands, governed by the Christian King George, may be regarded as Christian, and, as such, no longer a mission. In Fiji, the rapid influx of European colonists from the Australian colonies is producing complications in the government, and in all the relations of society, which are likely to result in serious evils, unless met by the establishment of some legal authority which would command obedience and inspire confidence. The statistics of these missions speak for themselves: twenty-three European missionaries labour in

Digitized by Google

connection with sixty-three native missionaries, and nine hundred and six native catechists, and one thousand seven hundred and ninety-six local preachers; the number of Church-members is thirty-three thousand one hundred and forty-nine. There are above one hundred and thirty-three thousand attendants at public worship in eight hundred and two chapels and in three hundred and fifty-seven other preaching-places. The work of education has not been neglected; one thousand five hundred and sixty-eight day-schools, taught by one hundred and forty-eight head teachers, and by two thousand four hundred and sixty-nine subordinate masters, return fifty-three thousand eight hundred and four day scholars, and about the same number attend the Sunday-schools, in which there are three thousand five hundred and fifty-one teachers. The statistics of the Maori mission in New Zealand are included in the colonial returns of the Australasian Conference. Marvellous is the retrospect; a generation ago the Fiji Islanders were cannibals. What hath God wrought!

In conclusion, the retrospect of another year furnishes ample grounds for renewed and unreserved consecration to the service of God in this department of the Church's labour, and for cheerful and hopeful confidence as to the future stability, progress, and triumphs of Christian missions. While we linger with reverent affection over the graves of our honoured dead who have recently been gathered to their fathers, we can only exclaim, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Lord gave us Elijah Hoole, with his various learning, his wide experience, and his lengthened years of faithful service as one of the General Secretaries of the Society; William Shaw, with his practical intellect, his administrative talent, and his unexampled success as the Apostle of Kaffirland; and Thomas Jackson, with his saintly simplicity, his godly eloquence, and his glorious old age. "They rest from their labours; and their works do follow them." Their precious memories are among the richest endowments of the Methodist Churches of all lands. If the succession of such men is to be perpetuated, we must pray to Christ to give them to us. None but such as He gives us can do the work of missionaries. "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

In reviewing the financial results of the year, the Committee cherish the conviction that God's people are becoming more thoroughly alive to the responsibilities of wealth, and are disposed to tithe the first-fruits of their increase for Him. The country has to a large extent been favoured with great commercial prosperity, and it is only right that such prosperity should be sanctified in the service of humanity and religion. "With such sacrifices God is well pleased." The organization of the Society for collecting its pecuniary resources covers the entire country, and touches all classes; and if it be worked with the systematic oversight, the steady zeal, and the cheerful earnestness which have marked the past year, there is every reason to believe that the next balance-sheet will show as gratifying a result as that which, with devout gratitude to God, we have announced to-day.

As to the future, there is no doubt a formidable work before us. In helping to restore a pure and primitive Christianity to nominal Christendom we shall find much to try our faith and patience. Then, again, we have only touched the outskirts of heathendom—the citadel remains to be taken. But we are not disheartened. With the old Gospel committed to us to "preach to every creature;" with the power of the Holy Ghost vouchsafed to give effect to our efforts; and with the mighty promise, "Lo, I am with you alway," we cannot fail. The Church may be harassed, but "God shall help her, and that right early;" the heathen may rage, but "the Lord shall have them in derision;" the nations of the earth may refuse to serve the Lord's Anointed, but those nations shall be "utterly wasted." "He must reign, till He hath put all enemies under His feet." "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Digitized by Google

The CHAIRMAN said:—Mr. President, Ladies and Gentlemen, You will not be surprised when I say that I have accepted the position which I occupy here to-day with some hesitation. Born a Presbyterian, and associated by the accidents of life with the Church of England, I do not belong to the Wesleyan Communion, and I have been but rarely brought into contact with its members. I do not possess the convictions by which most of my hearers are probably animated. I cannot hold the language familiar to this place. These facts were, however, frankly stated to the gentlemen who were charged to offer me this honourable office, and the Committee were still of opinion that my presence might be useful; that the testimony of an entirely separate, unattached, and impartial person to the value of missionary labour might in some quarters have greater authority than the testimony of one who was deeply embarked and strictly identified with the cause. In the remarks which I shall have the honour of submitting to you I will not go beyond my personal experience and the secular aspect of the question. The views which I express will have reference to missions in India only,—to the Wesleyan missions as an important branch of the Protestant missionary agency, and they apply to Roman Catholic missions as well as to those of the Protestant Churches. In estimating the significance of missionary agency to the Government and the people of India, let us look for a moment at the great social objects which the Governments of India have at this moment at heart, and the means which they possess of fulfilling those objects. The Governments of India desire to give a high and sound education to a portion of the people, to give elementary education to the masses, to bring home the benefits of European medical science and sanitary regulations to all, and to diffuse the practice of local organization and self-government. These are great undertakings, and without the aid of voluntary agency I do not hesitate to say that they could not be carried out. The Governments have done much by direct action for the higher education; but even here, in this restricted part, they feel their complete inability to embrace the whole field of work. They therefore invoke every form of voluntary effort, and especially the efforts of Christian philanthropy. I need not say how warmly the missions have responded to the call. In the South of India certainly half the higher education of the country is directly due to missionary enterprise. Nor is the higher education bestowed by voluntary Christian agency identical with the education of the State. It has its distinctive character and peculiar advantages both for Government and people. It costs the Government less. It costs the pupil less. It is more moral and spiritual in its character. I mean, that there must naturally be a larger share of moral teaching, associated with doctrinal teaching, in a mission school than in a secular State school. The mission school, moreover, teaches what Christianity is, even when it does not make the scholar a Christian, and it supplies to the Christian population, generally of low-caste or outcast origin, the means of culture and social elevation which they might not so readily attain in the seminaries of the State. The mission goes hand-in-hand with the Government in raising the intellectual standard of the Indian people, and in forming for the service of the State a body of public servants of intelligence and morality. The Government could not do without the mission. If you blotted out the missionary you would deprive the State of half its teaching, civilising, and moralising power. If such be a correct statement of the part taken by the mission in the higher education in Southern India, I affirm that the mission is equally available for elementary education, and especially for the elementary education of

Digitized by Google

the very lowest order of the people, of the outcast, destitute, disinherited classes who claim the peculiar sympathy of this Christian assembly. What has been hitherto the elementary education of the Indians? It has been supplied not by Government, but by the Pyall or Leaf school, the primitive teaching of the Indian village. These schools have indeed a deep interest to the philological and social inquirer, and have rendered great services to a simple people; but I need not tell you how incommensurate they are in number, how laborious and conventional in their methods, how restricted in the subjects taught. Insufficient for the better rural classes, they scarcely can be said to exist in some provinces for the lowest castes and pariahs. It is true that here and there the Government has taken up the primitive native school, reformed it, and assisted it with grants in aid, under the system of payment by results—witness Malabar; but to such schools I doubt whether the pariah has practically any access. If you ask to see an elementary school in the South of India taught by European methods, and really available for the humblest orders of the Indian people, you will find it in connection with the missionary's house. The amount of service hitherto rendered in this way may indeed be small compared with the necessity; but it is a substantial, a beautiful, and a touching service, and one peculiarly appropriate to the blessed office of the missionary, who can never be so well employed as in carrying the benefits of light and conscience to the most despised and the most afflicted. In addition to such important aid rendered to Government by the missions in the higher education and in the elementary teaching of the people, the missions have peculiar facilities for the education of women. The missionary commands the confidence of the people, by his sacred office; and by the presence and co-operation of his wife and daughters, the Hindus readily entrust their girls to his charge. Nor is the female mission school only a school for the education of the female pupil, heathen or Christian: it is also a training-school for the female teacher, who is destined, we hope, hereafter to carry the benefits of knowledge to women as widely as they are extended to men. Notwithstanding all the efforts of Government, and all the efforts of voluntary agency, how little has been yet accomplished in comparison with what is left undone! It may be doubted whether there be three per cent. of the Hindus and Mussulmans receiving any education at all which is worthy of the name. Great indeed is the lack of means and the lack of instruments; but in the midst of this inability and deprivation how manifest is the obligation of the Government and the people of India towards those who come spontaneously, it matters not with what primary motive, to their relief! I consider it a sacred duty on the part of every Indian Governor to recognize and avow the value of the missionary as an auxiliary teacher of the people. I thank this great assembly for the part which the Methodist Church has taken in the work; I earnestly solicit their unabated co-operation and good offices.

And now while we remember all that India owes to the missions, we must not forget what the missions owe to India. The missions are largely benefited by the grants in aid from the Indian Government, and the Wesleyan missions have their full share of those grants. The money thus obtained is well earned by the secular instruction given; but it is granted to a form of instruction which includes Christian teaching. The Government grants are grants from the revenue of a Hindu and Mussulman nation to Christian and denominational education. The system is one of the most liberal character, and in this reflection the missionary may find an additional incentive in the performance of his duties to the heathen from whom he draws the elements of support. If the educational work of the Indian

Digitized by Google

Governments has been insufficient, though zealous and expansive, what shall I say of their philanthropic work, in the form of medical relief and sanitary regulation? The recognition of the duty is complete. The desire to fulfil it is great. The performance is insignificant. In the presidency of Madras, with a population of thirty millions, there may perhaps be one civil dispensary for five hundred thousand inhabitants. But here again voluntary agency, that is, Christian philanthropy, comes to our aid. There are four or five medical missions, which are conducted with admirable humanity and skill, and which are in some degree schools of popular medicine as well as places of medical relief. The value of these institutions is not to be measured by the actual material good which they do, but by the fame which they enjoy, by the evidence which they afford of the benevolence of the Christian religion and of the English people, who freely and spontaneously send to their Indian fellow-subjects what they deem most precious and most profitable for body and for soul. Finally, the missions have in my eyes, and for Southern India at least, a particular value at the present conjuncture with reference to the recent policy of Government in instituting a new order of local institutions, such as municipalities and rural boards, charged with local powers for public works, for elementary education, for sanitary improvements. This is all in its infancy, but it will go on sooner or later. Now as friends and counsellors of the people in their ignorance and inexperience, I think that the missionaries may often do a good work. It is of no small importance that there should be this grave, dispassionate, and disinterested order of Englishmen walking between the Government and the people, and desirous to do their duty by both. The missionary should not be afraid of doing some secular work in local affairs and in the remoter parts of the country. I have seen missionaries, and those of the Wesleyan persuasion too, engaged in this way, and acceptable alike to the community and to the authorities. I have seen them also occupied in developing the agricultural and industrial pursuits of their respective congregations, and thus contributing indirectly to the welfare of all. Having thus emphatically stated my firm and deep belief in the usefulness of all the missions of the Christian Church to the Governments and the people of India, I have the greatest pleasure in affirming that the missionaries of the Wesleyan Church occupy a most honourable and respected place in that fraternity who are at the present moment working in perfect harmony for the glory of God and the good of mankind. The Rev. Gentleman who opened these proceedings with prayer, remarked that he hoped the heart of the Chairman would be gratified and kindled by the glorious spectacle of Christian zeal manifested in this assembly. Indeed, I now for the first time feel, when I look around me, how intense and enthusiastic is the missionary spirit in the souls of the English people. It matters indeed little that my spirit should be animated in a cause in which I have so small, so transitory a part; but what must be the triumph and consolation of those labourers in the missionary field who stand behind and around me in the presence of such a demonstration of affectionate sympathy! My memory, as I gaze on this great multitude, carries me back to a solitary and distant place—to Manargudi, in the plains of Tanjore, to the humble but hospitable roof of the good missionary Fryar, where first I received a welcome in a Wesleyan home. How will he, and such as he, kindle with new strength and new zeal when they read the record of your unceasing efforts and faithful love! In this they will find the reward of their remote and often ill-requited toil.

The noble Chairman, who had been repeatedly cheered during the delivery of his speech, resumed his seat amid loud applause.

(To be concluded.)

Digitized by Google

OUR ARMY AND NAVY WORK.

1. DOVER.—In anticipation of the removal of the 17th Brigade Royal Artillery from the garrison of Dover, where it has been stationed for five years, the soldiers of the Brigade, at a public meeting, presided over by Mr. George Flashman, presented the trustees of Snargate Wesleyan chapel with a beautifully-bound pulpit Bible and Hymn-Book, in testimony of the unvarying kindness they had received from both ministers and congregation. The faithful services and friendly conduct of the Rev. Dr. Kessen, which had secured the esteem and gratitude of all classes, were suitably acknowledged by the military present. Gratifying reports were given of the spiritual results of our ministry to the soldiers, and ample testimony was afforded—as in many other cases, happily increasing—of the value of our work in the army.

2. SHORNCLIFFE CAMP.—At a recent meeting in connection with the Soldiers' Home, after prayer by the Hon. and Rev. A. Ward, (Episcopalian,) valuable testimony to the influence of religion in the army was borne by Dr. Gunn, of the 99th Regiment. The working of the "Home," as well as its necessity and importance, was clearly set forth. Christian intercourse in the camp was recommended, and the position of Methodism in relation to the army was well defined. The rights of soldiers to religious liberty, by "Her Majesty's Regulations," were fully explained to the large number of the military who were present. A portion of the band of the 99th Regiment performed some excellent and suitable music; and Episcopalian, Presbyterian, and Wesleyan ministers joined in promoting the object of the meeting. Our Army Committee was well represented by its secretary, the Rev. C. Prest.

3. FALMOUTH. (*Training-ship "Ganges."*)—*From the Rev. J. E. Coulson.*—April 30th, 1873.—The endeavour to benefit the seamen in the Royal Navy, which was commenced here at the beginning of the present year, I am happy to say, has so far been attended with satisfactory results. H.M.S. "The Ganges," lying in Falmouth Harbour, is one of five training-ships stationed on the south-western coasts. Nearly six hundred youths, from fifteen to nineteen years of age, are on board, some of the number being almost every month drafted off to other vessels of war, and fresh arrivals taking their places. This method of supplying the navy with able-bodied seamen was introduced a few years ago. It is, certainly, a great advance upon the old system, and is likely to be productive of the best consequences. The youths on board these ships are trained in the duties of seamen, and educated by competent masters, as in ordinary primary schools. They are well supplied with books and suitable periodicals; their behaviour is watched over, and all improper language, as well as the use of tobacco and intoxicating drinks, is discouraged.

The recognition of Methodism, and the establishment of a religious service for the benefit of Wesleyans on board the "Ganges," originated from the circumstance that some of the senior boys belonging to our Sunday-school in this town had joined the ship's company. The vessel is anchored about three miles up the "Roads," and is not easy of access; but in the first week of this year I was able to go on board, when I had an interview with the captain and first-lieutenant, both of whom were ready to accede to my proposal to establish a Sunday service on shore for as many of the youths as might be willing to attend. Inquiry soon elicited the fact that many of them had been brought up in Methodist Sunday-schools in Manchester, Doncaster, Cardiff, Pembroke,

Digitized by Google

and several other parts of the kingdom. An effort to keep these in connection with the godly associations of early life, by continuing a kind pastoral influence over them, was felt to be exceedingly desirable, and likely to be promotive of their best interests all through life.

On the second Sunday in the year the first service was held in Wesley Chapel, at half-past nine o'clock, the ordinary service not commencing until eleven o'clock, and a separate service for the sailors being indispensable. I preached on St. Paul's shipwreck, Acts xxvii. 44. We used the "Hymn-Book for Cottage-Services," and many of the youths knew the old Methodist tunes which were raised. They sang out in hearty tones, and now and then the quivering lip and glistening eye, in spite of attempts at concealment, betrayed kindling emotion, and told of home-recollections: a gracious influence was at work upon their hearts. At the close of an hour's service, many of them, as they took their caps to go, turned towards the desk, and said, "Thank you, Sir." I gave them some of Mr. Smithies' "temperance" publications, kindly supplied by that gentleman for the purpose, and have since had the satisfaction of knowing that they are read with interest by others on board besides those who come to the Methodist chapel.

A similar morning service has been held up to the present time every Sunday, when the weather has admitted of coming ashore. At the last of these an officer and forty-four of the youths were in attendance. My endeavour is to be with them myself as frequently as possible; and I am glad to learn that the lads like the service, and that their behaviour on board is good and creditable. Total abstinence has been introduced amongst the ship's company; several are practising it, and others are about to do so.

The orders of the Admiralty secure the presentation of a copy of the Holy Scriptures to each young man upon leaving the training-ship; and I should like very much to have the means of presenting each of the Wesleyan youths with a copy of our Hymn-Book." These young men in a few years will go to the ends of the earth, and instead of being a reproach and disgrace to the Christian name, as men-of-war's-men in days gone by have too frequently been, may scatter the seed of Gospel truth, and in their own way become heralds of the Cross.

Altogether I am much gratified with what has been done, and anticipate still better results in the future.

HOME-MISSIONARY CORRESPONDENCE.

1. SANDHURST.—*From the Rev. J. B. Alger.*—April 29th, 1873.—The home-mission work of the past three years calls for our gratitude, and inspires hope. In March, 1870, *Sandhurst* chapel, a farm-house kitchen at *Hawley*, and a small room at *Yateley*, were the only places for preaching on this home-mission station. *Crowthorne* chapel was not completed, but was opened for Divine service on the 17th of April, 1872. There were held at that time eighty Sunday and twelve week-night services in three months. The number of members in June, 1870, was sixty-four, and the income from classes and quarterly collections, £7 4*s.* 10*d.* At present there are six places regularly supplied with preaching; one hundred and fifty-six Sabbath services are held, with forty-two on week-nights, in addition to the prayer-meetings and school-visitation. We also hold a fortnightly service at the Broadmoor Asylum during the quarter. The present number of Church-mem-

Digitized by Google

bers is seventy-eight. Though all our people are poor, belonging to the labouring classes, they are raising at the rate of £56 per annum for the support of their minister. In addition, the trust-property has been increased from £600 in value to £1,249; three sites having been secured for chapels, the new chapel built at Crowthorne, and a day-schoolroom at Sandhurst. The following is a more complete financial statement.

	£	s.	d.
For the Support of Ministry	134	16	0
Connexional Collections .	30	0	0
Sandhurst Chapel Trust. .	29	8	0
Sandhurst Day School, Current Account . . .	164	3	6
Sandhurst Day School Building, Subscriptions paid	158	5	2
Crowthorne Chapel Trust .	55	7	8
Crowthorne Chapel, Paid-off Debt	220	0	0
York Town—Rent, etc. .	12	0	0
Hartley Row—Rent, etc. .	20	0	0
Hartley Row, Paid on Chapel Site	22	0	0
Yateley—Rent, etc. . .	10	0	0
Bracknell, Paid on Chapel Site	16	7	0
Books, etc., Sold . .	28	0	0
	£900	7	4

These figures are a plain indication that "the Lord of the harvest" is raising up a people in this destitute neighbourhood, who shall show forth His praise, and convert the wilderness into a fruitful field.

One of the most interesting services is held by the minister in the Criminal Lunatic Asylum at *Broadmoor*, on Thursday morning, once a fortnight. Before the service, half an hour is devoted to teaching about twenty of the inmates tunes suitable for our hymns. This has created an interest in the succeeding devotions, and secured attention. The patients are well-behaved during the service, which lasts for an hour after the singing; and best of all, the authorities testify to the marked improvement which has been observed in their general conduct since the commencement of this work.

Our day-school is improving, and will do us good service. Notwithstanding the money which has been raised to provide some accommodation for our congregations, a considerable sum will yet be required to clear the debt off our new day-schoolroom, and erect chapels on the three sites secured, also one at York Town. Until this is done, we cannot hope to make rapid strides in adding to our members, for our congregations must necessarily be small in the present rooms.

2. EASTBOURNE.—*From the Rev. J. S. Hill.*—March 31st, 1873.—The progress of the work of God on this mission is steady. At the beginning of this year, as in 1872, we held services which were seasons of refreshing, and which were blessed to the conversion of some who had been under religious impressions. Several of these are interesting instances of a thoughtful grasp of the truth of the Gospel, and not unthinking professions of religion, destined to be "as the morning cloud, and as the early dew that passeth away." These new converts have one and all given evidence of their sincerity by their love for Christian fellowship, and the various means of grace which are the life of the Christian Church. Our prayer-meetings are well attended, and often marked by much true spiritual power. The Society has grown in spirituality and in intelligent love for Methodism. The support of this mission by the Home-Mission Fund not only secures to the numerous Methodist visitors the opportunity of worshipping God, according to their preference, but is the means of benefiting many good, if poor, people, who would otherwise be "as sheep having no shepherd."

Our financial position, as a result of varied efforts made during the year, is a subject for gratulation and thankful-

Digitized by Google

ness. We have raised £180 for the purchase from the Duke of Devonshire of the fee-simple of the chapel-ground. This will shortly be paid. We are about to complete our school-room, and erect the much-needed class-rooms, at a cost of about £230; and for this work, also, the money is secured. A day-school, with a very good prospect of success, will, in all probability, be opened in the summer. We are also intending to supply the chapel with a warming-apparatus, as our congregations are sometimes seriously affected in very cold weather through the want of it.

A minister's house is much needed, and we hope to make such arrangements with the Home-Missionary Committee, to whom the place is already so largely indebted, as will enable us to provide this for my successor.

At *Hailsham*, the chapel being freed from debt, with the exception of a small loan from the Chapel Committee, we are intending to erect a school-room, which is very much required. A goodly sum has been contributed and promised for this object; the plans are drawn, and we only wait a favourable opportunity to commence.

Very serious incumbrance and inconvenience will be removed from the Circuit by these means; and a large step will be taken in the direction of self-support, so as to free the Home-Mission funds for effort elsewhere.

3. PORTSMOUTH. *Buckland Mission.*—*From the Rev. Henry Watts.*—March 19th, 1873.—The work in connection with this mission has been steadily advancing since I sent my last report. Although much of my time and attention have been engaged with financial matters, I have tried to keep the great work of soul-saving prominently before the people. We have had a series of services, which have been crowned with the Divine blessing. Our Church-members have not only been increased, but the spiritual life of many of our old members has also been greatly quickened. Our returns this March of our *Buckland* Society are one hundred and one, with thirteen on trial. Last March we returned ninety, so that we report an increase of eleven on the year. We have had a gracious work among our young people in the Sunday-school. Many of the scholars have been converted; of our teachers and officers in the school there are only two who are not meeting in class.

The building-fund for the proposed new chapel now amounts to £550, or about one-third of the sum needed to meet the requirements of the Chapel Committee. A gentleman, who has just joined our Buckland Society, has promised me £30 towards the new structure. This is the largest amount yet promised, and I think the donor will be a great aid to this mission. If the Chapel Committee would extend to us help in raising the three-fourths of the outlay, which, if I am rightly informed, is done in pressing cases, a great boon would be conferred upon this mission and the future of Methodism in this Circuit. A more needy case probably does not exist out of London. It is saddening to find that, through want of money, we are unable to avail ourselves of the openings which are now presented to us for the extension of our work. I have made preliminary arrangements for a Circuit Bazaar, in behalf of the proposed chapel, by which I have asked the friends to aim at realizing £500.

Stamshaw.—Our mission-room, which will seat a hundred persons, was opened on Sunday, December 8th, and has proved a decided success. Already results have been achieved which have exceeded our most sanguine expectations. The congregations are large, especially on the Sunday evenings, when the place is often inconveniently crowded. Repeatedly there have been most marked evidences of the presence and power of God in the awakening and conversion of sinners. A class has been formed, which returns this quarter six Church-members, and eleven

Digitized by Google

on trial. The Sunday-school, which was established at the beginning of this year, is doing a good work among the young. There are now the names of a hundred and twelve children on the school-register. Our success here is likely to create our difficulty. There seems every indication that the work at Stamshaw will soon become, as it is at Buckland, cramped for want of room.

Langstone.—A mission has been established at this place, in the midst of a scattered rural population. A gentleman residing at Langstone Lodge, anxious about the souls of the people who are living around him, has opened a room in his house for prayer. I have attended these services, and think that they are likely to be a great spiritual blessing to the people in the neighbourhood. Many are being convinced by the Spirit of God of their need of a Saviour. The first-fruits of the mission have already been gathered. One aged person, who has almost attained his threescore and ten years, has, by attending these services, been brought to a knowledge of the truth. Never having been baptized, he expressed an earnest desire to be thus received into the Church of Christ. It was my privilege to baptize him in our mission-chapel at Buckland. The service was most affecting and impressive. With great clearness and decision the old man answered the questions I put to him, respecting his determination to forsake sin and to live to God, and this public profession of his allegiance to Christ made a deep impression upon all who witnessed it. We hope soon to form a class in connection with this mission, into which these new converts can be gathered.

4. WILLITON.—*From the Rev. C. Harrison.*—March 28th, 1873.—We have been favoured with showers of blessing at *Watchet* and at *Brendon Hill* during the quarter. At both places the results of the work have been most encouraging. Backsliders have been reclaimed, the lukewarm have been quickened, and several have been converted to God. Many young persons have been awakened, and led to the Saviour. A man, seventy-seven years of age, who had been an attendant at the Church of England, and believed himself, to use his own expression, to be "all right," came to our service at Brendon Hill, and was "pricked in the heart." He sought an interview with the Home-Missionary minister, and ere long was enabled to rejoice in God his Saviour. Our cottage-services are kept in steady operation. We are opposed by High-Church influence, but this will not arrest the success of the work.

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

FRANCE: EVANGELICAL MISSION TO THE WORKING-CLASSES OF PARIS.—The Secretary of the Evangelical Alliance writes as follows in the pages of "Evangelical Christendom."

"In passing through Paris lately, I took the occasion to make myself acquainted with a Christian work among the working men in several quarters of that city, of which I had

Digitized by Google

received a most favourable account at Geneva from one of the French pastors, during the Conference of the Evangelical Alliance held there last autumn. This Christian effort is so unique in its kind, so catholic in its mode of operation, so well-timed, so well received, and so greatly blessed, that it appears to me to deserve being widely known.

"In the autumn of 1871 a Christian minister and his wife, from one of the English counties, visited the French capital for the first time; no thought of ever residing there had crossed their minds, but the providence of God showed them that in the darkest districts, among a people cherishing the bitterest hatred to all forms of religion with which they had been acquainted, there was a Christian work to be done, and that those whose infidelity was proverbial, who had made 'Communism' a dreaded word, were, notwithstanding, accessible to the power of kindness, and were willing to hear Gospel truths presented to them by the *bons Anglais*. Lord Bacon has remarked, 'Great weights hang upon slender wires.' An incident which occurred one evening at Belleville was the 'slender wire:' a courteous reception of a few tracts, and some words spoken by a rough but intelligent operative, to this effect:—'We number tens of thousands in this district, and we have all, to a man, done with the priests; but if any one would come and teach us religion of another kind,—a religion of freedom and reality,—we are ready for it,'—were slight things, but on them hung the weight of much after-service. A wide field opened out to the view of the English minister and his wife. Better still, it appeared to them white unto the harvest. Mr. and Mrs. M'All there and then resolved that, God helping them, they would be the reapers, and at once entered with true missionary zeal upon the work that was before them.

"A few months of anxious consideration and correspondence, with much prayer, succeeded. The French language was diligently studied, and with the beginning of 1872, a shop in the main thoroughfare was rented, its trade fittings removed, and replaced with chairs, forms, etc.; and its bare walls were decorated with pictorial illustrations of Holy Scripture. The first mission-room was then opened, to which workmen and their families were invited to come. The fact that those whom it was sought to instruct and win for Christ were unused to attend religious services of any kind, suggested the idea of meetings in which there should be no lengthened speaking, but a number of short, pointed readings or addresses, varied by the singing of hymns, and, should the people seem prepared for it, the offering of prayer. The reading of the Bible might, it was hoped, form an interesting feature, the Book having, for multitudes, sad to say, the charm of absolute novelty. Illustrated Magazines, such as *l'Ouvrier Français*, and other periodicals of a religious tone and tendency, were provided, so that all who entered the room would have the opportunity of reading what was likely to interest, instruct, and influence them for good. The commencement of the mission was a time of anxiety, but it was undertaken in faith and hope and love, and this itself was the presage of success. True, bitter opposition was at one time attempted on the part of a few atheists, and the newspaper press was brought into requisition against the work; even the Commissary of Police, though cordially approving the object, expressed his fears that, in consequence of the prevailing disposition to mock at religion, the services might be interrupted; but fears melted into thanksgiving as the work proceeded. At first a few, then many, persons attended, and at each service expressed their thanks for the interest shown in their welfare by those who had spoken to them the truth in love, and pre-

Digitized by Google

sented it to them without money and without price.

"The mission-station at Belleville was succeeded by the opening of another at Montmartre; then by another at Menilmontant; by another at the Faubourg St. Antoine; and recently a fifth has been opened in the Rue Mauge by the Jardin des Plantes.

"A few Sundays ago, I had the privilege of attending services at three different stations. The first was at the Faubourg St. Antoine, a thickly-populated district, almost entirely inhabited by the working-classes. I soon distinguished the room by its having over what had been the shop-door a large calico sign, indicating that special services were being held for working people there. Bills were being distributed outside, stating the object and hours of service, with this addition—'Some English friends are desirous of speaking to you about the love of Jesus Christ. You are all welcome.'

"On entering, I found a number of children under instruction, various friends having kindly given their services to Mr. and Mrs. M'All in aid of this work. During the time of the Sunday-school, persons having received bills of invitation dropped in, and, on being shown to their seats, were offered a New Testament or some religious periodicals, with which they were evidently interested. When the time for commencing religious service had arrived, a hymn-tune was played on the harmonium, the sound of which attracted many from the outside, so that by the time it was finished the room had become full. The attention of those present was then respectfully but affectionately solicited, and the proceedings opened with singing a hymn: a small selection of well-chosen Evangelical hymns had been placed in the hands of each visitor. The cheerful tunes and good voices of those who led evidently pleased the congregation, many of whom heartily joined; this was followed by the reading of a few verses of Holy Scripture well chosen and well enunciated, succeeded by the reading of an anecdote illustrative of the power of Divine truth, taken from some record of Christian experience. This was listened to very attentively, as was also, after singing another hymn, the address or sermon, which did not take more than six or eight minutes to deliver.

"These addresses and readings and hymns filled up the hour, variety and brevity being strictly observed. Occasionally some person would leave, and others would come in, but quiet and decorum were preserved throughout; and it was gratifying, at the close of the meeting, to hear from the people themselves expressions of satisfaction and interest, as well as thankfulness for the opportunity that had been given them of hearing truths to which for the most part they were utter strangers. I accompanied Mr. and Mrs. M'All to similar services held the same afternoon and evening at Menilmontant and at Belleville, which were well attended, and evidently acceptable to the people. These gatherings on the Lord's-day are followed by various meetings on the week-days, all with the direct aim of bringing these working people to the knowledge of Christ, and the love of what is true and pure and conducive to their eternal interests.

"A valuable testimony was lately given by a French gentleman who knows the working-classes well, to the value and importance of the mission. 'I congratulate you,' he said to Mr. and Mrs. M'All, 'on your good work for our working-class.' He went on to express his belief that, could similar efforts be multiplied, an important influence would be exercised for the amelioration of morals and the elevation of the people. He added earnestly, that the working-class had been long and disastrously neglected, but he was of

Digitized by Google

opinion that even yet they could be made alive to the realities of morals and religion. As a Roman Catholic, he admired the unsectarianism of the proceedings.

"The following is a brief summary of the mission-work carried on during one year :—

French meetings held during the year	456
Of which, for children	89
Aggregate attendance computed at	37,957
Bibles and other books issued from French lending libraries	701
Tracts, Scripture portions, magazines, etc.	49,766

"I returned to my hotel much gratified, and not a little impressed with what I had seen and heard. I feel persuaded that, whatever good work of other kinds is being carried on in Paris and throughout France, (and there is much that is good, and many faithful Christians are doing it,) this work is not the least deserving of Christian sympathy and support. It appears to solve a difficult problem, and to show that those whose number is the largest in our city population, whose class distinction and habits and prejudices often present the most formidable barriers to Gospel impressions, may be reached and rescued from their religious antipathy by the adoption of methods novel in their character and strange to our ecclesiastical and denominational modes of operation, but wise, and suitable, and blessed, notwithstanding. It shows also that the range of Divine grace knows no limit, and that the same Gospel is ever and everywhere 'mighty through God to the pulling down of strongholds,' and the turning 'of the disobedient to the wisdom of the just.'"

THE PAPACY AND ITS PROSPECTS.—"Threatened men live long," says the old proverb. Before these lines are read it is indeed possible that the rumours with which the political atmosphere has lately been darkened, to the effect that Pius IX. is no more, may have received a melancholy confirmation. But be this as it may, there can be no doubt that the venerable Pontiff's days, if not actually numbered, are fast drawing to a close. The position of a Pope, even in these days of steam, electricity, free thought, and what is perhaps not quite the same thing, advanced civilization, is still entirely different to that of other potentates. The courtly maxim of *Le Roi est mort! Vive le Roi!* no doubt holds good of the successor of St Peter as of secular sovereigns. That Pius IX. and the Popedom are destined to be buried in one grave is a utopian idea held by but very few, and these the least capable of comprehending the vitality with which the Papacy as a system is endowed. That a successor to the reigning Pope will be found cannot be doubted.....

For our part, we are content to accept the situation as we find it, and to assume that though Pio Nono is more dangerously ill than we have ever known him to be, he is still a living and substantial reality. The possibility of the Pope's demise within a very short period affords matter for very serious reflection. Without entering into a biographical sketch of his life, it is impossible to avoid the conclusion, that the death of Pius IX. must at the present juncture of European politics have less importance than if it had occurred, say, five or six years ago. It is true that the more enthusiastic members of the Roman Catholic Church are accustomed to regard the fact of Mastai Ferretti having occupied the Papal throne for a longer period than any of his saintly predecessors, with the exception of St Peter himself, as a signal interposition of Divine Providence in favour both of the Pope and the Papacy. Length of days is no doubt a privilege granted to but a minority of mankind, and to this extent Pius IX. may fairly be said to have

Digitized by Google

profited. But regarded from a wider point of view, it is extremely doubtful whether his lengthened lease of life, including the exceptionally-lengthened occupancy of St. Peter's chair, is such an unmixed blessing as the more devout among the faithful would have us to believe.

We do not contend that the Papacy is even approaching its end; but it is evident that, like many other earthly institutions, it has entered upon a new phase of existence. Only a few years back, the Vatican and its interests formed a centre round which Continental politics gyrated without ever appearing to approach a conclusion. That the occupancy of Rome by the King of Italy was a mere question of time, was admitted from the moment that Cavour succeeded in enlisting the sympathies of the late Emperor of the French in the cause of Italian independence. From one point of view, Louis Napoleon was only following out the very recent traditions of the second French Republic, which, true in its turn to a still older maxim, was careful to give the lie to the so-called liberal principles upon which it was founded, by supporting *vi et armis* the most grinding tyranny which the wit of man had ever devised. We are not concerned with the feminine intrigues which, it is said, from time to time confirmed the late Emperor in the vacillating policy which he persistently pursued towards Italy in the matter of her ancient capital, up to the moment when the sceptre of European arbitration fell from his unnerved hand. But we are decidedly of opinion that had Pius IX. been relieved by the merciful hand of death from the cares of a double sovereignty at the time when he had still a faithful, though possibly selfish, ally in the throne of France, the situation arising from his demise would have been much more complicated than it will prove itself to be when that event takes place, be it far or near.

That the Papacy as a secular power was dead in Italy long since is beyond dispute. During the reign of the late Emperor, indeed, it breathed through French rather than Italian lungs. There were many reasons why the cause of the Vatican and that of the Tuileries were one, and it is true that the present President of the French Republic was the bitterest opponent of Italian independence, because such independence meant a fresh rival to the overweening ambition of France. We do not suppose that the opinions of M. Thiers on this point have undergone any change. But the situation is greatly altered. The influence of France in the councils of Europe are at present at low-water ebb. Indeed, for her Europe means Prussia, and in that country the power of the Pope, even as a spiritual sovereign, can look for no support. It is customary for the French people ever to inveigh against the ingratitude evinced towards France by a people whom, it must be confessed, she assisted with much blood and treasure in the attainment of their independence. But whether Italy has or has not shown a proper appreciation of the material advantages which she obtained from France in her first great war of independence, it cannot be denied that she owes a still greater debt to that formidable German Power which now occupies in Europe the place so recently held by France. The alliance of France against Austria and the princes of the Hapsburg and Bourbon houses was purchased with a price—nothing less, indeed, than the cession of Nice and Savoy, Italian provinces. That of Prussia was not altogether disinterested; but the bargain with Bismarck was at least so far advantageous to Italy, that while she obtained the gift of Venice, she was enabled to retire from a war in which she had individually gained anything but credit. The result was that while the Goliath of Rome found himself face to face with the young David of Italian independence, the only friend the former had

Digitized by Google

in Europe threw away the last chance he had of profiting by Italian gratitude. So long as France was powerful, the Papacy existed as a galvanized corpse may be said to exist. When the Empire fell, the Vatican, figuratively speaking, was buried in its ruins.

For all this, however, the spirit of intrigue need not necessarily be said to be dead as regards a successor to Pius IX. That the demise of the reigning Pontiff will occasion, if not embarrassment, at least matter for solicitude to the Cabinet of Victor Emmanuel, is beyond doubt. Indeed, recent communications tell us that the probability of the Pope's death occasions the advisers of the King of Italy considerable uneasiness. As a rival in temporal power, Victor Emmanuel has nothing to fear in the election of a fresh occupant of the Vatican. But if the secular arm of the Papacy is shrivelled and numb, the spiritual arm still maintains all its pristine vigour. Strange to say, in no country in the world is the latter showing the length of its reach more distinctly than in Protestant England. While Bismarck is rapidly profiting by the prostration of Rome's former ally to curb the insolence of priestly supremacy in the dominions of his royal master, Great Britain exhibits the strange spectacle of men in authority doing their best, if not to foster the spiritual power of the Papacy, at least to truckle to its pretensions. France is helpless; Spain distracted; in Prussia the ancient spirit of resistance to Papal aggression, which once formed the proudest boast of Protestant Great Britain, is making itself every day more markedly apparent; yet in the latter country the Papacy finds a ministerial support which would not have disgraced the Court of Austria at a time when she, now convinced of the folly and absurdity of such a policy, attempted to her own serious detriment the propping up the tottering fabric of Papal supremacy over the bodies as well as the souls of her subjects and dependents. The death of the present wearer of the tiara, when it takes place,—as take place it must before very long,—will occasion regret among those who value and recognize the personal virtues of the venerable old man, who, while he has outlived his predecessors in the occupancy of the Papal throne, has been perforce compelled to surrender all the material advantages of his triple crown. But Pius IX. has at least this consolation, that in his closing hours he has been privileged to witness a greater renewal of political sympathy with Rome in the governing power of these islands than has been evinced since the days of James the Second of England.*—*Edinburgh Courant.*

ROMISH ARROGANCE AND AMBITION.—An article in the "Westminster Gazette," a Romish paper, advocates the organization of a "Catholic party" for political purposes in this country. A distinct Catholic platform is to be adopted. It is not meant that the Roman Catholic Church should strive to obtain a majority in the House of Commons, "and administer the government of the country," but it is to have a policy and claims of its own, and to support, or not support, any Government accordingly. This perhaps is natural, but what is to be the policy and what are to be the claims? We gather that Catholic candidates must be put forward, and only such candidates supported; but beyond this all is haze and cloud. What do the Roman Catholics want? Not the disestablishment and disendowment of the Established Church, for those objects have been denounced by Archbishop Manning and other Catholic bishops with as fierce invective as they are denounced by High, Broad, and Low Churchmen. Perhaps the Romanists want the endowments for themselves!

* What makes this doubly sad is, that there is not much ground to hope for a more decided Protestant policy from either of the great parties into which British politicians are divided.

Digitized by Google

BIOGRAPHICAL SKETCHES.

ELIZABETH REBECCA WARD was born June 5th, 1831, at Compton-Wyniates, in the county of Warwick, and was the eldest daughter of Mr. John Berrill, of Compton. At the early age of four years she was deprived, with a younger brother and sister, of the love and protection of both parents. The orphans were then placed under guardians, appointed by their father, who was desirous, above all things, that his children should be brought up in "the nurture and admonition of the Lord." Mr. Gardner and Mr. Ward endeavoured to fulfil the important trust devolved on them, by choosing suitable schools for their young charges, and by every means in their power striving to promote their best interests.

As a girl, Mrs. Ward was distinguished for her conscientiousness, her desire for mental improvement, and her aim to give satisfaction to those who had the rule over her. Her truthfulness was likewise very marked throughout her whole life. She was married September 19th, 1851, to Mr. James Ward, youngest son of John Ward, Esq., of Oxhill, in the county of Warwick.* The family of the Wards have been Methodists ever since the days of the Founder of the Society, and their house has been the home of the ministers from that time to the present.

Mrs. Ward was an affectionate wife and devoted mother, and was beloved by all who knew her. She joined the Methodist Society June 5th, 1855, and received her first class-ticket from the Rev. H. Laugher. Her leader mentions how constantly she expressed herself thankful to her Heavenly Father for having brought her "out of darkness into His marvellous light;" and how she seemed to love to think of God as her Father in connection with the incidents of her daily life. She continued a faithful member of the Wesleyan-Methodist Society until it pleased God to remove her from this world of sin and sorrow. For some time before her death the Lord was evidently preparing her for her home above, by visiting her often with severe bodily affliction, which prevented her very frequent attendance at Divine worship on the Sabbath. Still, she kept holy that day, and impressed upon her children and servants the importance of consecrating its hours to the service of God.

It is worthy of remark how careful Mrs. Ward was ever to set a good example, and to avoid every occasion of stumbling to those who had not yet been brought under the influence of the Gospel.

In a letter written to her bereaved husband by a gentleman who knew her well, occurs this passage: "Your wife was one of those very few ladies one occasionally meets with, whose superiority, while it impressed you, yet threw a charm over every action, and tended to heighten the great kindness which she always manifested."

About three months previous to her decease, various members of her family were visited with scarlet fever, and it is thought she had a slight attack of the same a month prior to her last illness. One Sunday about this time, when confined to her room, she expressed a wish to be alone, and afterwards said how happy she had been; she "had felt that her sins were all forgiven by her Saviour, and it seemed as if she enjoyed some foretaste of the bliss of Heaven."

Mrs. Ward was confined of her fifth child on Sunday, June 26th, 1870, after which she experienced severe pain, which continued till her death. Two days after her confinement, her little girl of four years of age was smitten

* See "Christian Miscellany" for October, 1857, p. 316.

Digitized by Google

with fever, which in three days terminated fatally. When the mother heard of her child's illness, she at once said she would not recover, adding, that she "had given her to God at her birth, and the Lord would take her again." She was so calm that she was able to give directions for the funeral of the little one, and observed that she should soon follow her. Though she suffered most acutely, she was never heard to murmur, but was frequently engaged in earnest prayer to the effect that God would take her to Himself; and when a friend expressed a hope that she might recover, she exclaimed, "How can you wish me to live? There is nothing but a life of suffering before me." Her illness rendered her powerless to move without assistance; so much so that she once implored most earnestly of the Lord strength to change her position in bed. The prayer was answered, and help, as by a miraculous power, afforded.

Three days before her death she was engaged the whole morning in severe mental conflict with the enemy of souls; but, after unceasing prayer and wrestling, she came off "more than conqueror," repeating various passages of Scripture, and the following lines:—

"Believe in Him that died for thee,
And, sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

The following passage of Scripture was often repeated by her:—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." When ordered to take some port-wine by her medical attendant, she was heard to exclaim, on partaking of it, that she should drink it no more till she drank it "new in her Father's kingdom" above.

A short time before the final summons, her eldest daughter was called to her bedside to hear her dying counsels. She urged her to give her heart to God while she was young. To a friend who was constantly with her she remarked that she "should soon be with those she had loved and lost," and should "sleep herself away." Once when she woke, she said she saw "angels waiting for her." Her last word was "Heaven," repeated several times with great animation. She passed away so quietly that the exact moment of her departure was scarcely known. Just before it took place her sorrowing husband came into the room; but her strength was then too far gone to permit of any other sign of recognition and farewell than one look. She died July 8th, 1870, leaving, besides her husband, four children to mourn her loss.

"Hark! a voice divides the sky,
Happy are the faithful dead!
In the Lord who sweetly die,
They from all their toils are freed.
Them the Spirit hath declared
Blest, unutterably blest:
Jesus is their great Reward,
Jesus is their endless Rest."

* * *

THE local preachers of the Peterborough Circuit having expressed a wish that the name of one who for more than fifty years stood in their ranks, but who has recently been called from the Church militant to the Church triumphant, should be placed on record, the following sketch of the life and character of SAMUEL ROLLERSON has been written. It is regretted that materials for a full obituary cannot be obtained, as the life of our deceased brother was at one period full of incident and activity. It is known that for many years he kept a diary, but the house in which he lived having been burnt down, it was found that all his papers had perished; and it does not appear that he afterwards committed to writing anything concerning his personal history. He was born at the village of Folksworth, in the county of Huntingdon, in the year 1789. His

Digitized by Google

mother, a member of the Church of England, was a pious and remarkable woman. She repeatedly acted as parish clerk in the village. Like Hannah of old, she gave her son to God before he breathed the vital air; and as soon as he was old enough to receive instruction, she diligently implanted in his young mind those seeds of Divine truth which eventually grew and ripened into precious fruit. "The mother's heart is the child's schoolroom;" and our friend through life thanked God for lessons learned from his strong-minded and devoted Christian parent.

For the first fourteen years of his life Samuel lived at home, and with his mother attended the services of the Established Church. In the fifteenth year of his age he was apprenticed to a baker at Hilton. At this time a number of French prisoners were located at Norman Cross, and business led young Rollerson frequently to the barracks. Methodism in those early days had found its way into the army, and religious services were often held in an out-house belonging to the barracks. Samuel, whose mind had for some time been exercised on religious subjects, was admitted to these meetings, and at one of them, while the hymn beginning,

"Behold the Saviour of mankind!"

was being sung, he found his way to the Cross; his burden fell off, and the stable became to him the gate of heaven. He was born of God.

His second birth was the commencement of a new life. He at once took a decided stand. With a few pious people of Hilton, the nucleus of the existing Methodist Society in that place, he worshipped and worked for God. He suffered much persecution for his religion, especially from his father, a godless man; but the storm only served to deepen the roots of his piety, and to cause the tree of the "right-hand planting" of the Lord to bear much good fruit. At the close of his apprenticeship he went to London, where he at once connected himself with the Methodists. He was at this time an earnest, praying, working, Christian young man, using every opportunity for promoting his own growth in grace, and trying at all times, and in all places, to do good to others. He managed, by dint of perseverance, to obtain an entrance within the walls of Newgate, for the purpose of reading the Scriptures and praying with the prisoners. The writer has heard the old soldier of Christ recount, with great pathos, some of his many city-life adventures; and tell, in hearty Methodist fashion, of the blessed seasons enjoyed by him in City Road and other London chapels.

In 1807 Mr. Rollerson left London for Peterborough. Here he met with Ann Rose, who afterwards became his wife, and who proved a helpmate for him till within five years of his death. She was a pious woman, and did her utmost to assist her husband in training their somewhat numerous family in the right way. Only three of their children survive them, all being members of the Wesleyan-Methodist Society. For some years Mr. and Mrs. Rollerson endured much family affliction, but they maintained their integrity, blessing God for all things.

In the twenty-fifth year of his age brother Rollerson came to reside in Croyland, and his high-toned conscientiousness, and the decided character of his piety, may be inferred from the fact that he shortly left his situation because he could not comply with the requirements of baking on Sundays. For acting thus he was termed "a fool;" but from that appellation he did not shrink, for Christ's sake, counting it joy thus to bear the royal mark of the kingdom of God. He commenced business for himself, and carried it on sixteen years. In 1831 he removed to Donnington, in the Spalding Circuit. He was then a local preacher, and was warmly welcomed by the Methodist Societies there; as also in the Boston

Digitized by Google

Circuit, where he afterwards resided for twelve months. He returned to Croyland, after an absence of eight years, recommenced his business, and continued in it till about five years since, when age and infirmities compelled him to retire. At the time of his death Mr. Rollerson had been a member of the Methodist Society for about sixty-eight years; for more than half a century a local preacher, and for many years a class-leader, in both of which offices he was acceptable to the people and blessed by the Head of the Church.

He was punctual and faithful in the discharge of official duty, never neglecting an appointment when it was possible to keep it. On one occasion, his wife being very ill, it was represented to him that he ought to stay with her, instead of going to preach. His reply was, "I am going to do the Lord's work, and He will take care of my wife." When at home he was always present at the means of grace: at the week-evening preaching, and at the prayer-meeting, his place was always filled, and his earnest and intelligent attention often cheered the preacher. In the estimation of some persons he occasionally overstepped the bounds of the decorum appropriate to the house of God, by giving utterance to the pent-up feelings of his overjoyed heart; but his sincere "Amens" and loud "Hallelujahs" did more to help than to hinder true devotion.

As a private Christian he was devoted to the study of the Scriptures. The Bible he thoroughly believed to be,

"The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely;"

and he made it his every-day book. The old copy which he used for many years is quite a curiosity, being marked and thumbed from beginning to end. Next to the Bible he prized the poetry of the Wesleys. He could repeat from memory many of their hymns, and often did so with uncommon feeling and effect. Brother Rollerson gave himself to prayer, both in his family and in private,—was emphatically a man of prayer. He lived in its spirit, and, as a result, his faith was strong and his Christian life vigorous. He was a tender husband, a kind, though strict, father, and an obliging neighbour.

His last illness was somewhat short, but he had not to prepare for death when laid aside from the active duties of life. At times his sufferings were intense; but he bore them with Christian fortitude, and would repeatedly request his daughter-in-law to leave her work in order to read and pray with him. Of such a man it is not necessary to ask, How did he die? His life testifies of his safety. He was on the Rock; and just before his death, in reply to a question, he said, "I have no condemnation." On the 25th of January, 1871, in the eighty-second year of his age, he peacefully passed to the Home above.

W. F.

RECENT DEATHS.

JANUARY 16th, 1873.—At *Etruria*, Newcastle-under-Lyme, Martha Copeland, aged seventy-one. About fifty years ago she joined the Wesleyan-Methodist Society at Etruria, and remained a consistent member of it till she finished her course in peace. She was exemplary for her diligent attendance upon her class-meeting, being never known to be absent, except when from home, or laid aside through illness. For many years she was a teacher in the

Digitized by Google

Sabbath-school, and also a liberal subscriber to the Missionary Society. Both during the life-time of her husband, who for a long time was one of the main supports of the Society at Etruria, and since his death, the preachers of the Gospel have been heartily entertained in her home. During her last illness, she gave many pleasing proofs of the stability of her Christian principles, and the maturity of her religious experience. Often she would break forth in a hymn of praise, or quote some text of Scripture, expressive of the state of her mind. At one time, when her leader was repeating the lines,—

"The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring,"—

she raised herself in bed, and with almost supernatural vehemence exclaimed, while her countenance beamed with joy:—

"Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

By an active and devoted Christian life, she adorned the doctrine of God her Saviour, and her end was like the setting of the summer's sun in a cloudless sky. G. A. P.

January 30th.—At *Mumby*, in the Alford Circuit, aged seventy-seven, Mrs. Ann Simpson, who was privileged in early life with the prayers, counsels, and example of pious parents of the Baptist persuasion. Her mind was religiously impressed from childhood, and her general deportment was amiable. It was not, however, until she had entered a Wesleyan family, that she earnestly sought salvation, and, through believing in Jesus, found it. This was about the year 1811, and from that time until her death, she remained in steadfast and consistent fellowship with the people of God. She loved the means of grace, and especially prized the class-meeting, from which she was rarely absent. Her piety was genuine and uniform. She was a good wife, and an affectionate mother, who trained her children for God. Of late years she had much bodily weakness and suffering to endure; and, about two years ago, her health rapidly declined, so that she was unable to attend the house of God. Her end drew nigh, and she knew it; yet she was not alarmed at the approach of death, but spoke familiarly upon the subject, and calmly gave instructions about what she wished to be done after her decease. She was a great lover of the Wesleyan Hymn-Book; and in statements respecting her religious experience at class, and at other times, largely quoted from it. A few hours before her death, she assured those around her that Jesus was "precious," and repeated the whole of the hymn commencing,—

"Jesu, Lover of my soul."

Some of her last words were,—

"'Tis Jesus, the First and the Last,
Whose Spirit shall guide me safe home."

Shortly after quoting these lines, she departed in great peace. W. P.

February 23rd.—At *Yaxley*, in the Peterborough Circuit, Mr. Edward Cowell, in his seventy-fourth year. He was converted to God in early life, and soon began to preach. For a time he contemplated entering the ministry, but was dissuaded from this step by friends in the Circuit in which he then resided. This was probably a mistake, as he possessed qualifications which would have fitted him for a wider sphere of usefulness than that which he subsequently filled. As a local preacher, he took a high position, his services being much sought for; while the general estimation in which he was held was evidenced by his appointment, during the Centenary movement, to visit a neighbouring Circuit, for the promotion of Connexional interests.

Digitized by Google

On his removal to the Peterborough Circuit, he continued faithfully to serve Methodism, and, by his intelligent attachment to its constitution and discipline, contributed greatly to promote peace in times of agitation and discord. He was possessed of keen insight and sound judgment, and was a man of considerable reading and of independent thought. As he combined with these characteristics an accurate knowledge of Wesleyan theology, deep experimental acquaintance with the truth, and aptness to teach, he never failed to instruct and edify his congregations; and, though he lived to celebrate his jubilee as a local preacher, his preaching retained its freshness and power to the last. He was not laid aside from active service more than a few weeks; and in his last illness the ripeness of his Christian character was very pleasingly manifest. He was not able to converse much, but his statements were most expressive of trust in God, and repose on the Atonement. "My times are in His hand," he remarked: "I am looking to the Cross." He was followed to the grave by a number of Circuit officers and local preachers, who thus testified their deep respect for him. A. H. M.

March 1st.—At *Blacon Hall Farm*, Manchester, Thomas L. Cooke, aged thirty-one years. He was naturally of a serious turn of mind, and was early imbued with the fear of God. He became a member of the Wesleyan-Methodist Society when about seventeen years of age. In the class-meeting he was instructed in "the way of God more perfectly," and eventually realized a direct and joyous sense of his adoption into the family of God. It was his custom, after attaining his majority, to review his religious experience and general Christian conduct every birth-day: and it is obvious from his diary that on these solemn occasions, he truly and sincerely sat in judgment upon himself; bringing the entire inward and outward life to that Divine light which makes all spiritual things manifest. It might be thought by some that, for a young man, his standard of piety was somewhat severe and exacting. Religion with him was not simply a source of agreeable impulses, but a sacred principle from which his character derived its peculiar energy,—a Divine power by which he was directed and governed day by day. He was "not conformed to this world; but transformed by the renewing of his mind;" and his devout, conscientious, earnest, and thoroughly practical spirit was evidence to all that he had "been with Jesus." For seven years he was the leader of a class at Milton Green, where also he acted as chapel and Society-steward; and in all these offices he rendered valuable and efficient service to the cause of God.

In the spring of last year, he left his native village, and came to a farm near Chester. There was everything, humanly speaking, to make life desirable; but just as his prospects, as it regards temporal things, were opening out before him, the Master came and called for him. Five weeks before his own death he attended the funeral of his eldest sister; when, owing to previous indisposition, he took a severe cold, from the effects of which he never recovered. His last illness was short, and in some aspects very painful; and no wonder that under such circumstances there should be for a time a clinging to life. He was not, however, put to confusion by the cutting short of his days; but was, by the grace of God, found ready for the great and glorious future. Some of his last words were, "I am trying to trust in Jesus." T. K.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

JULY, 1873.

MEMOIR OF THE REV. WILLIAM PENINGTON BURGESS, M.A.:

BY MR. T. M. TRUSCOTT.

(*Concluded from page* 492.)

In the early part of the year 1814, a blessed revival of religion began in the neighbourhood of Redruth, which gradually extended almost all through the west of Cornwall, and which to the present day is referred to as "the great revival." Much diversity of opinion arose as to the true character of this work; many persons contending that the noise and apparent disorder attending it sufficiently proved that it could not be the work of God. As many of the objections then raised have since been applied to religious awakenings in general, it may not be uninstructive to record Mr. Burgess's views on this subject, which were the result of personal observation, investigation, and reflection. It appears that in the month of February he paid a visit to Redruth, about a fortnight after the commencement of the revival, for the express purpose of judging for himself. "Arriving there," he writes, "on the Saturday evening, I went to the chapel, which had not been shut, either day or night, for several days, and found a number of people there assembled. I stayed not many minutes, and, from what I witnessed that evening, was inclined to form no very favourable opinion of the work that was going on. The whole appeared to me disorder and confusion. I went home, however, to the friend's house where I lodged, resolving not to decide in too hasty or peremptory a manner. On the Sunday morning I returned and spent two or three hours in the chapel, which had been occupied all night, and was at that time nearly full. On a cursory and general survey, I should have been led to the same conclusion as on the preceding night, but I began to examine matters more minutely and leisurely. In one corner I found a person in deep distress of mind; on my inquiring, he gave a distinct and rational account of what he had felt, and what he was seeking. Around him was a little group, who were alternately engaged in directing, stimulating, and comforting him, and in fervent prayer for him. At a short distance was another group, comprehending one who had just been set at

Digitized by Google

liberty, and was rejoicing in his Saviour: him they were endeavouring to establish and settle. In another part they were singing a hymn of praise for some captive soul just liberated; and in another exhorting and entreating some poor backslider to return to the fold of Christ. Here might be seen an old professor, who had never enjoyed a sense of pardon, but was now determined not to rest without the blessing: in another part one who was earnestly seeking the destruction of indwelling sin.

"Thus I went from group to group, examining as accurately as I could into the particular state of each; and on thus dividing the whole company into so many distinct parcels, I found each party knew their own business perfectly well; and every individual who was seeking for any special blessing, was engaged in pursuit of it as eagerly as possible. These little parties were wholly independent of the people in the other parts of the chapel; and they were, to all practical purposes, as much private and sequestered as though they had been the only persons there. It appeared to me somewhat like a market or a fair, where, on a general and indiscriminate survey, one might be inclined to pronounce the whole a scene of confusion and disorder, yet after properly investigating matters, we should find every person aware of his own errands, and transacting his own business in a regular and an efficient way. I do not mean to be an advocate for noise and confusion, but only to state that when such things arise without improper influence from men, and where we have reason to suppose there is something more than mere human passion and sympathy, we should not be so prejudiced thereby, as to discredit the work of the Spirit on these extraordinary occasions.

"That the Spirit of God was at that time poured out in a very extraordinary manner, no reasonable doubt can be entertained. In proof of this assertion, no other argument is necessary than an appeal to matter of fact. That there was what some call 'wild-fire' I would not deny; it is probable that some were wrought on by sympathy and natural feelings; but this proves nothing either for or against the genuineness of the work. Leaving all these cases out of the question, great numbers were powerfully convinced by the Spirit of Truth, and a genuine operation of grace commenced in their souls. Many, it is true, after some time fell away; but their apostasy does not, I apprehend, prove that there was no real work of God in them. It may be considered as decisive evidence of two points. First, that what was wrought was not deep; for a work of grace may be genuine, though not deep: and, second, that they neglected to watch and pray, and therefore fell into temptation and sin. This is all, I think, that

Digitized by Google

can be indubitably inferred from the falling away of people after great revivals: to pronounce peremptorily that there was no genuine work on them, and that of course all the appearances were insincere and hypocritical, is to assume a prerogative which belongs to God only, namely, that of searching the hearts and trying the reins of men."

We now return to the more immediate subject of this sketch. Having entered into the experience of the peace and joy of faith himself, Mr. Burgess soon felt an overpowering desire that all the world might receive the Gospel message, and partake the Gospel salvation. The grand declaration of our Divine Teacher, that "no man liveth to himself," came with irresistible power on his enlightened conscience; youthful apprehensions that he should be one day called to the Christian ministry now revived with increased strength; until, after a severe struggle with his constitutional diffidence and reserve, he dismissed all worldly considerations, and, in the spirit of self-sacrifice, deliberately and unreservedly laid himself on the altar of God's sanctuary.

It will excite no surprise in the minds of those who have perused the preceding notices of Mr. Burgess's early life and training, to learn that the office of the Christian ministry should be his choice. Gifted with superior intellectual endowments, possessing an insatiable thirst for knowledge, a love of learning, and untiring industry in its pursuit, his mind, at this period of his life, had become well cultivated and richly stored; his judgment was sound and mature; and he felt that a serious responsibility was attached to the bestowment of these talents for usefulness. A light, such as his was, could not be hidden "under a bushel:" the ministers, office-bearers, and elders of the Church, perceiving the grace of God that was in him, and recognizing his marked qualifications for more extended service in the vineyard of the Lord, ceased not to urge him till, believing it was the call of God, he consented to have his name inserted in the local preachers' plan. This step opened to him at once a sphere of usefulness congenial with his views of duty; and for about two years he exercised his gifts in this important department of evangelical labour, with benefit to others, and spiritual profit to himself. At the expiration of this time, having passed the ordeal of his District Meeting, and been recommended to the Conference as an eligible candidate for the itinerancy, we find his name, for the first time, as "admitted on trial," in the Minutes of the year 1814, when he was appointed to the Liskeard Circuit, with his revered father as Superintendent, and the Rev. John Worden as second preacher. Here he soon gave "full proof of his ministry," by doing "the work of an evangelist;" by studying to "show himself approved unto God,

Digitized by Google

a workman that needed not to be ashamed, rightly dividing the Word of truth." The eloquence, copiousness, earnestness, and fidelity of his ministrations, attracted large audiences, by whom his labours were highly appreciated, and from amongst whom many souls were given to him as his hire. So remarkable were the graceful flow of his oratory and the uncompromising boldness with which he proclaimed the doctrines and duties of our Divine religion, that cavillers, sceptics, and scoffers were, in many cases, compelled to acknowledge the power which accompanied his preaching.

At the Conference of 1815 he was removed from Liskeard, and, with his father, appointed to the Plymouth Circuit. During the two years of his ministry there, a revival of religion occurred, the effects of which are felt to the present day. An extraordinary spirit of prayer was poured out on the office-bearers and elders of the Society. Prayer-meetings were held at five o'clock in the morning, and every evening the chapel was thronged with earnest seekers of salvation and devout worshippers. Into this pentecostal visitation Mr. Burgess threw all the energies of his soul and body. He was "instant in season, out of season," and great was his joy to behold the power of God so manifestly displayed in the conversion of many precious immortal souls. One important event resulting from this gracious outpouring of the Holy Spirit, and consequent addition of members to the Society, was the erection of the Ebenezer chapel at Plymouth,—a sanctuary, at that period, almost unrivalled in the West of England, on account of its size, its architectural style, and the appropriate beauty of its situation.

At the Conference of 1817 Mr. Burgess was appointed to Camelford, with his honoured father as Superintendent. In this Circuit he laboured with zeal and success, being universally respected and beloved throughout all its Societies, both for his pulpit talents, and for his exemplary life. It was here that he was introduced to Miss Elizabeth Pearse, a lady of great amiability of disposition, and of deep and devoted piety. Of Miss Pearse's father, the late Mr. Thomas Pearse, of Camelford, a well-written and instructive memoir was drawn up by his attached friend, the Rev. Francis Truscott, and inserted in the Wesleyan-Methodist Magazine for the months of May and June, 1816.

Mr. Pearse was a man and a Christian of no ordinary stamp. "Full of faith and of the Holy Ghost," his useful life was spent in devising and prosecuting schemes by which God might be glorified, and the temporal and spiritual wants and woes of his fellow-creatures relieved. A life so truly conformed to the spirit and precepts of the Gospel was suitably closed:

Digitized by Google

"His God sustain'd him in his final hour;
His final hour brought glory to his God."

In his daughter Elizabeth Mr. Burgess found a congenial mind; and in the fear of the Lord they were united in marriage. Their union proved an eminently happy one, although destined to be of brief duration.

By the Conference of 1818 Mr. Burgess was removed to the Channel Islands, where he was appointed Superintendent of the Guernsey and Sark Circuit. Here, during two happy years, he made full proof of his ministry, being rendered the instrument, in God's hands, of awakening many individuals who were previously regardless of Divine and eternal realities, bringing consolation to many mourners, and building up believers in their most holy faith. In the diligent discharge of his pastoral duties he was very efficiently aided by his excellent wife, who was never happier than when employed in acts of pious beneficence. From Guernsey Mr. Burgess was transferred to the Falmouth Circuit, (to reside at Penryn,) and subsequently to Truro, Penzance, and Exeter. In the last three Circuits mentioned, he had the happiness of being again associated in evangelistic labour with his father. During his residence in Exeter, Mrs. Burgess's health, which had for some time been in a delicate state, completely broke down, and pulmonary consumption speedily terminated fatally. But death to her had long been disarmed of all its terrors. With a firm reliance on that Saviour who has not only "overcome the sharpness of Death," but finally vanquished him, she met her last foe with calm confidence, adopting the triumphant sentiment of the great Apostle to the Gentiles; "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

This bereavement was acutely felt by Mr. Burgess, and the more so, as it left him with the important charge of two dear little girls, both of whom were of too tender an age to be sensible of the irreparable loss which they had sustained. The following touching reference to this event, found amongst his memoranda, furnishes evidence that, deeply as his spirit was wounded, he was enabled, by the grace of God, to bow with resignation to the Divine will.

"Exeter, January 1st, 1828. Through the mercy of God, I am spared to see the commencement of another year: 1827 is gone, gone for ever. O what a memorable year to me! memorable for the death of my best and dearest earthly friend,—my precious and beloved Elizabeth. She is now a happy and glorified spirit, while I remain a little longer to toil and suffer in this vale of tears. The will of God be done! May I live more than ever to the glory of God!"

Digitized by Google

The embarrassed and perplexed state of the Society in Exeter, at this period, had a farther tendency to discourage and depress Mr. Burgess's mind. A peremptory demand of fifteen hundred pounds lent on mortgage was made on the trustees of the chapel, who were not able to meet the demand, and who had no other prospect before them but that of being imprisoned, having their property seized, and the chapel sold. Under these circumstances it was but natural for him to express himself in the following terms. "We have apparently insurmountable difficulties from without, and incurable evils from within. Who can help us? Who can comfort and encourage us? None but the God of heaven." And subsequently, "Such has been my view of myself and my circumstances altogether, that, were it not for the sake of my dear little children, I could almost wish and pray that the Lord would let me finish my course, and take me to Himself. But no: these wishes must not be indulged. My business now is to labour and suffer; to run the race patiently, and contend lawfully for the victor's crown. O, my God! strengthen me; comfort me; save me. I am perfect weakness; I am nothing, and less than nothing: Be Thou my all in all."

But Mr. Burgess was not a man to sigh out life in unavailing regrets, or sit down paralyzed in the presence of what might appear to some as mountains of difficulties. Whether in pursuit of knowledge, or in attempts to unravel and arrange the complications of entangled and embarrassed finances, he seemed to regard nothing as impossible. Hence, at this crisis, after taking counsel of God, he set his shoulder to the wheel, and, in concert with his honoured father,—whose talents and energy in the administration of our Connexional financial economy were perhaps inferior to those of no man,—plans were formed for raising funds, and paying off debts, which were eventually successful in relieving the trustees of their burden, and placing the chapel premises on a firmer footing, and with hopeful prospects of further improvement. Towards the accomplishment of this important work, Mr. Burgess not only contributed liberally from his own resources, but devoted much time and thought in taking many journeys, and expostulating with the various creditors, their representatives, or legal advisers. These labours, added to his regular Circuit work, together with occasional calls to open new chapels, to assist in conducting missionary anniversaries, to deliver addresses at Bible Society meetings, and for the Society for promoting Christianity among the Jews, although making heavy demands on his physical energies, had the effect of relieving his mind, and diverting his thoughts into a more healthy channel, after the painful exercises through which he had been called to pass. Consequently we find him stirring up

Digitized by Google

his soul to "rejoice in the Lord," and to "joy in the God of his salvation;" and on July 24th, 1829, he records the following experience. "This afternoon I endeavoured to rejoice in the Lord, and encourage myself in my God. The broken cisterns of earthly comfort will avail me naught; but by coming to the fountain of living waters, I obtain what I need: all, all I want is there!"

After a three years' residence in Exeter,—where their services were highly appreciated, and have been long and gratefully remembered,—both father and son were appointed to the Gloucester Circuit, by the Conference of 1829; Mr. Burgess, Jun., as second preacher, being required to reside at Tewkesbury. It was at this time that he entered a second time into the marriage state, after much deliberation and prayer for Divine direction. Miss Dyer, a lady of Liskeard, well known for her consistent religious character, her warm attachment to Methodism, and her devoted zeal in promoting the spiritual and temporal welfare of all around her, was the object of his choice, one which was fully justified by her subsequent exemplary discharge of the duties of a Christian minister's wife. In this Circuit his labours were much blessed, while his holy life secured for him universal respect and love.

After passing three years usefully and happily amongst a people who felt it no ordinary privilege to be favoured with his ministry, a vacancy occurring in the headmastership of Kingswood School, at the request of the Conference of 1832 Mr. Burgess consented to occupy the post for one year, by which time, it was hoped, a suitable successor might be appointed. At the expiration of this term he gladly resumed his regular work, and was stationed at Portsmouth. Here he found the cause of Methodism low, owing to very heavy pecuniary burdens which had been suffered to accumulate on the chapels at Portsmouth and Portsea. From causes which need not here be detailed, these debts had reached a formidable amount; the removal or material reduction of which had become a point of vital importance to the trustees and the Circuit. Mr. Burgess at once set himself to face this difficulty. He invited trustees, office-bearers, and all the most influential members of the Society and congregation to meet together, laid before them the actual state of affairs, and succeeded in securing their cordial and active co-operation. After the most strenuous efforts and noble sacrifices had been made, the object was finally attained: through the blessing of God on the united exertions of ministers and people, the incubus was removed from the shoulders of the trustees, and the faith of the church revived.

It was during his residence at Portsea that he was called to pass through the most painful dispensation of his whole life. On the

Digitized by Google

morning of June 27th, 1884, without any premonition, his valuable wife was suddenly snatched from him by death. On the preceding evening she had retired apparently as well as usual; but about one in the morning she was seized with an alarming fit of coughing, and within an hour expired in her husband's arms. This most unexpected event proved an almost overwhelming blow to Mr. Burgess; deep and protracted was his agony of soul. Not only were the fair prospects of domestic happiness abruptly overspread with an almost impenetrable obscurity; but he felt, at the same time, deprived of that judicious counsel and sympathy in the prosecution of his ministerial duties with which he had for five years been blessed, and which he had so highly prized. In his private memoranda we find him making frequent and most touching references, at this time, to the loss he had sustained. The depth of his sorrow may be inferred from the following utterances of his wounded spirit. "O my God! help me in this time of need. Suffer me not to sink beneath the weight of sorrow. Help me to mingle submission, resignation, and meekness with all my lamentation. O my God! it is Thou who hast done it, and therefore I will not murmur, I will not repine.....O what a changing, what a dying world is this!.....Prepare me for a heavenly mansion; since all on earth is so uncertain, so transient, so frail.....And is this bereavement a proof of God's love? A proof that He is my Father, and that He regards and treats me as His child? Yea, verily, this is so. *Now* I believe it: hereafter I shall understand the whole case. I shall see it, I shall know it, I shall be assured of it.....Yes, my heavenly Father! I praise Thee that Thou hast concealed futurity from our view, and that I cannot look into to-morrow, so as to know what will then occur. I leave all things in Thy hands. Thou art infinitely wise, and infinitely good. I claim Thee as my covenant God."

Extracts, in the spirit of the preceding, might easily be multiplied; but it is probable that, in the judgment of some, it may be thought undue prominence has already been given to this occurrence. In explanation, the writer begs leave to remark that two reasons influenced him; first, that the narrative helps to unfold the inner and domestic life of one who was much before the public, but comparatively little understood, owing to his extreme natural reserve: second, that it may meet the eye of and afford profitable suggestion to some tried sufferer who is called to drink a similar cup of sorrow. Our merciful Father who is in heaven ever bends an eye of pity "on them that fear Him," and never fails to remember His covenant, and to "stay His rough wind in the day of the east wind." While Mr. Burgess's heart was bleeding under this infliction, the good providence of God so ordered it that his

Digitized by Google

venerable father, now relieved from the cares and labours of regular work, was enabled, with his wife, to join the bereaved family at Portsea, and for more than two years efficiently to assist his son in the discharge of his ministerial functions.

On leaving Portsmouth, Mr. Burgess was again appointed to the Plymouth Circuit, to which he had received a friendly invitation some months previously. He subsequently travelled in the Spitalfields, Devonport, Cheltenham, Camborne, St. Ives, Bradford, (Wilts,) and Exeter Circuits: in all of which he "obtained a good report," and was cheered by satisfactory testimonies of the spiritual good received by many under his faithful ministry. In the course of his three years' residence at Plymouth, he again entered the matrimonial state. Miss James, of Newton, near St. Mawes, Cornwall, a lady of respectable family connections, established piety, very decided in her views of Methodist doctrine and discipline, active, cheerful, and benevolent, had been for several years to our Society at St. Mawes what Phebe, of Pauline commendation, was to the church at Cenchrea. To this estimable lady he was united towards the close of the year 1846; and for more than twenty years he had the happiness to enjoy her warm-hearted affection, sympathy and help.

Throughout life Mr. Burgess had been subject to attacks of disease, which greatly tended to prostrate his system; and as he advanced in years these became more frequent, until, at the close of his last appointment to the Exeter Circuit, it was obvious that the time had arrived when he should retire from the fatigues and responsibilities of the itinerancy. Having fixed on Plymouth as the most convenient and eligible place of residence, he, with his family, removed thither soon after the Conference of 1856. Here for twelve years he continued to prosecute those evangelical labours in which he found his highest, his holiest delight. He was ever ready to co-operate with the Circuit ministers by meeting classes, visiting the sick, and supplementing their public ministrations when called from home for special services. Gradually, however, his health and strength declined; his voice, which through life had been remarkably sonorous and distinct, became low and feeble; walking became difficult, and it was evident that his departure from the militant Church could not be very distant. Early in June, 1868, after administering the sacrament of baptism, he was suddenly prostrated by an attack of paralysis, from which he never rallied. For six weeks he was confined to his bed, and, at times, suffered acute pain, yet no murmur was ever heard to escape him. His extreme weakness incapacitated him for conversation; but it was most satisfactorily evident to the ministers who kindly visited him, and to his family and friends, that he held deep communion

Digitized by Google

with his adorable Saviour. When a cessation of pain allowed, he was frequently overheard by his affectionate wife and his daughter, repeating those of our hymns in which he had been accustomed to take special delight; and on some occasions, summoning up all his powers, he would even sing, in a tremulous voice, such verses as, "On all the earth Thy Spirit shower;" etc.; "Jesu, Lover of my soul," etc.; repeating over and over again,

"Safe into the haven guide,
O receive my soul at last!"

Life, mortal life, now ebbed apace, until, on the 23rd of July, he sank into the sleep of death, to awake with his God in a blissful immortality.

In closing this memoir, the writer, who had known Mr. Burgess from a period so far back as 1812, and had been favoured with the best opportunities of ascertaining his true character, hopes that the estimate he has himself formed of that character may not be charged with eulogy, arising from the undue partiality of friendship. To all who knew him his course through life appeared marked not merely by a singular blamelessness, but by a rare combination of intellectual and moral excellencies. By nature he possessed a capacious mind, a strong understanding, a discriminating judgment, a retentive memory, and a thirst for knowledge. His diligence and perseverance enabled him to amass stores of valuable information on a great variety of topics. His acquaintance with the Hebrew, Greek, and Latin tongues was critically accurate and familiar, and his general scholarship too solid to be in any degree impaired by the pride of learning. His inflexible truthfulness rendered him the uncompromising foe of all species of falsehood and dissimulation, and his high sense of justice made him the warm advocate of every truly liberal effort to improve and raise the condition of his fellow-men. Catholicity of principle, open-handed beneficence, from which none were excluded, liberality which knew no bounds but those of his income, a warm heart, hidden under a somewhat cold exterior, and a profound humility were prominent traits in the character of this truly exemplary man and eminently useful Christian minister. In the Minutes of the Conference (1868) he is described as having been "a thoroughly sound theologian, and peculiarly clear and luminous in the statement of Methodist doctrine: evidence of which remains in a volume of sermons, scarcely valued at their full worth.....He was a man always conscious of the solemn realities of life and duty, allowing himself no recreation, save that of music, in which he attained excellence. Some interesting annotations on our Hymn-Book remain as evidence of his culture in this department."

Digitized by Google

THE CHRISTIAN SALVATION, AND THE COMPREHENSIVE CONSTITUTION OF THE CHRISTIAN CHURCH:

THOUGHTS ON THE SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

No. II.—Verses 11–22.

(*Concluded from page* 499.)

Such is the grand provision which God has made for the recovery of men, and for their union in one spiritual Church. We are brought near to Him by "the blood of Christ;" and thus are formed into "one body,"—the mystical body of our Lord. But the Apostle passes to the restored life of Him who thus gave Himself up to death for us, and to those agencies of grace and blessing which, as the Mediator whose sorrow and humiliation are over, and who has entered upon His state of exaltation, He raises up and sustains. It is to every believer a source of holy triumph that the death of the cross does not close the Redeemer's history upon earth. It was followed by the bright and joyous event of His resurrection, by the sending forth of His ambassadors, with their perfect commission, to the whole world, and then by His ascension to the realms of light and glory. "He came, and preached peace to you which were afar off, and to them that were nigh."

"He came." There is, in this brief expression, a distinct reference to the *resurrection* of our Lord. It was not possible that He, the Lord of life, who had wrought out a perfect expiation for sin, and thus had opened the way for the justification of men, should be holden of death. It was not possible that He should continue to lie under the degradation of mortality, and that His sacred flesh should see corruption. He came forth from the sepulchre, released from the burden which had oppressed His spirit in the days of His flesh, and which, when the crisis of our redemption arrived, was all but overwhelming. He came forth to offer "peace" and salvation to all who would receive Him as their Saviour and their Lord. He did not, it is true, resume His personal ministry; but He commissioned His Apostles to go forth in His name, to publish the Divine scheme of grace, and to press on men the acceptance of the overtures of reconciliation. From that day to this He has provided for the announcement of the Christian message. It is His prerogative to raise up, from time to time, His own ambassadors, and to send them forth, under the constraining power of love to Himself and to the souls of men, to testify of Him, and gather men to Him. And the burden of His

Digitized by Google

message is "*peace*,"—peace with God, conscious reconciliation to Him to whom we had been opposed, and under whose sentence of condemnation we lay. It is observable, that in the text now generally adopted, on the authority of the oldest MSS., the word "peace" is repeated, so as to give to it peculiar emphasis: "He came, and preached peace to you which were afar off, and peace to them that were nigh." However different the position of the two classes, as to outward religious advantages, both needed to be reconciled to God; and when this "peace" was brought about, then also they had peace with each other, and, receiving the one Spirit of their Lord and Head, were united in holy privilege and hope. How impressive and encouraging is the statement, that the risen Saviour "came and *preached* peace" to universal man! When His servants stand forth in His name, to declare the message of reconciliation, and to invite men to return to God, it is as if He Himself addressed them, and pressed on them His offer of peace. This consideration may well banish the fears and doubts even of those who are most deeply conscious of unworthiness and guilt. The adorable Redeemer Himself draws near to us, to point us to His perfect sacrifice, and to assure us that "whosoever" of all mankind "believeth in Him shall not perish, but have everlasting life."

The reality of this "peace" is evinced by that *habitual access to God* which believers in Christ enjoy. The cordial reception of the Christian message, followed, as it is, by the cancelling of our guilt and the communication of the Holy Ghost, opens to us the way to spiritual fellowship with the Father through our adorable Lord and Head: "For through Him we both have access by one Spirit unto the Father." The privilege thus indicated is one which meets the deepest wants of the human spirit. We are brought near to God in Christ, and from Him we derive continual supplies of life, and peace, and strength. We have access to Him under the changes and conflicts of earth, so as to experience succour in temptation, and consolation in sorrow. The fulness of the Divine resources becomes ours, as we come to the Father in the name of the Lord Jesus. And this communion with God is itself the source of a rich, deep joy, of which the unregenerate mind can form no conception. There are manifestations of the Father's favour, and communications of His love, which gladden the soul, and form the earnest of the pure and ever-flowing happiness of heaven. And in this privilege of intimate access to God all believers share. Jews and Gentiles alike, led and actuated by the one Spirit whose indwelling produces and sustains the spiritual life, come to the Father through Him in whose redeeming work they have an equal

Digitized by Google

interest, and in whom they have become one. Thus is the counsel of the Triune God for man's salvation accomplished. Through the Incarnate Son, the once crucified but now exalted Saviour, all who embrace Him, and who receive from Him the Holy Spirit, are brought near to the Father, and enjoy the beginning of eternal life.

And now the Apostle, having set forth the fulness of spiritual privilege enjoyed by all believers, again adverts to the position of the Gentile Christians in the Church of God, and dwells on the character of that Church, and, to some extent, on its constitution, as it exists under the mediatorial economy. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

Each of the views under which St. Paul here presents to us the Church may be briefly considered.

First, he reminds us that there is a Society constituted by God Himself, a Society the leading feature of which is holiness, and the members of which are invested, by Divine appointment, with peculiar privileges and immunities. The Gentile believers, though once they were "strangers and foreigners," were now "fellow-citizens with the saints." This Society, indeed, when regarded in the light shed on it by other passages of Scripture, comprehends the saints that have passed to glory, as well as those who are still on earth. But, viewing it as it exists in this world of conflict and sorrow, we are reminded by the Apostle's statement, that it is composed, strictly speaking, only of the truly regenerate, and that, in its whole constitution and services, it is designed to promote and diffuse the holiness in which God delights. And this Society is further set forth as "the household of God." The Eternal Father owns the members of it as His children, provides for the supply of their wants, cares for them with a minute and special interest, and gladdens them with manifestations of His favour and communications of His love. Into this Society the once dark and polluted Gentiles had been admitted, so as to be entitled to its rights, and so as to share its loftiest privileges and hopes.

But St. Paul presents to us a second view of the collective body of Christ's saved people. They constitute "a holy temple" in which God Himself condescends to dwell. That temple rests on the great facts and truths of the Christian scheme, as set forth by

Digitized by Google

the inspired Apostles and Prophets of the new economy.* To the former of these, more particularly, it was given to reproduce the Saviour's teaching, to trace out the fulfilment of God's covenant-engagements in Him, to exhibit the perfect scheme of grace and salvation, and to unfold authoritatively the privileges and duties of His people. But Christ Himself is the Stone which binds together every part of this sacred edifice, and which gives to it unity, beauty, and strength. He is "the Chief Corner-Stone," and it is "in Him" that the building rises in its symmetry and loveliness. Our union with Him brings us into union with each other. It is only as we rest on Christ that we can have a place in this spiritual temple. In the possession of a saving interest in Him, and in the participation of the life-giving and sanctifying Spirit that He imparts, we are brought together in holy fellowship, and, as constituent parts of this sacred building, are formed into one beauteous whole, reflecting His glory, and participating His moral loveliness. And this temple is the special "habitation of God." He dwells among His spiritual people as He does nowhere else on earth. They are the objects of His peculiar complacency; and He delights to impart to them the riches of His grace. He comes into direct spiritual contact with the souls of His people. And, more especially, when they are met in the name of Jesus, and together seek communion with Him, He reveals Himself to them

* It is a question which has occupied expositors of every age, whether the word "prophets" in verse 20 should be understood of the prophets whose writings we have in the Old Testament, or of those of the Christian dispensation whom St. Paul, in iv. 11, places next to the apostles. The latter view is that taken by most modern commentators of eminence, including Olshausen, Ellicott, and Alford; and the arguments in its favour appear to be conclusive. Some considerations, indeed, which have been alleged in support of it,—as the order in which the terms are arranged, "apostles and prophets," not "prophets and apostles," and the absence of the article before the word "prophets,"—would not, of themselves, be sufficient to establish it: but the argument which to us appears decisive is that derived from the use of the same expression in iii. 5: "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." In this passage the term unquestionably relates to the prophets of the Christian economy, who uttered Christ's message under a special inspiration of the Holy Ghost; and it is scarcely conceivable that St. Paul, within the compass of a few lines, would have used the very same phrase in two different senses. One difficulty which this exposition seems, at the first view, to involve, is thus met by Olshausen:—"But how can the prophets of the New Testament be set on a par with the apostles in relation to the foundation of the Church? Inasmuch as the Holy Ghost, which fills them both, is the real element which lays that foundation: whilst Christ is called the Corner-stone in His Person, the apostles and prophets are called the foundation, not in relation to their persons, but in regard to their doctrine and the Holy Ghost, which accompanied it, taken together."

Digitized by Google

in a manner which must ever be to the world a profound mystery. There are manifestations of Himself, and communications of peace, and joy, and hope, of which His people are often conscious, which afford the earnest of the yet clearer discoveries and the yet higher joys which will distinguish the heavenly world.

It is not the design of these expository papers to enforce the *practical lessons* which the subjects that come before us suggest. But we cannot close the consideration of the comprehensive and beautiful passage that has now passed under review, without adverting, for a moment, to the solemn obligation which rests on all who profess to be Christ's to seek and maintain the *holiness* which is the grand characteristic of His spiritual Church,—the holiness which is derived from union with Himself by faith. Nor can we overlook some important considerations bearing on the present state and position of Christian communities in this and other lands. Surely we learn from this passage, that nothing merely outward should be a bar to spiritual communion between those who are really Christ's. If Jews and Gentiles, notwithstanding their differences and their long-cherished prejudices, were made one in Christ Jesus, surely no diversities of sentiment or practice as to outward things should cause us to remain at a distance from each other.

But it is not for a latitudinarian comprehension of all who bear the Christian name that we plead. Some things must ever be regarded as essential, if Church-communion and spiritual fellowship are to be realities. The claims of the Lord Jesus, for instance, must be cordially admitted. He must be viewed as the Son of God, the atoning Saviour, the enthroned Sovereign, and the High Priest of our Profession. To His authority every one who seeks membership in His Church must bow; and His sacrificial death must be the exclusive object of reliance for acceptance with the Father and for spiritual life. The holy mystery of the Trinity in Unity must be reverently accepted. And as the Lord Jesus requires of all His people unreserved self-dedication to Himself, there must be the avowal of that dedication, of the purpose "to live not unto ourselves, but unto Him that died for us and rose again." We find the justification of these statements in two unquestionable facts. The first is, that our Lord, in constituting His Church, appointed baptism as the mode of admission to it, that baptism to be administered "in the name of the Father, and of the Son, and of the Holy Ghost," and to be connected with, or followed by, the enforcement of all His precepts, as binding on the consciences of His people. "All power," He declared, "is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the

Digitized by Google

Father, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." The second fact is, that our Lord instituted for all His people the sacramental commemoration of His death, involving a distinct and solemn recognition of its sacrificial character. He charges us to gather round His table, to recall the scenes of His dying love, and as we take and eat the bread, to receive it as the emblem of His body "given for us," and to partake of the cup as the emblem of His "blood of the new covenant," shed for us and for many "for the remission of sins." We cannot, therefore, welcome to Christian fellowship, or acknowledge as members of the Church of Jesus Christ, any who reject His claims as the Incarnate Son, who deny the sacrificial character of His death, or who refuse to bow to His authority and obey His precepts. And, then, the whole course of the Apostle's remarks, in the passage which we have now considered, shows us, that to constitute us members of His true, spiritual Church, there must be that *union with Him* which results from a self-renouncing faith, and which involves the communication of a new life breathed and sustained by His Spirit. The Redeemer submitted to the death of the cross, that He might "create the two"—Jews and Gentiles—"*in* HIMSELF into one new man, so making peace." But only let these principles be maintained and guarded, and the members of different Church-organizations may well recognize each other, and seek opportunities of commingling in holy fellowship, that they may show to the world the essential oneness which exists between all who are truly Christ's.

It is, indeed, a precious truth, that in the spiritual Church of Christ there is even now a real, living unity. All true believers are viewed by God as one in Him. That mysterious spiritual energy which flows from their Lord and Head brings them into sympathy with each other. A common life, imparted by the Spirit of Christ, pervades their souls; and new affections, new tendencies, new hopes, animate and sustain them, so that, when brought into religious intercourse, they are conscious of a oneness of heart. But we mourn that there is so little intercommunion between the Churches, as such; and that the different forms of Church-organization, which need not really sever us from each other, so often involve rival interests and partial estrangement. Can nothing be done to remedy this? Can nothing, more especially, be done for those members of Christian Churches who "hold the Head" to meet at the table of the Lord? Difficulties, alas! seem to lie in the way of such a manifestation of our essential unity, gladdening as it would be to every spiritual mind. But shall not the rich outpouring of the Spirit of truth and grace remove these difficulties, or enable us to surmount them?

Hull. H. W. W.

Digitized by Google

THE SECRET OF OUR STRENGTH.

To the Editor of the "Wesleyan-Methodist Magazine."

DEAR SIR,

AMONGST many pleasing memories of intercourse with brethren of other sections of Christ's Church in the foreign field, none have been more grateful and profitable to myself than the friendship, on my last Mission station, of the Rev. N. J. Hofmeyr, one of the professors in the Dutch Reformed Theological Seminary at Stellenbosch, in the Cape Colony. Some of my brethren may be glad to share the benefit which I have experienced from the perusal of an address delivered by Mr. Hofmeyr at the Wellington "Conference" last October, and published at the request of those who heard it. It was my privilege, from time to time, when in South Africa, to assist in such "Conferences," convened, as they are, amongst Christians of various denominations, solicitous for the quickening, in a thinly-peopled agricultural country, of spiritual life amongst both ministers and people. I am indebted to my friend's kindness for a copy of the printed address referred to, a translation of which I venture to forward for the *Magazine*, without reference to the writer. In a previous letter received from him, he had said to me, "You will be interested to hear that we are going to have a Conference at Wellington on the 23rd and 24th of October. Missionaries and ministers of the Gospel are requested to discuss the following subjects: The Future of our Missionary Congregations; Co-operation between the Missionary and the older Congregations; The growing Habits of Intemperance; and, The Secret of Power and Fruitfulness. At the close of the Conference the brethren will partake of the Lord's Supper; and on the third day there will be an open Conference with the Dutch Reformed Congregation at Wellington."

It is, therefore, clear that the address now forwarded was delivered primarily *ad clerum*; but, as the writer remarks at the commencement of the paper, the subject equally concerns private Christians. Indeed, a deep conviction that there never was a period when the laity were better situated for working for our common Master, and when the state of public questions more imperatively called for universal personal consecration to Christ, may form my apology for taking the present step. May we not all, both ministers and people, on the eve of our own approaching Annual Conference, appropriately take to heart the searching exhortations appended, and that with a deepened interest as they come from one who does not utter our denominational Shibboleth? In the letter already quoted from, Professor Hofmeyr, after affectionate references to the students who are privileged with his godly solicitudes, says, "When you think of me and my family, do remember my work also." I am sure that I shall not in vain crave a wider response to the appeal than that of my own heart, on behalf of the rising ministry of South Africa. Nothing, I feel assured, would so greatly cheer him who speaks to us in the following pages, as to believe himself and his excellent colleagues to be supported in their work by wide-spread and prayerful sympathy in Christian England.

Digitized by Google

May I add one word with regard to the translation? I have designedly sacrificed exact literalism to idiomatic exigencies. Much of the incisive force of the original, and indeed of the nervous and sonorous Dutch language, arises from its cumulative repetitions, which would not suit our more matter-of-fact tongue. The word, for example, which is rendered *strength*, or *power*, occurs very frequently in the Dutch address, and it has been my chief difficulty appropriately to vary the English forms of expressing it. The spirit of the paper is, however, I trust, preserved.

May the Holy Spirit crown us with Pentecostal influences, and lead us to wider moral triumphs than have ever hitherto been achieved in the history of our body!

I am,
Dear Sir,
Yours very truly,
WILLIAM BARBER.

(Translated from the Dutch of Professor Hofmeyr.)

ESTEEMED BRETHREN,

IT devolves upon me briefly to introduce the last subject which is to occupy our attention at this Conference, *The secret of our strength.*

I refer to the strength or power, which ought to characterize not merely the Gospel minister, but every believer. For we live in the dispensation of the Spirit, and should all be able to unite with the Apostle in his testimony, "God hath given us the Spirit .....of power." (2 Tim. i. 7.) Such an endowment should be manifest to men's consciences, through the clear light with which we communicate the truth, and the tender love with which we labour amongst others,—the immovable faith whereby we cleave to the Divine promises,—and the heavenly-mindedness which distinguishes us, as consecrated to God's service, from the world. We have this power, if our words, born of the inward illumination of the Holy Ghost, penetrate like rays of light into the dark recesses of the hearts of the ignorant,—if our efforts to rescue them reveal to their awakened consciences the love of Christ, shed abroad in our own hearts, and causing us, like our Lord, to weep over a lost brother,—if those who yearn for salvation observe our steadfast faith in the Divine grace, which we urge them to accept,—if all with whom we come into contact recognize, in the all-pervasive influence upon our daily life of the eternal truths which we confess, an unfailing witness that "we have received, not the spirit of the world, but the Spirit which is of God." (1 Cor. ii. 12.) We have this power, if we walk as the Lord's priests, to whom the approach into the Divine presence ever stands open,—nay, who dwell in His neighbourhood, on "the mountain of the Lord." We have it, in

Digitized by Google

a word, if we demean ourselves as kings, who do not strengthlessly let things take their course, or allow ourselves to drift along with them; but, in the might which God lends, lay a redeeming, ruling, commanding hand on the accidents of our earthly course.

But whence comes this lofty experience, and what is its secret? It is not added to us from without. It neither comes nor goes arbitrarily. Its possession involves the knowledge of its Source. It depends on our hidden life before God in Christ. Here, in the profoundest depth of our hearts, where God's Spirit dwells and works as in His innermost sanctuary, is the answer to be sought to the question, What is the secret of our strength?

Think of the disciples. The communication of the Holy Spirit on the day of Pentecost was their anointing with power from on high, and, at the same time, the elevation of their inner life to a higher level than that on which they had previously moved. What a contrast in this respect—no less than between weakness and strength—is presented by the disciples after the outpouring of the Holy Ghost! Now, has this contrast already become part of your personal experience, so that Divine omnipotence is the present element of your life and work? If so, then, even should the power, imparted to the believer through communion with his exalted Saviour, be to others a mystery, to you it is as little such as it was to the disciples after the outpouring of the Holy Ghost. But I know that some of you, my brethren, mourn your powerlessness, and thirst to understand what it is to live and work in the strength of God. With His help, then, let me descend with you into the depths of the heart, there to contemplate God's ways, as He allures us to this gladsome experience. And whilst, with this object in view, I proceed to lay before you a seven-fold series of inquiries, may the Lord Himself irradiate us with the light of His glory, and graciously discover to us the secret alike of our need and of its supply, in order finally to lift us higher, and to lead us more abidingly than heretofore into the fellowship of His life and His energy!

Firstly, then, *Has the Spirit of God shown us what our high calling is?*

We do not learn this from man; indeed we cannot understand it, until the Spirit of God experimentally introduces us into the witness of Holy Scripture about it. But if the veil has already fallen from our eyes, we then see what it is to be called as God's chosen and holy people to show forth His praises,—to be sent by the Son into the world, as the Father sent Him,—to be appointed by Him to go and bring forth abundant and enduring fruit,—to be ordained of God as lights in the world, as the salt of the earth. As soon as in the light of the Holy Spirit we begin to comprehend

Digitized by Google

this our calling, it approves itself as higher than any earthly one, just as heaven is higher than earth; and it draws and impels us to press onward with unbroken pace to the realization of the loftiest ideal of which we can form to ourselves a conception. In the present life we are on an inclined plane. The flesh, the world, and the devil are leagued to draw us downward. And we must slip away to that lower level, where the daily spirit of the world rules, unless with earnestness and perseverance we aim at the elevated mark of life in Christ which God's Spirit in its glory and attractiveness presents to our view. He who does not ceaselessly keep that mark before his eyes, gradually descends to a state of contentment with the ordinary, sluggish, strengthless condition of piety that surrounds him. So far from living in the power of God above the earthly atmosphere, he inhales its poisonous damps, and as a Christian displays a pale, sickly, languishing existence.

Secondly, *Has the Spirit of God convinced us of our personal incompetence, so long as we are unaided, to walk consistently with our high calling?*

Years sometimes elapse during which the believer strives in his own strength to attain what God has set before him. And thus he learns sorrowfully to discern that he, as little as the unbeliever, carries about within himself the ability to fulfil his *superhuman*, his godlike vocation. If he thinks that he is anything, whereas he is nothing, he deceives himself. It is sometimes a very humbling and painful road along which the Holy Spirit has to conduct us, in order to empty us of every high thought; yet this emptying process is the preliminary condition for participation in the power of God. It was not the Moses of forty years old, wishful in his own strength and wisdom to deliver Israel, but the man of fourscore years, who seemed to himself to have neither strength nor wisdom for the task, that was called by God to lead His people out of Egypt. Not an Isaiah that possessed any excellency in his own eyes, but he who, when the Almighty revealed Himself to him, cried out, "I am a man of unclean lips," was consecrated to the prophetic work. It was not when Paul was ravished with his exaltation to the third heaven, but whilst tortured by the sharp thorn in the flesh, the buffetings of a messenger of Satan, that the word came to him, "My grace is sufficient for thee: for My strength is made perfect in weakness." If we wish to receive God's power, we must first lose our own, that we may learn to feel with the Apostle, "When I am weak, then am I strong." (2 Cor. xii. 9, 10.)

Thirdly, *Has the Holy Spirit taught us in our weakness to make the Divine strength our own?*

Perhaps, after repeated and bitter disappointments, we have

Digitized by Google

arrived at the conviction, that we possess no ability to walk and work worthily of our high calling, and yet we recoil from grasping and retaining by faith the promised power of God. Now Moses, Isaiah, and Paul could, by unbelief, have refused the strength which was offered to them, and so have continued in their powerlessness, without adaptation to be instruments for God's work. We have the most precious promises, amounting to nothing less than that the Holy Spirit, who is with us, shall likewise dwell in us, and that the Father and the Son shall take up their abode with us. O, do we sink ever deeper into the distressing and humbling knowledge of the law of sin which is in our members, so as from the lowest depth to learn the cry, "Who shall deliver me from the body of this death?" At the same moment it may be ours by faith to live as those who have been made to "sit together in heavenly places in Christ Jesus," and to raise the song of triumph, "I thank God through Jesus Christ our Lord." Going on daily to accept the promise of the Holy Ghost as our heritage, we may, with constantly-increasing joy, testify, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.)

But, fourthly, *Have we entirely dedicated ourselves to the Lord in the might of this faith?*

For His own sake God waits to fulfil His promises to us; for He desires to be glorified in us. But if He is not the sole aim of our life, He cannot reveal His power in us. In a world which in everything seeks self, our most honourable calling is in everything to glorify God alone. And this we do only from the moment when, with all that we have and are, as cleansed by the blood, and sealed by the Spirit of Christ, we devote ourselves unreservedly to the Lord as His lawful property. If I am not all for my Lord, He cannot be all for me. If I do not surrender myself to Him as a living, hallowed sacrifice, how can He, moment by moment, offer Himself altogether to me, and work in me by His power "both to will and to do according to His good pleasure"?

My brethren, I here touch a very tender matter. Nothing is so sensitive as the relation between Christ and the believer,—a relation which the Scripture compares to that which subsists between the bridegroom and the bride, the husband and the wife. Ah! how little is needed to bruise the tender band which unites us to Jesus, and to grieve His Spirit! So long as a single idol is cherished in our heart, we do not arrive at that inward fellowship with our Lord, without which the indwelling of His Spirit is inconceivable. If, through the lack of complete consecration to Christ, there is even a minute leaven of the spirit of the world in

Digitized by Google

us, the whole meal becomes leavened thereby, and the Spirit of God cannot dwell in us. I am convinced that our strengthlessness in life and work is above all things attributable to the want of an all-comprehensive self-dedication to Christ. As soon as Samson's hair was cut off, and his Nazareneship—his consecration to God—ceased, his strength faded away.

It occurs to me, however, that even where there is this entire consecration, other reasons may exist, why the Divine strength does not become manifest in our weakness, at least to that extent which God desires. Hence, for example, I ask,

Fifthly, *Do we believingly handle* ALL *the promises of God?*

Numerous and inestimable promises there are, bearing relation to our own inner life, to our special work amongst our children, and to our labours amongst our fellow-men in general. Have these promises become to us the highest realities? When we meet with them in Scripture, is it to us as though at that moment the living God were with us, and addressed them to us? It must come to this. God's promises must all echo as living words within us. The authority which accompanies them must be like that with which Jesus Christ said on earth to the deaf, "Be opened," and to the dead, "Arise!" When God has thus spoken to us by one or another of His promises, ours it must be to answer, "Behold the servant of the Lord: be it unto me according to Thy word;" and then, with a faith that reliantly awaits the accomplishment, to do God's work, and walk in God's way, remembering the Psalmist's ejaculation, "I rejoice at Thy Word, as one that findeth great spoil." (Psalm cxix. 162.)

But, again, such a reality the Word, that is the promise, of God cannot become to us, if our prayerful intercourse with Him has not also become for us the loftiest realization. I proceed, therefore, to inquire,

Sixthly, *Are we men of prayer?*

I regard this as the highest gift of grace. How completely must everything sinful in us be overcome, ere the spirit of prayer shall so pervade us that to pray shall no longer be a burdensome task, but the soul's easy and natural flight upward, the breathing-out of the heart into God's heart, the outstreaming of love into God's breast! It is to be feared that there are believers who never advance so far that the spirit of prayer triumphs over the unbelief of the heart, and the sluggishness of the flesh, and the dissipation of the daily life, by all of which the holy affections are weighed down and restrained;—who never rise so high, that, prayer having become an inward spiritual necessity, a blessed enjoyment, the prospect of the hour of retirement fills them with gladness, and they know no earthly occupation in which the time flies so swiftly. If this

Digitized by Google

is our case, we carry the proof within, that the Holy Ghost does not dwell in us in His all-conquering energy. But where that dwelling is made difficult, nay, impossible to Him, how shall He introduce us into the living knowledge of God and Christ? How shall He clear our vision to discern the friendly countenance with which the Father beholds us, how open our ear to listen to the sweet voice with which the Father addresses us?

It is through such a praying in the spirit that God reveals to us what He desires to effect in and through us; and companionship with Him becomes so intimate that prayer of itself grows to supplication and crying, and desire loses itself in the very faintness of ardent longing. O, my brethren, who complain of your want of power, there will be no improvement so long as we do not thus in the power of the Holy Ghost become men of prayer!

One question remains:—Seventhly, *Is our character formed by the Word of God?*

Does it bear the stamp of the Divine Word? Are we in our life and morals the visible and tangible exemplifications of the truth which we hold before others? Before the disciples might testify to others of Him who had ascended to heaven, they must first be baptized by the Holy Ghost out of heaven, that they might enter into the fellowship of that heavenly power wherewith Jesus Himself had overcome sin, the world, and Satan. Their heavenly life in this world became, for all to whom they brought the Word, the victorious proof that faith in Jesus leads to the baptism of the Holy Spirit, and this in turn to a walk like that of Jesus. How often Paul stimulates believers to follow him, as he followed Christ!

Accordingly it is the will of our God that in our homes, and everywhere, men should see in us what it is, in the strength of Him whom we confess, to be "more than conquerors" in every trial, before which the feeble world succumbs. He desires, in a word, that we should walk as priests of God,—Nazarenes, exalted above, and severed from, worldly ties. Does one unconquered sin reign in us? Or do the principles and aims of the world exert a dazzling influence over us? Alas! our strength is broken, and it is neither right between God and us, nor between us and the world. We cannot receive from the Lord what He wishes to bestow; and, ourselves unblessed, we can bring no blessing to others.

My brethren, has God used the word that I have thus spoken to discover to us the secret of our strengthlessness? Let us humble ourselves before Him, remembering that He is judged of in this world by His servants. If we do not walk and act in His strength, how can He be known and embraced by others as the mighty Redeemer? By our lack of power, not only do our own present

Digitized by Google

happiness and prospective glory suffer loss, but so also does the honour of our Saviour, as well as the welfare of those among whom we are called to labour. But if the Lord has indeed afresh shown us the secret of our power, let us forthwith decide to seek at His hands for ourselves and one another an overwhelming baptism of the Holy Ghost. Our Saviour now forgivingly and compassionately regards us. He is in the midst of us, and utters the same encouraging words, as to His helpless disciples of old, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." (Acts i. 8.) Appropriating this gracious promise, let us bow believingly before Him, whilst we say, "Lord, here we are: baptize us with Thy Spirit, and, thus qualified, send us to the labour to which Thou hast called us." Here, then, ere we separate, let us, with hearts closely knit together, afresh dedicate ourselves to Him who gave Himself up for us even to the death of the cross. Who can refuse to be all, *all* for Christ, who for us withstood the faintness of Gethsemane, and the darkness of Calvary! Who can withhold anything from Him who bought us with His priceless blood? Come, precious Saviour, from this day forward hallow us for a mighty living and working in Thy fellowship! Amen!

CHRISTIAN LIFE AND CHARACTER AS READ IN THE CATACOMBS.

FEW places in Rome are more attractive to the student of Christian archæology than the Lapidarian Gallery in the palace of the Vatican. In this long corridor* are preserved a multitude of epigraphic remains of the venerable past-shattered wrecks of antiquity, which have floated down the stream of time, and have here, as in a quiet haven, at length found shelter. The walls on either side are completely covered with inscribed slabs affixed to their surface. On the right hand are arranged the Pagan monuments collected from the neighbourhood of the city,—sepulchral and votive tablets, altar-dedications, fragments of imperial rescripts and edicts, and other evidences of the power and splendour of the palmy days of Rome. On the left are the humble epitaphs of the early Christians, rudely carved in stone or baked in terra-cotta, and brought hither chiefly from the crypts of the Catacombs.

Of greater interest to him who would rehabilitate the early ages of the Church, and

> "To the sessions of sweet silent thought
> Would summon up remembrance of things past,"†

* It is eight hundred feet in extent, and contains about three thousand inscriptions.

† Shakespeare's Sonnets, xxx.

Digitized by Google

is this long corridor of inscriptions than any of the four thousand apartments of that vast palace of the Popes, with their priceless bronzes, marbles, gems, frescoes, and other remains of classic art. He will turn away from the noble galleries where the Laocoön writhes in stone, and Apollo, lord of the unerring bow, watches his arrow hurtling towards its mark, to the plain marble slabs that line these walls. Here the monuments of pagan and of Christian Rome confront each other. The spectator stands between two worlds of widest divergence, and cannot but be struck with the immense contrast between them. On the one side are recorded the pride and pomp of worldly rank, the lofty titles and manifold distinctions of every class from earth's divinities to slaves. The undying historic names of Rome's mighty conquerors, the leaders of her cohorts and legions, mingle with those of her proud patrician citizens, and alike display on their sepulchral slabs the august array of "prænomen,"* "nomen," and "cognomen," which attest their lofty social position or civil power. The costly carving and elaborate bas-reliefs of many of these monuments indicate the wealth of those whom they commemorate. The elegantly-turned classic epitaph, with its elegiac hexameters breathing the stern and cold philosophy of the Stoa, or an utter blankness of despair concerning the future, or, perchance, a querulous and passionate complaining against the gods,† show how the races without the knowledge of the true God met the awful mystery of death. The numerous altars to all the fabled deities of the Pantheon, the vaunting inscriptions and lofty attributes ascribed to the shadowy brood of Olympus—"unconquered," "greatest," and "best"—read by the light of to-day like an unconscious satire on the high pretensions of those vanished powers.

On the other side of the corridor are the humble epitaphs of the despised and persecuted Christians, many of which, by their rudeness, their brevity, and often their marks of ignorance and haste, confirm the truth of the Scripture, that "not many mighty, not many noble are called."‡ Yet these "short and simple annals of the poor" speak to the heart with a power and pathos compared with which the loftiest classic eloquence seems cold and empty. It is a fascinating task to spell out

---

* "*Gaudent prænomine molles*
Auriculæ;"

"He with rapture hears
A title tingling in his tender ears."—HORACE.

† As in the following:—PROCOPE. MANUS. LEBO. CONTRA. DEUM. QUI. ME. INNOCENTEM. SUSTULIT. "I, Procope, lift up my hand against God, who has snatched away me, innocent!"

ATROX O FORTUNA TRUCI QUÆ FUNERE GAUDES
QUID MIHI TAM SUBITO MAXIMUS ERIPITUR.

"O relentless Fortune, who delightest in cruel death, why is Maximus so suddenly snatched away from me?"

‡ In several of the following inscriptions and records the learned reader will detect irregular spellings and constructions, which must be taken as we find them.

Digitized by Google

the sculptured legends of the catacombs, the vast graveyard of the primitive Church, which seems to give up its dead at our questioning, to bear witness concerning the faith and hope of the Golden Age of Christianity. As we muse upon these half-effaced inscriptions,

> "Rudely written, but each letter
> Full of hope and yet of heart-break,
> Full of all the tender pathos
> Of the Here and the Hereafter,"

we are brought face to face with the Church of the early centuries, and are enabled to comprehend its spirit better than by any other evidence extant. These simple epitaphs speak no conventional language like the edicts of the emperors, the monuments of the mighty, or even the writings of the Fathers. They lift the veil of ages from the buried past, and make it live again, lit up with a thousand natural touches which we seek in vain from books. They give us an insight into the daily life and occupations, the social position, domestic relations, and general character of the primitive Christians, of which we get few glimpses in the crowded page of history. To him who thoughtfully ponders them, these unpretending records become instinct with profoundest meaning. They utter the cry of the human heart in the hours of its deepest emotion, and in the solemn presence of death: we hear the sob of natural sorrow at the dislocating wrench of hearts long knit together in affection's holiest ties, we witness the dropping tears of fond regret over the early dead, and listen to the sigh of sadness at the tender retrospect of years of wedded love. We see the emblematic palm and crown rudely scratched upon the grave wherein the Christian athlete, having fought the fight and kept the faith, has entered into dreamless rest. We read, too, the intimations of the worldly rank of the deceased—sometimes exalted, more often lowly and obscure, and frequently accompanied by the emblems of their humble toil.*

The very names written on these marbles are often beautifully and designedly expressive of Christian sentiment or character. Sometimes the correspondence of name and character is indicated, as in the following:—ΣΙΜΠΛΙΚΙΑ Η ΚΑΙ ΚΑΛΩΝΥΜΟΣ, "*Simplicia*, who was also rightly so called;" *Hic Verus qui semper vera locutus*, "Here lies Verus, who ever spoke *verity*." These names were frequently assumed in adult age, when the convert from paganism laid aside his former designation, often of an idolatrous meaning, in order to adopt one more consistent with the Christian profession. Thus we have such beautifully-significant names as *Innocentia*, "Innocence;" *Constantia*, "Constancy;" *Prudentia*, "Prudence;" ΠΙΣΤΙΣ, "Faith;" ΕΛΠΙΣ, "Hope; ΑΓΑΠΗ, "Love;" ΕΙΡΗΝΗ, "Peace," ΕΥΣΕΒΙΟΣ, "Pious;" and the adjectives, *Fidelis*, "Faithful;" *Casta*, "Pure;" *Benignus*, "Kind;" *Eugenua*, "Sincere;" *Dulcissima*, "Most sweet," and the like.

Sometimes, too, a pious word or phrase was used as a proper name, as

---

* Many of the inscriptions are in Greek, which seems to have been a sort of ecclesiastical language in the early centuries, since in it the glad tidings of the new Evangel were first declared. The new wine of "the Gospel flowed from that classic chalice which so long had poured libations to the gods."

Digitized by Google

among the ancient Hebrews and the English Puritans. Thus we have such examples as *Quod-vult-Deus*, "What-God-wills:" *Deusdedit*, "God gave;" *Adeodatus*,* and *Adeodata*, "Given by God;" *Renatus*, "Born again;" *Redemptus*, "Redeemed;" *Acceptissima*, "Well-pleasing;" ΕΥΣΠΡΟΣΔΕΚΤΟΣ, "Accepted," and ΣΩΖΟΜΕΝΗ, "Saved."

Some of the names in these inscriptions were probably given by the heathen in reproach and contempt, and were afterwards adopted by the Christians in humility and self-abasement. It is difficult to account otherwise for such names as *Contumeliosus*, "Injurious;" *Calamitosa*, "Destructive;" *Projectus*, "Cast out," and especially such opprobrious epithets as *Fimus* and *Stercoria*, "Dung" and "Filth." In the last there may be an allusion to the words of St. Paul: "We are made as the filth of the world, and are the offscouring of all things unto this day." Thus the primitive believers bound prosecution as a wreath about their brows, and the brand of shame became the badge of glory.†

Most of the names, however, as might be expected, were of classical origin. We find, also, indications of the custom of adopting the names of the reigning dynasty; the modern "Victorias" and "Alberts" find their analogues in the "Aurelias" and "Constantias" of the Aurelian and Constantinian periods. The lofty *prænomen*, *nomen*, and *cognomen* of the pagan epitaphs disappear in those of the Christians. Having renounced the pride of birth, and place, and power, they laid aside their worldly titles for the new name given in baptism. In some instances the names of the deceased are not recorded in the epitaph at all; perhaps, as Fabretti suggests, because "they wished them to be written only in the Book of Life."‡

These tablets also frequently give intimations of the social rank and occupations of the departed. Sometimes, especially after the establishment of Christianity as the religion of the Empire, the enumeration of titles indicates exalted position and the holding of important offices of trust, as for example the following:—

JULIUS FELIX VALENTINIANUS VC. ET SP EX-SILENTIARIO SACRI PALATII EX COM. CONSISTORII COM̄. DOM:—"Julius Felix Valentinianus, a man of the highest distinction and consideration, ex-Silentiary of the Sacred Palace, ex-Count of the Consistory, Count of the Household Troops." (A.D. 519.) We have also such examples as *Scrinarius Patriciæ Sedis*, "Secretary of the Patrician Order;" *Primicerius Monetariorum*, "Chief of the minters;" *Argentarius*, "A money-dealer;" *Viator ærariorum*, "Sergeant to the Exchequer;" *Præfectus Annonæ*, "Prefect of the market;" *Vestitor Imperatoris*, "Master of the Imperial wardrobe;" etc.

---

* This, it will be remembered, was the name of St. Augustine's son, whose early death he so pathetically laments.

† Sometimes a sort of pun or play upon words occurs, as in the following. *Hoc jacet Glyconis, dulcis nomine erat, anima quoque dulcior usque;* "Here lies Glyconis; he was sweet by name, his disposition also was even sweeter." *Hele est sepulcrum pulcrum pulcræ feminæ;* "Here is the beautiful tomb of a beautiful woman." Much of the paronomasia, however, is lost in translation.

‡ "Quia solum in libro vitæ describi avebant."—*Inscrip., Antiq.*, p. 546.

Digitized by Google

The great body of the Christians, however, were of lowly rank, many of them probably slaves, by which oppressed class most of the arts of life were carried on. It was the sneer of Celsus that "wool-workers, leather-dressers, cobblers, the most illiterate of mankind, were zealous preachers of the Gospel;" but Tertullian retorts that every Christain craftsman can teach truths loftier than Plato ever knew. The emblems of the occupation of the carpenter, mason, currier, wool-comber, shoemaker, vine-dresser, and the like, occur on many of the funereal slabs. We find also such records of trade as *pistor regionis XII.*, "a baker of the twelfth district;" *ortulanus*, (*sic*,) "a gardener;" *primicerius cenariorum*, "chief of the cooks;" *horrearius*, "a granary-keeper;" *carbonarius*, "a charcoal-seller;" *popinarius*, "a victualler;" *bubularius de Macello*, "a flesher from the shambles;" *capsarius de Antoninias*, "a keeper of clothes at the Antonine baths;" *quadratarius*, "a stone-dresser;" *Pollicla qui (h)ordeum bendit*, (sic,) *de bia uoba*, (sic,) "Pollicla, who sells barley in the New Street;" *Johannis v.h. olografus propina Isidori*, "John, a respectable man, a book-keeper in the tavern of Isidorus;" and less reputable than any, *Urbanus v.h. tabernarius*, "Urban, a respectable man, a tavern-keeper." This, however, was in the year A.D. 584, when the purity of faith and practice had greatly degenerated. These lowly records are preserved and studied, when many of Rome's proudest monuments have crumbled away.*

Very often some phrase expressive of the Christian character or distinguished virtues of the deceased is inscribed, in loving remembrance, by his sorrowing friends. These testimonies are calculated to inspire a very high opinion of the purity, blamelessness, and nobility of life of the primitive believers, all the more striking from its contrast with the abominable corruptions of the pagan society by which they were surrounded. With many points of external resemblance to heathen inscrip-

* It may not be uninteresting to notice some of the trades and occupations mentioned in pagan epitaphs. They are of much wider range than those of the Christians, indicating that the latter were a "peculiar people," excluded from many pursuits on account of their immoral or idolatrous character. Besides occupations like those above mentioned, we find such examples as, *quadrigarius*, "a charioteer;" *magister ludi*, "master of the games," *mincater poculi*, "toast-master;" *doctor myrmilon*, "teacher of the gladiators;" *derisor or scurra conviviorum*, "buffoon or clown of the revels;" *stupidus gregis urbani*, "clown of the city company of mountebanks." We have also official titles, as *Navicularius cur. corporis Maris Hadriatici*, "Commissioner of the Hadriatic Company;" *curator alvei et riparum*, "curator of the river channel and sea banks;" *mensor publicus*, "public measurer;" *Cæsaris Præsignator*, "Imperial Notary;" *invitator*, "agent," etc. We notice, too, such as the following: *Numularius*, "banker;" *Medicus jumentarius*, "cattle-doctor;" *Exonerator calcarius*, "scavenger;" *Pectinarius*, "comb-seller;" *Negotians salsamentarius et vinearius*, "salt and wine merchant;" *Comparator mercis sutoriæ*, "shoemakers' furnisher;" *Negotiator Lugdunusi artis*, "a dealer in Lyons wares," not silks, as the phrase would now imply, but pottery; *Exactor tributorum*, "a tax-gatherer." One of the most remarkable is that of a "fanaticus," in the temple of Isis, *i.e.*, one hired to stimulate the zeal of the votaries by wild and frantic gestures, attributed to the inspiration of the Deity.

Digitized by Google

tions, there is in those of Christian origin a world-wide difference of informing spirit. Instead of the pomp and pride of pagan panegyric we have the celebration of the modest virtues of meekness, gentleness, and truth. The Christian ideal of excellence, as indicated by the nature of the praises bestowed on the departed, is shown to be utterly foreign to that of heathen sentiment. The following are characteristic examples.

In simplicitate vixit amicus pauperum innocentium misericors spectabilis et penitens, "He lived in simplicity, a friend of the poor, compassionate to the innocent, a man of consideration, and penitent;" *Infantiæ ætas virginitatis integritas morum gravitas fidei et reverentiæ disciplina*, "Of youthful age, of spotless maidenhood, of grave manners, well disciplined in faith and reverence."

The following are selected from a vast number of similar ones: *Servus Dei*, "a servant of God;" ΔΟΥΛΟC ΠΙCΤΟC ΘΕΟΥ, "a faithful servant of God;" ΑΓΙΟC ΘΕΟCΕΒΕC, "a holy worshipper of God;" ΓΛΥΚΕΡΗΝ ΛΓΙΑΝ, "an amiable and holy person;" *anima dulcis et innocens*, "a sweet and innocent soul;" ΠΑCΙΦΙΛΟC ΚΑΙ ΟΥΔΕΝΙ ΕΧΘΡΟC, "friend of all, and enemy of none;" *amator pauperum*, "a lover of the poor;" *semper sine culpa*, "ever without fault;" ΘΕΟΦΙΛΕCΤΑΤΟC, "most devout, or God-loving." Others are of a more general character, as ΑΕΙΜΝΗCΤΟC, "ever to be remembered;" *mire* (sic) *sapientiæ*, "of wonderful wisdom;" *suabis* (sic) *semperque pudica vera loquuta*, "ever agreeable and modest, speaking the truth;" *mirum pulchritudinis atque idonitas* (sic), "of wonderful beauty and goodness; *sapiens pius atque benignus*, "wise, pious, and kind;" *anima dulcis innoca* (sic) *sapiens et pulchra*, "a sweet spirit, guileless, wise, beautiful;" *fidelis in* ΧΡΟ *ejus mandata servans martyrum obsequiis devota*, "faithful in Christ, keeping His commands, devoted in attention to the martyrs;" ΕΥΤΕΡΠΗ Η ΤΩΝ ΜΟΥCΩΝ CΥΝΤΡΟΦΟC ΒΙΩCΑCΑ ΑΠΛΩC ΚΑΙ ΟCΕΙΩC ΑΜΕΜΠΤΩC, "Euterpe, a companion of the Muses, having lived simply, piously, and irreproachably."

(To be concluded.)

BISHOP BERKELEY.*

I.

In the four goodly volumes of Berkeley's Life and Works issued by the Clarendon Press Britain has at last a worthy monument of one of her leading thinkers. The reproach that one whose system made an era in philosophy was neglected, almost unknown in his own country, is, though late, wiped away. The pure flame of philosophy, philanthropy, and practical piety never burnt more strongly than in the breast of Berkeley. This makes us regret the more that the obscurity which usually rests on the personal life of great men settles even more deeply on his memory. Portions of his life on which we should desire light are hopelessly dark. The popular notion of Berkeley's character, if we

* "Life and Letters of George Berkeley, D.D. By A. C. Fraser, M.A." Clarendon Press. 1871

Digitized by Google

mistake not, is that of an abstruse, unpractical dreamer, who laughed at matter and resolved the universe into ideas. Strange as it may sound, a more practical mind never existed. Even his philosophy was intended to subserve the interests of practical life, and professed to follow vulgar notions in preference to those of philosophy. The false impression abroad has no doubt kept his writings out of the hands of the multitude; but there are no writings in any language which require so little of a philosophical training to follow, as there are none which for their general excellence, apart from the main theory, and beauty of style, better deserve to be universally known.

George Berkeley was both English and Irish, the first by race, the second by the place of his birth. He was born at Dysert Castle, on the beautiful stream of the Nore, about twelve miles below Kilkenny, March 12th, 1684, four years before the English Revolution, and six before the battle of the Boyne. Throughout life he was true to the land of his birth, approving his patriotism by ceaseless anxiety for its welfare. His supposed connection with the English Berkeleys is uncertain, though Swift once assumed it in introducing him to Earl Berkeley, saying, "My lord, here is a young gentleman of your family. I can assure your lordship it is a much greater honour to you to be related to him than to him to be related to you." His family belonged to the English settlers, and he was the eldest of seven children, the only one known to fame. From his eleventh to his fifteenth year he was at Kilkenny school, a school sometimes called "the Eton of Ireland," as the place of education for noble and gentle youth. Swift had sat on its benches before Berkeley's days. The only indication of the position Berkeley took is that on entering he was placed in the class next to the highest. Recent Irish traditions make him a speculator in his youth; only with a characteristic inversion of the facts they represent him as denying the separate existence of spirit, whereas spirit to him was everything. There is less difficulty in believing that the great natural beauty of Kilkenny and Dysert, the scenes of his early life, fostered the ardent love of nature which gives such freshness and charm to his writings. Kilkenny has been likened to Windsor, Oxford, or Warwick.

In March, 1700, we find him entering Trinity College, "near Dublin." Browne, afterwards Bishop of Cork, and an antagonist of Berkeleyism, was Provost of the College, and King, author of *The Origin of Evil*, was Archbishop of Dublin. A story is told illustrative of Berkeley's insatiable desire to see into the heart of things. A friend and fellow-student was Thomas Conterini, afterwards the uncle of Goldsmith, whose generosity in supporting the poet at college was repaid by the eulogium, beginning,

> "Near yonder copse, where once the garden smiled,
> And still where many a garden-flower grows wild,
> There where a few torn shrubs the place disclose,
> The village-preacher's modest mansion rose."

A public execution had whetted Berkeley's curiosity to learn the sensations of a criminal in dying. The two friends agreed to tie each other up in turn, Berkeley to come first. The experiment was made so effectually that he became insensible, and was nearly executed in earnest. On

Digitized by Google

recovering himself, he simply said, "Bless my heart, Conterini, you have rumpled my band!" Conterini's curiosity was satisfied.

We are told that it was from his tutor, Dr. John Hall, that Berkeley derived his life-long interest in mathematics, the subject of his earliest work: but his peculiar philosophical bent was owing more to original study and the spirit of the age, than to college-teaching. Locke, Malebranche, Des Cartes, Leibnitz, were then living influences. It is impossible for us, who live so late on in the new mental world which they and others created, to realize the shock which their writings gave to the old world, which was soon to pass away. Till then scholasticism had been received without question. *A priori* formulæ and definitions were supposed to embody universal truth. These thinkers broke the spell, and sent men on another track of discovery. Their works, and especially Locke's, were the stimulus to Berkeley's mind; but he thought for himself, and thought himself into a new view of the world and man,—pure idealism. In proof of his originality, we have his Common-Place Book, now published for the first time and full of ingenious queries and remarks on the authors he read, in which we catch the first glimmering of some new idea that is shaping itself, as well as the fact that his theory is one which no writer before or since would adopt in its entirety. His own language is fully borne out,—"One thing I know I am not guilty of. I do not pin my faith on the sleeve of any great man. I act not out of prejudice or passion. I do not adhere to any opinion because it is an old one, or a revived one, or a fashionable one, or one that I have spent much time in the study and cultivation of: *Neminem transcripsi; nullius scrinia expilavi.*"

It is a remarkable fact that Berkeley's chief philosophical works, the *New Theory of Vision* and *The Principles of Human Knowledge*, were published in 1709 and 1710, when he was only twenty-five years old. To these substantially nothing was added. His subsequent writings, so far as they relate to philosophy, were merely popular expositions of these early works. There is no instance of precocity parallel with this. What was the new theory of vision, which, first distinctly announced by Berkeley, was accepted at once, and has been received since almost without question? It is almost as much opposed to popular notions as the pure idealism of the next work. Put briefly, it is that not sight but touch is the sense through which we perceive surrounding objects. All that we see is colour in various shades and arrangements. But from the fact that we never find colour dissociated from objects of touch, the first always suggests the second. Thus I do not see yon tree or building, but certain coloured appearances. From experience I know that if I were to go up to the appearances I should find them associated with certain objects which I can feel and measure. The object, then, of this work of Berkeley's is simply to ascertain the respective functions of sight and touch. He shows very clearly that we no more see hardness, solidity, than we feel red, white, and blue. Just as a blind man would know nothing of distinctions of colour, so one who had lost the power of touch would know nothing by experience of hardness, softness, and other properties of body. Or again, we no more see hardness and magnitude than we hear them. Each sense has its proper objects. Thus, it is touch which

Digitized by Google

informs us of the existence and properties of bodies, but as these are invariably associated with certain appearances to the eye we take these appearances as signs of the presence of the bodies. Berkeley argues, too, that the visible object varies with position and distance, while the tangible object remains the same, showing that what we see and what we feel are different things. Visible objects thus are signs of tangible objects; sight is the minister of touch. We pass insensibly from the sign to the thing signified, just as in reading we never think of the letters. It is assumed here that there is a connection divinely-instituted between the sign and the object. That connection is independent of us. We did not make, we simply discover it by experience. Then, adding poetry to philosophy, Berkeley expatiates, in fervid words, on the phenomena of nature as the characters in a divine language in which we read the facts of the universe. Professor Fraser thus sums up the whole theory:—"What is called seeing the externality, distance, figure, and size of a real thing is truly interpreting the visual signs with which real externality, distance, figure, and size are arbitrarily but universally associated in the perpetual providence of a supreme Mind."

In all this Berkeley speaks simply as an interpreter of facts. In the *Principles of Human Knowledge* we come upon the idealism, pure and simple, with which his name must ever remain associated. At bottom his theory is an attempt to solve the old mystery of the connection of mind and matter. Just as others solve it by abolishing mind altogether, so Berkeley solves it by abolishing matter altogether. If the knot must be cut we confess we should prefer the Berkeleian sword. In one aspect Berkeleyism may be called a denial of matter, in another a new meaning given to the term. A Berkeleian would say, "I only deny the existence of matter as the unknown, unperceived cause of my sensations or ideas. In this sense it is unnecessary and impossible. Ideas can only resemble or represent ideas. They can tell me nothing of what is outside and unlike themselves. Mind can only apprehend the mental. Therefore all I apprehend is mental." We might object to this that on this principle each being could only know itself, could never know of the existence of another being. To this it might be replied that "the greater portion of our ideas are not caused by us, do not depend on us. These must belong to other minds like ours. A great portion, too, evidently originate with no human mind, yet they belong to some mind, which must be the Divine one."

Under all this, be it observed, runs the assumption that mind can suggest or know nothing unlike itself. Where is the proof of this? We may not understand the *how*, but we have no reason to question the fact. Berkeley attacks the common view because it assumes that mind *can* know the material. He assumes implicitly that it *cannot* know the material. This is as pure a dogmatic assumption as anything scholasticism could furnish. Further, he avowedly assumes the existence of mind, apart from ideas, to account for the existence of ideas; for he says, We can have no idea of mind, because an idea is inert, and mind is active, and like cannot suggest unlike, yet it is necessary to believe mind exists. Berkeley indeed anticipates this objection, and says, that the

Digitized by Google

existence of mind is necessary to that of ideas, while the existence of matter is not thus necessary; but he gives up what he before assumes, that like cannot suggest unlike. It is easy to see that the same argument applies to substantial mind as to substantial matter, as Hume saw and boldly carried out. Berkeley was also strong in his polemic against abstract ideas,—as the abstract ideas of space, time, a triangle,—maintaining that all ideas are individual, and that what we call abstract ideas, are simply general or indefinite, in this anticipating modern thought.

Without doubt, Berkeley paved the way for Hume and the sensational school: but we must remember that according to his intention, his system was the opposite of sceptical and irreligious. He earnestly believed that he was raising an impregnable barrier against infidelity. This is seen in the fact that he announces as the outcome of his theory, that the existence of God is made as sure, sceptics would say as doubtful, as our own existence, and that of our fellow-men, which are self-evident. Thus he says, "A human spirit or person is not perceived by sense, as not being an idea; when, therefore, we see the colour, size, figure, and motions of a man, we perceive only sensations or ideas excited in our own minds; and these being exhibited to our view in sundry distinct collections, serve to mark out unto us the existence of finite and created spirits like ourselves. Hence it is plain, we do not see a man, if by *man* is meant that which lives, moves, perceives, and thinks as we do; but only such a certain collection of ideas as directs us to think there is a distinct principle of thought and motion like to ourselves, accompanying and represented by it. And after the same manner we see God; all the difference is, that whereas some one finite and narrow assemblage of ideas denotes a particular human mind, whithersoever we direct our view, we do at all times and in all places perceive manifest tokens of the Divinity: everything we see, hear, feel, or anywise perceive by sense, being a sign or effect of the power of God; as is our perception of those very motions which are produced by men." But unfortunately the scepticism followed from his theory, the faith was an arbitrary addition. Free-thinkers accepted the first and declined the second. For example, Berkeley is at one with the modern school in his definition of cause as applied to outward phenomena, that it is simply regular sequence, exclusive of efficient power which can only reside in mind and personal will. He goes on to assume that there is and must be such a mind; but Hume and his followers refuse to follow him. All that, they say, is beyond our province. Perhaps no fault can be found with Berkeley on this particular point; but the same cannot be said of his main theory, which, much against its author's intention, has been applied to the support of unbelief. It is curious to observe Berkeley's use of the term "materialist." Throughout he applies it to all who believe in the existence of matter at all. In his eyes, one who believes in mind and matter is a materialist as much as one who believes in the last only.

Let us here put unwary readers on their guard against the spirit of the materialistic philosophy now so popular. Under the mask of serene, passionless impartiality, its advocates give no faint signs of the bitterest animus against all that is spiritual. We write of authors and their systems, not of individuals. If it is bigotry to reject doctrines, not on

Digitized by Google

their merits, but because of their supposed hostility to religion, is it not bigotry as great to reject doctrines and condemn authors, not on their merits, but because of their alliance with religion? Any one can see this bias running through the modern sensational school, and colouring all its judgments. Why, for example, should Mr. Mill in his Utilitarianism speak with such scorn of Paley's Moral Philosophy? We like Paley's utilitarian morality as little indeed as we like Mill's; but we are at a loss to distinguish them in principle. Certainly there is no greater difference between Mill and Paley than between Mill and Bentham; yet Paley is condemned, Bentham adored. What is the ground of the difference but religion? We have no doubt that the same reason is at the bottom of the bitterness with which the Hamiltonian philosophy is regarded. Nothing must be admitted which places itself beside religious faith. This passionate hatred of everything religious is plain as the day in many who profess cool, judicial indifference to everything but the interests of scientific truth. Young readers cannot be too earnestly warned against this common bias of the present day.

To return to Berkeley's life. One effect of his writings was to introduce him to the literary society of England, which then glittered with brilliant names. He became the associate and friend of Swift, Arbuthnot, Parnell, Addison, Pope, Atterbury, Steele, Gay, Prior, Samuel Clarke, the two Freinds. His theory exposed him to a good deal of raillery. Once when he was ill, Dr. Arbuthnot wrote to Swift, "Poor philosopher Berkeley has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a strange fever upon him, so strong that it was very hard to destroy it by introducing a contrary one." Another wrote,

"And coxcombs vanquish Berkeley with a grin."

The impression made by his fascinating character and conversation may be estimated from several facts. Bishop Atterbury, when asked his opinion of Berkeley by his namesake, Earl Berkeley, exclaimed, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels till I saw this gentleman." Pope ends a comparison with the well-known line,

"To Berkeley every virtue under heaven."

Once, when visiting the Pembroke family at Wilton, he had to leave by stratagem. Miss Vanhomrigh, the Vanessa of Swift's strange history, who had only met Berkeley once at a party, on her death left him heir, with another gentleman, to her fortune of eight thousand pounds.

The years from 1713 to 1720 Berkeley spent chiefly in travel on the continent as secretary or tutor. These years of large intercourse with men and nature were not lost upon his powers of keen observation. They added greatly to his stores of knowledge and experience, widened his charity, and furnished both material and illustrations in abundance for future use. We get a dim story of an interview he had in Paris with the aged philosopher, the Abbé Malebranche. The story runs, that the

Digitized by Google

controversy between them grew so warm as to aggravate a complaint from which the Abbé was suffering, and hasten his death. Berkeley was wittily, let us hope not truly, said, in allusion to Malebranche's theory, to have been "the occasional cause" of the philosopher's death. In 1713 appeared the three *Dialogues between Hylas and Philonous*. This work is just the *Principles of human Knowledge* presented in the form of dialogue, to meet the case of ordinary readers. Hylas is the champion of matter, Philonous of idealism. Whatever judgment we may form on the subject in dispute, there will not be two opinions as to the perfection of the style. The ease, grace, wit, and transparent clearness have never been surpassed. On this account the work must always keep its place among English classics. Professor Fraser calls it, "the gem of British metaphysical literature," and adds, "He emerged in provincial Ireland the most elegant writer of the English language for philosophical purposes who had then or who has since appeared, at a time too when Ireland, like Scotland, was in a state of provincial barbarism."

REUSS'S "HISTORY OF CHRISTIAN THEOLOGY IN THE APOSTOLIC AGE."

(*Concluded from page 537.*)

"THE Gospel" is the subject of the second Part of the volume before us; and here the Person of Jesus necessarily commands attention. We are not sure whether Professor Reuss does not shrink from undertaking the treatment of so difficult a theme, though it is right to bear in mind that he considers "the exposition of the teaching of Jesus to be the best exposition of His Person." His remarks are brief, but discriminating. It is asked, "Can it be affirmed, that each one of those who came in contact with Christ fully comprehended Him, or if it is not more probable that each gives to us the impression which the person and words of the Master produced upon himself?" There are, without doubt, difficulties involved in the question as to what, in its full extent and import, Jesus actually taught: His words offer themes for deepest meditation, which may be continued by successive generations without exhausting their profound significance. But, in estimating the report which the Apostles give of their Master as a teacher, the gift of the promised Spirit does not appear to be sufficiently recognized by Professor Reuss. It is very obvious that the disciples were utterly incapable of apprehending the meaning of many things which Christ declared during the time of His immediate presence with them. They were more especially affected by His personal influence; and were in that condition of mind, we are equally certain, which incapacitated them for competently reporting what fell from His lips. But the change which passed upon them through the gift of the Spirit is one of the greatest marvels in human history. Under the illumination of the Holy Ghost, they rose at once

Digitized by Google

to the height of the position to which they were called. It is further asked, "Did Jesus teach any doctrine, in the common acceptation of the word?" We all know that He did not formulate so many articles of faith; but His sayings contained the germs of all the great truths which were afterwards distinctly enunciated by the Apostles. It may be said, with a qualification, that His design was "not to put new doctrine in the place of the old; but to bring new life where there previously had been none:" He, no doubt, sought especially "to change men themselves." This, however, we must distinctly hold, could only be done through a change of their sentiments and beliefs; and this could only be produced by positive and appreciable teaching. Having said this much, we may now observe that Professor Reuss proposes to present the religious ideas of Jesus, embracing His relation to Judaism; the principal elements of Christian theology as found in His teaching; and, as the Kingdom of God was His fundamental idea, to discover "the elements of which it consists."

"The time is fulfilled." The first words of the Divine Son are full of hope and promise. "The Gospel and the Law" are connected. Jesus linked the instruction of His disciples with the past; and not with any of the forms of thought existing in His own time: he took a firm hold of Mosaism; not, indeed, for the purpose of its restoration, but to point forward to all for which it prepared the way. He placed Himself above all former revelation or teaching, however true in itself, by merging it in His own fuller and more spiritual revelations. By establishing the principle that all true morality is based upon the inward life, and must flow from Divinely-implanted impulses, He showed also the deficiency of mere outward obedience to legal enactments. Mosaism is not only transformed by Him, but is raised above itself. He thus destroys the old temple of the legal Theocracy, and lays the foundation of the new kingdom of God. The task of our author is here to trace the elements of this kingdom in its spiritual character, and in its universality. Jewish exclusiveness must cease: for a place in the new kingdom all peoples are eligible. The first Christians were slow to apprehend this grand conception. The kingdom of Jesus was also to obtain its establishment in connection with His own advent: it was not something to be founded hereafter, but a present reality to be carried forward through the ages to its full realization.

We are surprised that this fundamental idea is not more largely dwelt upon by Professor Reuss, since abundant material for the treatment of it is found in the Parables, and in the discourse recorded in Matt. xxiv. There we find the various aspects of the Kingdom are presented, with the mode of its development in the case of both the individual and the multitude. Its universal ascendancy is predicted, notwithstanding the fact that there may be some who, in their self-determination, may refuse to enter it, down to the period of its consummation. As Jesus looked upon the temple from Mount Olivet, He beheld in prophetic vision the history of the world through all time: the fall and dissolution of the Jewish nationality; the conflicts of human passion and interests; and the struggle which is to issue in the triumph of His own cause. There is scarcely any portion of the teaching of our Lord

Digitized by Google

which is more suggestive than that concerning the destiny of His Church, which was to be founded upon the rock of His own Person, and which would overcome all forms of opposition, and ultimately gather the world within its enclosure.

Professor Reuss proceeds to give his views of the "ideas" of Jesus on "Conversion," "Perfection," and "Faith." The arrangement of topics here is not, in our judgment, a happy one; and there is some confusion of thought in the treatment of these subjects. No doubt an attempt is made to reduce the Saviour's ideas to consecutive order; but we do not think it is successful. There is no clear distinction drawn between repentance, in the sense of turning away from sin to God, and conversion, which is represented as a radical, spiritual change in the principles and dispositions of the individual. In the mind of Jesus, faith is an essential condition of membership in His Kingdom; and should certainly have been discussed before "Perfection." The chapters in this portion of the Professor's work are important, as they deal with the statements of Christ concerning the inner spiritual life, and its manifestations in a pure morality which loftily transcended the externalism and legality which prevailed around Him. In the cultivation of this high condition of purity and love man is to obtain his perfection. "Faith" is treated in its nature, source, and object. It is essentially trust in God; and in its moral aspect God is its immediate Source. Reason and spiritual feeling are not opposed: both are required in the sphere of true religion. This faith, notwithstanding, is a human act. Thus arises the distinction between "calling" and "election." "Calling," is universal; "election" implies the fulfilment of its conditions. Jesus never teaches the destruction of human freedom: election is a judgment based on man's conduct. If any are excluded from God's Kingdom, it is the result of personal refusal to enter. Man, though free, is not left to his own strength. The Holy Spirit is a new element of power,—"power from on high,"—and His function it is to minister to men all the spiritual light and influence they require. While faith ascends to God, the Spirit descends from God to man: this mutual action produces a right relation between the two. This aspect of the Divine relation to man is a special point in the teaching of Jesus. God becomes the Author and Preserver of the spiritual life and general interests of the Christian; and so becomes also the ideal of perfection, after which as a "son" of God he is to aspire. The fact that the Saviour promises His perpetual presence with His disciples clearly intimates His superiority to the common race of man. Christ is the Head of the Kingdom of God, and essentially the Kingdom itself, thus presenting the twofold object of faith. While He called upon men to repent and believe that they might enter the Kingdom, He thereby called them to enter into the closest personal union with Himself,—to surrender their whole being to Him, and to find in Him the sustenance of their spiritual life.

Who is this Person who comes to mankind with the offer of salvation which He connects immediately with His own death? What does he declare concerning His own Person? He alludes to Himself as the Messiah; but for obvious political reasons He suppresses the proclamation of Himself as such, especially designating Himself, "the Son of Man," which was a proper name of the Messiah. Why is this designation

Digitized by Google

so preferred by Him? Our author thinks it is preferred because, as the helper of man, Christ is the ideal of humanity, and in Him that ideal is to be realized. This will scarcely be thought to exhaust the meaning of the term: we think we must read in it a significant intimation on the great theological question of the Incarnation. The Son of Man does not explain his titles; but rather leaves men to interpret them by the results of the believing acceptance of Himself. He is also "the Son of God;" He frequently calls God His Father; and from the attitude which He assumed towards men, He evidently attached to this term a unique sense. He is the Revealer of the Father's will. His relation to the Father cannot be explained by any analogies drawn from the history of man: it is "the manifestation of a metaphysical relation of a much higher order, and absolutely beyond the reach of any analogy our world can furnish."

"Jesus designed to found a Church." The existence of the Church in its social aspect was the natural result of the religious life which He originated and fostered: His intentions harmonized with human instinct. The spiritual communion with Himself of those who believe in Him implies communion with each other. This idea is essential to the realization of the Kingdom of God. Its Founder not only foresaw and willed the existence of His Church, but also laid down its laws and limitations, and appointed its symbols. His followers constitute a brotherhood, a flock, but not without order; the power of "the keys" implies a trust conveyed to those who shall guard the door of admission into it. No hierarchic principle of Church-order appears in His teaching: He Himself ever remains the "Shepherd and Bishop" of His "sheep." He taught that baptism is a symbolical act, representing in outward form and manner a spiritual fact. On this subject the views of our author are correct so far as adult believers are concerned; but they do not recognize the right of Christ over all men, which He distinctly asserted, and in consequence of which all men from the beginning of life ought to be consecrated to Him. In the baptism of infants this right is acknowledged; a confession of faith is made, and the symbolical signification of the rite is fully avowed. The Lord's Supper symbolizes the abiding fellowship of the members of the Church with their Head, and with each other. "This do in remembrance of Me" implies more than a mere retrospective commemoration. Jesus had no fear of being forgotten. His words rather intimate that He instituted this Sacrament as a prominent symbol of the faith which should unite His disciples in the closest bonds with Himself. The true believer thus appropriates the benefits of His death; and, we think, we must further say, that this is to be done by the appropriation of Himself. Our author declines to enter into the Sacramental controversy, and adheres strictly to his work as an historian. He declares, however, his rejection of all high sacramentarian notions.

The words of Jesus concerning "the Future" are not so difficult to understand as a superficial reading of them would suggest. It is clear that He looked for a long period in which His Gospel would be opposed by the power of the world, and would be involved in fiery conflicts; but the

Digitized by Google

issue was certain. His statements are in prophetic form, in which the near and the distant seem to mingle with each other: the vision of prophecy takes in only the elevated points of history, and passes over the intermediate spaces. There is thus an apparent, but no real confusion of thought in some of the prophetic deliverances of Jesus. The rewards of the future world, of which He spoke, must be interpreted in harmony with the spirituality of His whole system. Of that future, the joys and sorrows are spiritual in their nature; but they are also as clearly eternal. On this momentous subject Professor Reuss has no doubt as to the Saviour's meaning. Jesus further taught the resurrection of the body on the principle of the indestructibility of all life which continues in the communion of God, the Source of life. For this glorious future He requires the surrender of all other things. The life resulting from a present faith knows no interruption: the gate of paradise is opened with the hour of mortality. A universal judgment will take place, but not till the completion of Christ's Kingdom in the world, in order to which the Gospel must be everywhere preached.

Jesus in no sense belonged to any of the schools of Judaism existing in His own time. His position was singular. Notwithstanding the points of identity between "the Gospel and Judaism," there was an essential difference between the two. They were agreed on the questions of law, history, and the Messianic hope. The Gospel spiritualized the letter of Judaism, accepted its sacred traditions, took up the chain of its ancient revelations, and upheld and proclaimed the true inspiration of its prophets. On this foundation Jesus laid the basis of His Church: He was ever true to the sacred Scriptures and their teaching. But here the points of agreement end. Pharisaism had changed religion into a barren formalism; Jesus developed its spiritual essence. By Pharisaism was taught the false principle of comprehension, in which the individual is moulded by, and lost in the community; Jesus sought to form the community by the education of its individual members. Between the Gospel and Sadduceeism there is no sympathy. While a partial similarity appears between it and Essenism, they stand widely apart from each other: the message of God, in Christ, recoils from its narrow asceticism, and from the superstitious value which it attached to outward action; and teaches that by the inward power of grace and love men are to reach the desired perfection. The Gospel is not less separated from the philosophy of Judaism, which taught a system of thought as the right of a privileged class: it rather proclaims the sameness of the moral condition of all men, and provides the one remedy for all. It is also the only true and eternal philosophy.

We have already exceeded our limits; but we have the more freely occupied our space with an examination of this portion of the first volume of Professor Reuss' valuable work, inasmuch as we attach the highest importance to a clear apprehension of the actual teaching of Jesus. The subjects of "The Apostolic Church," and "Judæo-Christianity," are treated in a series of very instructive chapters, in which, while there is much that we approve, there are various things to which in our notes we have taken exception. From the exegetical theory presented in the

Digitized by Google

chapter on "The Revelation" we entirely dissent. We have only space to add that theological students are under great obligation to the publishers; and not less so to the accomplished translator, whose rendering reads like an original composition. M. G.

CHAPTERS FROM THE HISTORY OF SPAIN.

III.—THE DECAY OF THE SARACEN EMPIRE IN SPAIN.—CARDINAL XIMENÈS.

(*Concluded from page* 543.)

THE final submission of the Moors was followed by the conquest of Naples, and the death of Isabella (1504.) This great Queen was perfectly idolized by the Castilians, whose character she so thoroughly embodied, and whose independence she constantly defended against her own husband. At her death there was, for the inhabitants of Castile, nothing left but the choice between foreign masters. They must either submit to the King of Aragon, or to the Archduke of Austria, Philip the Fair, sovereign of the Netherlands, who had married Donna Juana, daughter of Ferdinand and Isabella, and heiress of the kingdom of Castile. Such was their antipathy to the Aragonese, and especially to Ferdinand that, notwithstanding all the intrigues of this prince, who wished to obtain the regency, they rallied round the Archduke of Austria as soon as he landed in Spain. Philip's conduct was at first extremely popular; the violences of the Inquisition were on the point of bringing about a general insurrection: he stopped them. "Members of many of the principal families belonging to the city of Cordova, including persons of both sexes, had been arrested on the charge of heresy. This sweeping proscription provoked a rising, countenanced by the Marquis of Priego, in which the prisons were broken open, and Lucero, an inquisitor, who had made himself deservedly odious by his cruelties, narrowly escaped falling into the hands of the infuriated populace. The Grand Inquisitor, Deza, the Archbishop of Seville, the steady friend of Columbus, but whose name is unhappily registered on some of the darkest pages of the tribunal, was so intimidated as to resign his office. The whole affair was referred to the royal council by Philip, whose Flemish education had not predisposed him to any reverence for the institution."* This measure, which was well calculated to win for the Archduke of Austria the sympathies of the people, tended, on the other hand, to prejudice against him the more bigoted part of the nation. He then very foolishly removed all the *corregidores*, or the governors of the towns, from their offices, to replace them by Flemish magistrates; finally, he wanted to shut up as mad, Donna Juana, whose weak reason was a prey to jealousy. His death took place soon after, in 1506.

Ferdinand, thus left undisputed master of the field, was fortunate to have as a minister, Isabella's confessor and adviser, the celebrated Ximenès de Cisneros, Archbishop of Toledo, venerated by the Castilians equally as a politician and as a saint. Born in 1437, in Torrelaguna, a

---

* Prescott.

Digitized by Google

town of Old Castile, and educated at Alcala and Salamanca, Ximenès took holy orders. Renouncing preferments which he obtained in his youth, he assumed the habit of St. Francis, in a monastery of the Observantines, one of the most rigid orders of monks in the Romish Church. Distinguished by his austerities and devotional practices, he obtained the high and dangerous post of keeper of the Queen's conscience; and still retaining his customary mode of living, he so far engaged her respect and attachment, that he was nominated by her to the Archbishopric of Toledo, the richest benefice in Europe next to the Papal See. The astonishment had been great at court when the confessor of her majesty Queen Isabella was seen coming forth "like another John the Baptist from the wilderness, as pale and as emaciated as a Paul or an Hilarion."* In the midst of his greatness he strictly observed the rule of St. Francis, travelling on foot, and begging his daily bread. When the Papal Bull, confirming the nomination of Ximenès to the See of Toledo, reached Isabella, she summoned her confessor to her presence, and delivering to him the parcel, requested him to open it before her. The monk, who had no suspicion of their real purport, took the letters, and devoutly pressed them to his lips; when, his eye falling on the superscription, "To our venerable brother, Francisco Ximenès de Cisneros, Archbishop-elect of Toledo," he changed colour, and involuntarily dropped the packet from his hands, exclaiming, "There is some mistake in this, it cannot be intended for me;" and abruptly quitted the apartment.†

It was some time before Ximenès could be prevailed upon to yield to the wishes of the Queen, and a second Bull had to be obtained from the Pope, commanding him no longer to decline an appointment which the Church had seen fit to sanction. In this elevated station he maintained his strict adherence to the rigours of the Order to which he belonged; and, so far from relaxing in his severities, he carried them to the extremes of self-mortification and penance. He resigned himself to wear precious furs and rich garments, but they were flung over his usual dress of sack-cloth; his apartments were provided with sumptuous beds, yet he himself invariably slept on the bare floor. His humble and austere life allowed him to indulge, whilst engaged in political business, all the haughtiness which distinguishes the Spanish character. The nobles whom he crushed down could not help admiring his courage. The Castilians, therefore, finding in the prelate as it were a counterpart of the qualities which had endeared the great Queen Isabella to them, forgot that they were obeying Ferdinand; and the last years of that Prince's reign were marked by the conquest of Barbary and Navarre.

If we study closely and attentively the character of Cardinal Ximenès, we shall have no difficulty in accounting for the popularity which this illustrious man enjoyed throughout the whole course of his administration. First, His energy for work was astonishing. Not only did he find himself obliged to conduct and to carry through the expedition against the Moors, but the relations between Spain and Germany required also constant attention, and were well calculated to tax the powers of the most active

* Gometius, *De Rebus gestis à Fr. Ximenio Cisnerio.*

† Prescott, vol. iii., pp. 356, 357.

Digitized by Google

statesman. There was, besides, the ambition of the nobility to keep in check, and the supreme authority of the crown to establish upon a firm basis. Ximenès managed this affair with the most consummate skill; and, by allowing the various towns the privilege of raising troops, he dealt a fatal blow at the power of the aristocracy, whilst gaining the middle classes over to his own interests: nothing that could further the interests of religion and keep up the old traditions of the country escaped the attention of the Archbishop. We shall have to notice presently in detail his Biblical labours and his foundation of the University of Alcala; in the meanwhile, we would just mention here his works in connection with the Mozarabic liturgy. The name *Mozarabic* has been given to the liturgy adopted in all the churches submitted to the political dominion of the Moors; it was a valuable monument of the uniformity of the principles of the Church, and was on the point of perishing from the effects of old age deteriorating the MSS. in which it was preserved. Ximenès ordered a new edition of that liturgy to be prepared and published with the utmost care; and copies of it were sent, not only to all the churches in Spain, but to the Vatican, and to the principal libraries in Europe. Besides this, a body of chaplains was instituted, whose duty was to celebrate for ever the Mozarabic liturgy in one of the chapels of the cathedral of Toledo.

We are thus naturally led to consider briefly the second great quality of Cardinal Ximenès, viz., his devotion to the Church. Here, no doubt, judged by the principles of modern toleration, the illustrious statesman appears in an unfavourable light. Not satisfied with upholding the rights of the throne and the interests of the nation, he considered himself bound, as Chief Inquisitor, to avenge the cause of heaven against infidels and heretics. "He enforced to the utmost the authority and pretensions of the dreaded tribunal. He extended a branch of it to Oran, and also to the Canaries and to the New World. In 1512, the *New Christians* had offered Ferdinand a large sum of money to carry on the Navarrese war, if he would cause the trials before the tribunal to be conducted in the same manner as in other courts, where the accuser and the evidence were confronted openly with the defendants. To this reasonable petition Ximenès objected, on the wretched plea, that in that event none would be found willing to undertake the odious business of informer. He backed his remonstrance with such a liberal donation from his own funds as supplied the King's immediate exigency, and effectually closed his heart against the petitioners. The application was renewed in 1516 by the unfortunate Israelites, who offered a liberal supply in like manner to Charles, on similar terms; but the proposal to which his Flemish counsellors, who may be excused at least from the reproach of bigotry, would have inclined the young monarch, was finally rejected through the interposition of Ximenès."* During the last ten years of his life, the Chief Inquisitor allowed the condemnation of more than two thousand five hundred individuals to the stake, and nearly fifty thousand to other punishments!

* Prescott, vol. iii., pp. 388, 389

Digitized by Google

The patriotism of Ximenes, exemplified chiefly in his attitude towards the Pope, is the third cause of the popularity which that great statesman enjoyed. Thus, when Leo X., in order to raise money to complete the church of St. Peter, proposed to sell dispensations, Cisneros opposed the introduction of the Pope's Bulls into his diocese. On another occasion, as Primate of Spain, he prevailed on the King to exclude all Bulls but those which had received the sanction of the Royal Council; and ever since that time this advice has been acted upon in Spain. At another time he resisted a claim of the same Pope to the tenth of ecclesiastical benefices, and obliged him to be content with a tax of a tenth upon the clergy of the States of the Church.

We must now notice briefly the services rendered by Cardinal Ximenes to the cause of Biblical literature. In 1502 he began the printing of the Complutensian Polyglot, thus called from the substantive *Complutum*, which is the Latin name for Alcala de Henares, where this splendid work was carried through the press. Although the printing was finished in 1517, it was not published till 1522, and it cost the munificent cardinal fifty thousand ducats, or twenty-three thousand pounds sterling. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alphonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala. The last three were converted Jews. This Polyglot is usually divided into six volumes. The first four comprise the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page, with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin there is a kind of concordance, referring to similar passages in the Old and New Testaments. With the exception of the manuscript cited as the Codex Rhodiensis, (now utterly lost,) and the Codex Bessarionis, presented to Cardinal Ximenes by the republic of Venice, the manuscripts consulted by his editors were partly purchased at a very large expense, and partly lent to him by Pope Leo X., out of the Vatican library, whither, we are informed by Alvaro Gomez, the Cardinal's biographer, they were returned as soon as the Polyglot was completed. The manuscripts belonging to Ximenes were subsequently deposited in the library of the University of Alcala.*

Together with a seminary of learning which was founded in 1508, and which long maintained a high character for the efficiency of its masters and the soundness of its teaching, Ximenes established a house for the gratuitous education of young girls of noble birth but destitute of fortune. They were to be trained to the performance of all social and family duties; a considerable capital, since then repeatedly increased by the munificence of the kings of Spain, was set apart for the purpose of providing these young ladies with suitable dowries. Adjoining this establishment a nunnery was founded for those who wished to retire from the world. It is impossible not to see here the model of the house which Madame

* Horne's *Introduction to the Study of the Scriptures*, vol. ii., part ii., pp. 32, 33. (Ed. 1834.)

Digitized by Google

de Maintenon formed at Saint Cyr, near Versailles, and which reflects so much credit both upon that lady and upon the reign of Louis XIV.

We must now, for a brief space, return once more to political events. The war against the Moors did not seem to be terminated, so long as the Mohammedans of Africa, strengthened by a number of fugitives, infested the coasts of Spain, and found a safe refuge in the harbour of Oran, at Peñon de Velez, and in so many other places. Ximenès proposed an expedition against Oran; he defrayed all the expenses of it from his own private exchequer, and placed himself at the head of the troops. The capture of the city, taken under his own eyes by Pedro de Navarre, was followed by that of Tripoli; and by the submission of Algiers, Tunis, and Tlemecen. (1509–1510.) Here again poetry steps in to immortalize the exploits of brave men, and the war against the Moorish corsairs revives in the following spirited stanzas:—

"One only of the captives, a happy man is he—
The Christian sailors see him, yet struggling in the sea;
They hear the captive praying—they hear the Christian tongue—
And swiftly from the galley a saving rope was flung.

"It was a Spanish knight, who had long been in Algiers,
From ladies high descended, and noble cavaliers;
But forced, for a season, a false Moor's slave to be—
Upon the shore his gardener, his galley slave at sea.

"But now his heart is dancing,—he sees the Spanish land,
And all his friends advancing to meet him on the strand;
His heart was full of gladness, albeit his eyes ran o'er—
For he wept as he stepped upon the Christian shore."

Two years after the naval campaign just alluded to, the annexation of Navarre, wrested by Ferdinand from John D'Albret completed the unification of Spain. (1512.) The Countess of Foix, Leonora, had enjoyed one short month only that throne which she had purchased at the expense of her sister's life. After the death of her son, Phœbus, the hand of her daughter Catherine, vainly asked for the Infant of Spain, was bestowed upon John D'Albret, whom his domains of Foix, Perigord, and Limoges bound closely to France. As soon as the two great powers which were struggling for mastery, in Italy began, so to say, to grapple with one another, the province of Navarre found itself divided, in consequence of its position between Ferdinand and Louis XII.

Ximenès was eighty years old when the King, on his death-bed, appointed him Regent till the arrival of his grandson, Charles of Austria. (1516.) These new powers only served to increase his activity, and he opposed the stoutest resistance to the enemies of his country both at home and abroad. He prevented the French from conquering Navarre by a stratagem as new as it was bold: he dismantled all the fortified towns, except Pampeluna, and thus deprived the invaders of all support. At the same time he raised a national militia, and whilst cancelling all the concessions which the late King had made to the nobility, he allowed the towns to vote and collect their own taxes. The nobles attempted to protest, and raised some doubts as to the validity of his powers; Ximenès led to a balcony the members of the deputation,

Digitized by Google

and showed them a park of artillery below, exclaiming, at the same time, "These are my credentials then!"*

The Flemish exasperated the Spaniards on their very arrival, and almost their first action was to order the disgrace of the able statesman who had done so much for the grandeur and the prosperity of the Peninsula. Ximenès did not long survive this deed of wanton injustice; he died November 8th, 1517, in the eighty-first year of his age, and the twenty-second since his elevation to the primacy. The last words that he uttered were those of the Psalmist, which he used frequently to repeat when in health: "*In te, Domine, speravi:*"—"In Thee, Lord, have I trusted."

If we now endeavour to sum up the judgment of history respecting the three remarkable personages whose career we have briefly traced, we find that Ferdinand of Aragon was the complete embodiment of the sixteenth century monarch, trained in the school of Machiavelli, a clever, unprincipled, political bigot, thoroughly master of the art of dissimulation. A French contemporary remarks of him that "he was vigilant, wary, and subtile, and few histories make mention of his being outwitted in the whole course of his life.† He had nothing of the frank and cordial temper, the genial expansion of the soul, which begets love. In perfect contrast with him stands the great Queen of Castile, Isabella. "Hers was all magnanimity," says Mr. Prescott, "disinterestedness, and deep devotion to the interests of her people. His was the spirit of egotism. The circle of his views might be more or less expanded, but self was the steady, unchangeable centre. Her heart beat with the generous sympathies of friendship, and the purest constancy to the first, the only object of her love.....Ferdinand, in fine, a shrewd and politic prince, 'surpassing,' as a French writer, not his friend, has remarked, 'all the statesmen of his time in the science of the cabinet,' may be taken as the representative of the peculiar genius of the age. While Isabella, discarding all the petty artifices of State policy, and pursuing the noblest ends by the noblest means, stands far above her times."‡

With respect to Cardinal Ximenès, all impartial readers must, we think, adopt Robertson's judgment, that "the variety, the grandeur, and the success of his schemes leave it doubtful whether his sagacity in council, his prudence in conduct, or his boldness in execution, deserve the greatest praise." It is impossible for any person acquainted with the history of France not to be struck by the similiarity which exists between the character of the Spanish minister and that of Cardinal Richelieu in many respects. Both statesmen aimed at rendering the

---

* The following is the version given in the *Biographie Universelle:* "Ximenès conduisit les seigneurs sur un balcon, leur montra des détachements de sa garde, et après avoir ordonné une décharge d'artillerie: 'Voilà,' dit-il, 'la dernière raison des rois.' (*Hæc est ultima ratio regum.*) Puis remuant avec la main son cordon de l'ordre de St. François: 'Cela me suffit,' ajouta-t-il, 'pour mettre à la raison des sujets rebelles.'"—Vol. xlv. The article is by M. De Maussion.

† Le Loyal Servitcur.—Hist. of Cheval. Bayard.

‡ Prescott, vol. iii., pp. 378, 379.

Digitized by Google

authority of the crown paramount and at destroying the power of the nobility; both assumed towards the Papal See a position of considerable freedom; both affected the glory of converting to the Roman Catholic faith those who were "out of the way." But here the parallel ceases. The religious zeal of the French prelate was always made subservient to his political designs, whilst, in the opinion of Ximenès, politics ought to walk hand in hand with religion, and to receive from it their best sanction. Richelieu's private life, besides, was very far from offering that unblemished purity which uniformly characterized that of his great Spanish predecessor, nor was he above the display of paltry malice and jealousy quite unworthy of a man who held the proud position of ruler of France. If Cardinal Ximenès encouraged the culture of theological lore, and gave a great impulse to Biblical studies, he showed on the other hand, the most stupid fanaticism in his dealings with the Moors. We know that after the taking of Granada he caused all the Arabic manuscripts which he could procure to be heaped together in a common pile in one of the large squares of the city, and to be completely destroyed by fire, with the exception of three hundred works relating to medical science, which he reserved for the library of the University of Alcala. Acts like these are deplorable stains in the career of a great man; but the character of the age in which Ximenès lived must be taken into consideration; and we should always be careful to remember that during the Reformation-era the Roman Catholics were far from having the monopoly of fanaticism. Intolerance, we are sorry to say, was then the general rule throughout the whole of Europe.

CULTURE AND THE BIBLE:

ARNOLD'S "LITERATURE AND DOGMA."*

THE book named at the foot of the page is written and published avowedly to save the Bible, and thereby, of course, human society. The grand old Book itself, which is for the life and the healing of the nations, but which has never yet been properly understood, (not even by its own writers,) and which, for the want of a proper understanding, is in peril of being finally discredited and cast aside by lettered and illiterate men alike, is to be rescued from impending fate by the new discovery or revelation afforded to Mr. Matthew Arnold by the *Zeit-Geist*, or "Time-Spirit." Through "great and wide acquaintance with the history of the human mind, knowledge of the manner in which men have thought, their way of using words and what they mean by them, delicacy of perception and quick tact, and, besides all these, a favourable moment and the *Zeit-Geist*," (pp. 177, 178,) he has been put into the position, sought for in vain by Ewald, Baur, Strauss, and Renan, (pp. 169, 170,)

* "Literature and Dogma. An Essay toward a better Apprehension of the Bible. By Matthew Arnold, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel College." London: Smith, Elder, and Co. 1873.

Digitized by Google

not to mention any one of the mighty champions of orthodoxy who are worthy only of his ridicule, in which he can with unerring certainty indicate that in the Bible which is truly from God, and those things which are only of men. (P. 387.) The latter he gathers into bundles, and, labelling them, "Mistakes," "Legends," "Fairy-tales," and "Aberglaube," pitilessly casts them overboard, in order to preserve from a similar fate the remaining precious freight. And what does he suffer to remain? Simply, for the Old Testament, all which plainly harmonizes with and goes to sustain the position that, "to him that ordereth his conversation aright shall be shown the salvation of God;" for "righteousness is salvation," and "the eternal power that makes for righteousness, is God:" and for the New Testament, "Follow Jesus;" learn His "method," which is "repentance, a change of the inner man," "inwardness and sincerity," a "consulting of conscience;" gain possession of His "secret," which is "self-renouncement," "dying to one's apparent self," to "the wishes of the flesh and of the current thoughts," and "living to one's real self," that self, namely, which indicates its requirements through the conscience; and in the practice of both the "method" and the "secret," become permeated with His *epieikeia*—His "mildness," or "sweet reasonableness." Everything in the Bible which accords perfectly with the above, and which does no violence to Mr. Arnold's sense of reality and truth, is to be stamped as from God.

But what are we doomed to lose? First of all, let it be noted, we are deprived of the "Great Personal First Cause, who thinks and loves, the moral and intelligent Governor of the universe." After that, of course, we are not surprised to find that the Trinity, the incarnation of the Son of God, the Holy Ghost the Comforter—(except as "the Muse of righteousness—the Muse of the work-day, care-crossed, toil-stained millions of men—the Muse of humanity!" (p. 239,)—the Atonement, and the Sacraments, the doctrine of inspiration, the resurrection of the dead, eternal punishments, with other kindred dogmas, as well as prophecy and miracles, are to be ruthlessly torn away from our embrace. (P. 318.)

Mr. Arnold is acute enough to perceive, and has frankness enough to acknowledge, that everything else, as between him and the orthodox, depends upon the idea or conception of God. For "with the One Supreme Governor, and miracles, given to start with, it may fairly be urged that the construction put by common theology on the Bible data, and in which the Trinity and the Atonement fill a prominent place, is the natural and legitimate construction to put upon them, and not unscriptural at all. Neither is it unreasonable, in a system of things where the Supreme Governor and miracles, or even where the Supreme Governor without miracles, are already given." (P. 315.) Proceed on that assumption, and "the spear of Butler's reasoning," in the *Analogy*, will not only put to utter rout all cavilling Deists and Socinians alike, but "follow and transfix the scientific Duke of Somerset, who dislikes so much in the Bible, but 'retires into one unassailable fortress,—faith in God.'" (Pp. 315, 316.)

It would, therefore, be labour lost, so far as Mr. Arnold and the reasoning of his clever, but pernicious book are concerned, to criticize in detail the various objections taken by him to the common interpretation

Digitized by Google

of the Biblical books. He has ruthlessly wrenched from us the great Personal First Cause, the loving, intelligent, and moral Governor of the universe, and we ask, Who or what is the God to be given us in return?

Mr. Arnold supplies us with two gods. *First*, we are furnished with an extra-Biblical god,—the god of science and of "culture." Neither the hard thinkers amongst the masses, nor the men of culture and advancement, like our author, will believe in any god whose existence cannot be verified as readily as the power of fire to burn, or of bread to nourish; and so we are taken into confidence, and permitted to witness the genetic process by which the knowledge of God is gained. "That all things seem to us to have what we call a law of their being, and to tend to fulfil it, is certain and admitted; though whether we will call this *God* or not, is a matter of choice. Suppose, however, we call it *God*, we then give the name of God to a certain and admitted reality; this, at least, is an advantage." (P. 43.) Just so: in the same manner Aaron cast for Israel a golden calf, a certain and admitted reality; and then said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt!" Was then that an "advantage" for them, as against an invisible and scientifically unverifiable God? "For science, however, God is simply the stream of tendency by which all things fulfil the law of their being." (P. 41.) And "for the total man, the true conception of God is, the Eternal Power, not ourselves, by which *all things* fulfil the law of their being." (P. 385.)

Then, *secondly*, we are supplied with another god as the God of the Bible. "The Old Testament is filled with the word and thought of righteousness." But there is a "very great part in righteousness which belongs, we may say, to *not ourselves*. In the first place, we did not make ourselves, or our nature, or *conduct* as the object of three-fourths of that nature; we did not provide that happiness should follow [good] conduct, as it indubitably does; that the sense of succeeding, going right, hitting the mark, in conduct, should give satisfaction, and a very high satisfaction, just as really as the sense of doing well in his work gives pleasure to a poet or painter." (Pp. 27, 28.) "At the time when the men from whom we get the Bible produced those documents which give to the Old Testament its power and true character, the *not ourselves* which weighed upon the mind of Israel, and engaged its awe, was the *not ourselves* by which we get the sense for *rightcousness*, and whence we find the help to *do right*. This was what they intended in that name, which we wrongly convey either without translation, by *Jehovah*, which gives the notion of a mere mythological deity, or by a wrong translation, *Lord*, which gives us the notion of a magnified or non-natural man. The name they used was, *The Eternal*." (P. 30.) "They meant the Eternal *righteous*. The *not ourselves*, which is in us, and around us, became to them adorable, eminently and altogether, as *a power which makes* for righteousness:" and so for Israel the true God was, "The Eternal Power, not ourselves, which makes for righteousness." (Pp. 57, 348.) "God is a Father, because the power in and around us which makes for righteousness, is indeed best described by the name of this authoritative but yet tender and protecting relation." (P. 85.) Yet "he who cannot watch the God of the Bible, and the salvation of the Bible, gradually, and on an immense scale discovering

Digitized by Google

themselves and *becoming*, will insist on seeing them *ready made*, and in such precise and reduced dimensions as may suit his narrow mind." (P. xiv.) For "*God* is here (in the Psalms) really at bottom, a deeply moved way of saying *conduct or righteousness*. 'Trust in God' is trust in the law of conduct; 'delight in the Eternal is a deeply moved way of expressing the happiness we feel to spring from *conduct;* to 'fear the Eternal,'.....and 'to depart from evil,' are just the same thing; and to 'look up to God' is just to 'consult your conscience.'" (Pp. 18, 47.)

Mr. Arnold assures us that Israel has been wrongly "credited with the metaphysical ideas of the personality of God, of the unity of God, and of creation as opposed to evolution.....All the countenance he gives to the metaphysical idea of the personality of God is given by his anthropomorphic language, in which, being a man himself, he naturally speaks of the Power, with which he is concerned, as a man also!.....As to his asserting the unity of God, he would give his heart and his worship to no manifestation of power, except the power which makes for *righteousness*,—but he affords no more countenance than this to the unity of God, and this is none at all." And "he viewed all order as depending on the supreme order of righteousness, and all the fulness and beauty of the world as a boon added to that holder of the greatest of all boons already, the righteous; but this is as much countenance as he gives to the famous argument from design, or the doctrine of creation as opposed to evolution. And it is none at all." (P. 321.) Few men, we apprehend, either of the rude hard thinkers amongst the masses, or the most advanced men of science, will be able, with the Bible open before them, to accept this deliverance as true.

But Mr. Arnold is in a difficulty. He is fascinated by the Bible. He cannot do without it. Why? "Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason, men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing, and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing, and he could do without it, would return to sleep." But neither can Mr. Arnold, with all his devoted affection for the Bible, accept the dogmas of the unity of God, or that God is a person, or that He has created the world. The world has not been created; it has been produced by a process of evolution; it is the power of God—God Himself evermore *becoming*. What the primal cause, the original principle, the central unity, may have been, if, indeed, it ever had existence, cannot be scientifically verified, and therefore he will give no faith to it. But the Eternal Power, the "not ourselves," by which *all things* fulfil the law of their being, can be verified. That part of this power which "makes for righteousness," is the God of the Bible. That is truly God. But that enduring power, "not ourselves," which makes for art and culture, can also be equally verified, and is as truly God. So also is that power, "not ourselves," which makes for the preservation of the individual; and that other also, which makes for the reproduction and perpetuation of the species. And to these must surely be added another, namely, that enduring power, "not ourselves," which makes for the evolution out of our human nature of some coming being

Digitized by Google

who shall be as much higher and nobler than we are, as we are confessedly superior to the unknown anthropoid from which we sprang by evolution! Now it is clear that, according to Mr. Arnold's own showing, Israel's God was either a maimed and partial God, or one only amongst many others who were entitled as much as He to rank as such. He might be entitled to precedence, as was the Grecian Zeus, because of his acknowledged superiority. But there are laws of tendency pertaining to the animal body and to the intellectual soul, as well as to our moral nature; and these, too, according to the definition, are gods or God; and the fearful sadness of our case is this, that, while the higher tendency has confessedly the claim of right, the lower tendencies have the prevalence of power. Let Mr. Arnold insist as he will upon an attempt to so think upon the power, "not ourselves," which "makes for righteousness," and so think that righteousness secures salvation or bliss, as that we shall become moved by the thought, and attain to an enthusiastic admiration for it; yet, in the real battle of life, such an enthusiasm will be evermore discomfited and chased away by the array of ignoble animal passions. Assuredly, this Rock is not the Rock of a salvation for man.

We shall here say nothing of the unseemly personalities, or the shocking levity and profanity, with which orthodox dogmas and dignitaries are alike assailed. Mr. Arnold has given a poor example in practice of the "sweet meekness" of Jesus. But we will, before parting, just note one of his predictions and hopes. A time of confusion, he holds, is coming. Men, disgusted with a religion of miracles, and fairy-tales and dogmas, will become less and less religious, and probably, for a time, give up the Bible. It will be only for a time, he thinks. They will return to it; and "then there will come a reconstruction; and then, perhaps, will be the moment for labours like this essay of ours to be found useful." (Pp. 338–341.) We, too, will venture for once to vaticinate. This book of Mr. Arnold's will neither be of service to the Bible now, nor be sought up to guide the sages in their reconstruction of it hereafter. W. T.

THE APPROACHING CONFERENCE AT NEWCASTLE-UPON-TYNE.

Newcastle-upon-Tyne naturally occupies a front position among the social centres at which, in turn, the chief ecclesiastical court of Wesleyan-Methodism annually assembles. Even if the town and neighbourhood were not so intimately associated with the early labours of the Wesleys as they are, the present Methodistic importance of this locality would lend interest to any meeting of our Annual Conference held in it. But the interest is much heightened when the traditions of the past are called to mind, and we permit our thoughts to linger over the scenes and circumstances, the difficulties and triumphs, connected with the earliest period of Methodist history in Newcastle and its vicinity.

Mr. Wesley loved Newcastle. It afforded him a grand field in which to employ his untiring energy and his self-denying zeal; and long before

Digitized by Google

his first call there, in May, 1742, he felt a strong desire to visit the place. This desire certainly was not excited by any hope of finding Newcastle better than other large towns. Any one who knew what the colliers of Kingswood were in character, habits, and pursuits, would hardly cherish the expectation of finding the lower classes of society greatly different in this northern hive of industry. His first impressions were evidently unfavourable in one respect. He writes, "So much drunkenness, cursing, and swearing, even from the mouths of little children, do I never remember to have seen and heard before." But acting upon the principle of Him who "came not to call the righteous but sinners to repentance," the deplorable degradation and spiritual destitution of the people presented the strongest possible inducement for him to test the saving power of the Gospel among them. As they were among those who "needed him most," so his heart was drawn strongly towards them. His first visit was unexpected and brief. It "made a huge noise," writes Christopher Hopper. "Few, if any, could tell the motive on which he came, or the end he had in view. He made a short blaze, soon disappeared, and left us in great consternation." Subsequently Mr. Charles Wesley appeared, to follow up the labours of his brother; and, under God, achieved some of his greatest successes in this district: by his ministry and care he gathered in Newcastle what his brother at his next visit describes as a "wild, staring, loving Society."

The second visit of Mr. Wesley, which took place towards the close of 1742, was remarkable as the one during which he purchased land for and laid the first stone of the celebrated Orphan-House. The first Methodist chapel erected by Mr. Wesley was in the Horse Fair, Bristol, during the year 1739. The Orphan-House claims to be the second erection of the kind, although the Foundery, London, was purchased some months before. The structure at Newcastle had no pretences to architectural beauty, and certainly was not remarkable for the completeness of its internal arrangements and comforts. It is thus described by the Rev. Dr. Stamp: "The lower part of the 'House' was the chapel, fitted up with pulpit and forms, the men and women sitting apart. Galleries were subsequently erected; the entrance to which, in 1790, was by a broad staircase on the outside, commencing at the left corner of the space in front, and leading to a covered way above. Over the chapel was a large compartment lighted from behind, the centre of which was used as a band-room; opening from which, on either side, were several class-rooms for the use of the Society. On the highest story —a kind of Scotch 'flat'—were suites of apartments, subsequently appropriated for the residence of the preachers and their families; while on the roof was a wooden erection, about eleven feet square, with a tiled covering, generally known as 'Mr. Wesley's study.' A narrow staircase, little more than two feet wide, led from the preachers' dwelling below, to a small floor in the actual roof of the building, opening from which was the doorway to the study. This apartment, even in the tidiest days of the Orphan-House, must have been of the most homely description. The fireplace (the grate of which is still preserved) would, in this day, be repudiated by the most humble cottager. In strict keeping with it were the door and furniture of the room. Its exposure to the wintry

Digitized by Google

blasts of the north would also render it an undesirable retreat for any to whom warmth and comfort were matters of moment.

"Such, however, was the apartment designed and appropriated by the self-denying Wesley for his special residence when sojourning in Newcastle. Here, at different periods, much of his valuable time was spent: here, also, as various intimations in his Journal show, he loved to be. Take, for instance, the following: 'Newcastle, Wednesday, June 23rd, 1779.—I rested here. Lovely place, and lovely company! But, I believe, there is another world. Therefore, I must arise and go hence.' On Friday, June 4th, 1790, (only nine months before his removal to the 'house' above,) he writes: 'We reached Newcastle. In this and Kingswood House, were I to do my own will, I should choose to spend the short remainder of my days. But it cannot be: this is not my rest.'"*

Readers of Mr. Wesley's Journals are familiar with the graphic and extended notices therein supplied of his various visits to and labours in Newcastle. The Methodist Society there passed through experiences common to many of our Societies elsewhere. The number of its members fluctuated; opposition from mobs, and interruptions from people assuming a more respectable position in life, were not unfrequent. But the work of preaching was carried on, and the successes attendant on it were seen in the establishment of several important Circuits in the town and in the neighbourhood. In 1748, "Newcastle" appeared in the "Minutes" as one of the eight divisions into which England and Wales were then portioned. The extent of this "round" was large, including Northumberland, Durham, Cumberland, and Westmoreland. It would require considerable investigation to compute the exact number of Circuits at present in existence, which then formed parts of the wide area over which, with Newcastle as their head-quarters, Mr. Wesley's earnest co-workers were accustomed to prosecute their labours. But it could readily be proved that the measure of success in the north attending the evangelistic revival of the last century, would bear favourable comparison with that realized in most other parts of England.

Mr. Wesley never met his ministers and preachers in a body at Newcastle; and it was not until 1840, or nearly half a century after his decease, that the Newcastle Methodists first saw the Conference among them, when its appearance was the occasion for a manifestation of hearty goodwill. The circumstances under which the ministers met were in many respects noteworthy. There was a large numerical increase to report; the Centenary contributions were still flowing in; and other indications of prosperity were not wanting. The unsatisfactory state of the Methodist Societies in Upper Canada however caused considerable concern, and led to an anxious and laborious investigation by the Conference; which resulted in forming the conviction that the union established in 1833, with the British Missions, could not be perpetuated. A committee was appointed to take measures, in conjunction with the General Missionary Committee, for the future prosecution of our work in the United Province of Canada, and of our missions among the aborigines and destitute settlers. From another part of the foreign field, intelligence had arrived of unexpected difficulty. The Tonga mission had

* "The Orphan-House of Wesley;" pp. 16–18.

Digitized by Google

been suspended through the determined hostility of the heathen natives. No blame, however, attached to the missionaries there, and after a few weeks had passed, their work was resumed by the fearless men who, having placed their wives and families in security, returned to the scene of their labours. Soon afterwards, through the good offices of the Rev. John Waterhouse, a better feeling was established with the native chiefs. Among minor matters it may be interesting to note the presence of two Ashanti princes at this Conference; and the presentation this year of the well-known "Centenary picture," portraying the escape of Wesley from the fire at the Epworth parsonage.

When the Conference assembled a second time in Newcastle, in 1851, the storm through which Methodism had just passed was then showing its evil effects. A large decrease was reported in the Societies generally, but the Newcastle Society was found to have lost more than one-half its members. Whilst exercising a careful oversight of the different departments into which Methodistic work is divided, this Conference was therefore largely occupied with questions to which the recent unhappy dissensions had given rise. The "Minutes" are crowded with "Resolutions," "Declarations," and "Replies;" which give abundant evidence that if the amount of work got through be characteristic of an important Conference, the one held this year may lay claim to prominence in this respect.

The next Newcastle Conference met in 1861, under circumstances more pleasant than those attending its predecessor in this place. On every hand there were signs of expansion and progress. The increase in chapel and school-accommodation was most encouraging; many thousands more children attended our day and Sunday-schools than were reported twelve months before: whilst a considerable addition had been made to the numbers in the Societies. And if all the Connexional prosperity had not been obtained which sanguine hearts and minds deemed to be commensurate with the amount of the machinery employed, there was, nevertheless, much cause for gratitude and praise. The Rev. John Rattenbury was called to the chair. One peculiarity found in the records of this year is the reference to discussions occasioned by the publication of a book by a minister "in full Connexion," which was condemned as heretical from a Methodist point of view. It has been seldom that complaints on account of the holding of erroneous doctrine have arisen in our communion. A happy freedom from unscriptural tenets, especially upon any point of vital moment, has hitherto, for the most part, distinguished the members of the Wesleyan Conference. But when faults of this kind have been brought under the notice of our chief ecclesiastical court, mingled firmness and forbearance have always been shown in the attempts made to deal with them. The treatise referred to set forth opinions on the subject of original sin at variance with the doctrinal standards of Methodism. A year of grace was allowed, in which the author might reconsider the objectionable opinions which he had formed, and a written statement of his views on the point in question, after new and maturer deliberation, was to be presented to the next Conference. It is to be regretted that no change of opinion was brought about; an amiable and able minister was therefore compelled to retire

Digitized by Google

from the ranks of the body. The case seems to illustrate the great facility with which the responsible authorities of the Connexion can deal with individuals whose views become opposed to Wesleyan theology; and that, with all the tenderness shown to the erring and unsettled in doctrine, the successors of Mr. Wesley still firmly maintain fidelity to the sacred trust which they have received.

Twelve years have now passed since the Conference of 1861, and in a few weeks several hundred ministers will be again assembled at Newcastle to review the labours of the past year, and to consider arrangements for the future. These annual gatherings of our Pastorate have their shady as well as their sunny side. Some of those who joined in deliberation with their brethren in London twelve months ago have now entered upon their eternal rest. Each year it is a mournful duty to pay a tribute of affection to the memory of departed friends, ere their names pass for ever from the records of the living Church; but this year a special interest belongs to its discharge, for names of uncommon worth must soon be struck off the ministerial roll. The veteran "Father Jackson" has gone to his reward, full of years and full of honours. Twelve years ago, at Newcastle, the Conference reluctantly yielded to his wish to retire from the more active duties of the Christian ministry, which for fifty-seven years he had discharged with success and undeviating fidelity. And now, at Newcastle again, his name will once more be called over, and the final expressions of brotherly and filial admiration and affection for him be heard.

William Shaw, another veteran soldier of the Cross, has also passed from our midst. His erect and manly form we shall no more see; his wise and judicious counsels will no more be heard; but his name will live, and his memory long continue in honour both at home and abroad.

Jacob Morton has been called to rest from the active and onerous duties belonging to an important official position. He, too, was among his brethren at the Conference of last year, though not so hale as heretofore; but it was little thought that he was so soon to "cease at once to work and live."

Samuel H. Wardley leaves a vacant place it will be difficult efficiently to supply. Quiet, unobtrusive, and diligent, he rendered valuable service to Methodism in a way few were aware of, and perhaps fewer still could thoroughly appreciate.

The name of John Moore is one we would not willingly let die. To know the man was to love and admire him; but however high might be the estimate formed of his intellectual gifts and attainments, it may also be said that few could be found better prepared for sudden death than he was.—There are many other names of faithful ministers whose character and work will be called to mind at the approaching Conference, but space forbids a detailed reference to them here.

The Connexional year now closing has not been without its noticeable events. Those who witnessed the proceedings of the last Conference on the subject of education, found no difficulty in perceiving that they foreshadowed a gathering of great importance, when the Committee, to which was referred "the whole question of primary education," should

Digitized by Google

meet in London. The discussions of December quite justified, as to their earnestness and duration, the anticipations that may have been formed; but even if it were not yet too early to estimate accurately the effects likely to be produced by the conclusions then arrived at, it would be beyond our province to do more than note the fact of the meeting: in due course its proceedings will come under review. The last Conference appointed other Committees to meet in the course of the year, in order to consider subjects specially remitted to them. "The extension of Methodism in Great Britain," was one of these subjects, and it has been several times discussed by the Committee appointed to deliberate upon it. How far it may be possible, at the present time, to urge on a scheme of the magnitude proposed, by which Methodistic home-missionary and chapel-building efforts may be largely stimulated, has no doubt been carefully pondered, and will be duly reported upon. There can, however, be no doubt that the spiritual needs of the country are pressing. Many villages, possessing considerable numbers of inhabitants, have to be content at present with the perilous teaching, and with the objectionable practices, now openly adopted and set forth in their parish churches. Many more are without any adequate provision for the people that could and ought to attend the public worship of God. As a branch of the Church of Christ, we have certainly an important work still to do in providing for the religious needs of thousands, and tens of thousands, of our fellow-countrymen. Whatever may be the views entertained of our past services,—and much has been justly said to show that Methodist enterprise has hitherto been untiring, and has borne no inconsiderable fruit,—it will not be denied that the calls upon us are still loud and earnest. To be indolent or indifferent now, will be to lose what we have so hardly won, and to allow Churches more active and determined to step in, and wrest the fruits of our toils and our victories from us. Happily, there is no disposition to retire from our labours. The mere fact that a proposal has been made in the direction indicated, sufficiently proves how intent the leading minds of Methodism are upon achieving greater triumphs for Christ than have yet been obtained by us.

The "University Towns" Committee, the "Schools Inquiry" Committee, the Committee for the "Re-arrangement of Districts," will each have to report its proceedings to the ensuing Conference. It is impossible to tell what may follow from their deliberations; but their names will suffice to show that a growing interest is felt in the progress and development of Methodist agencies and power. The centres of learning are being Methodistically strengthened, in the hope that our more cultured youth may be more largely preserved to us as a Church. The loss of the younger members of many Methodist families, who have been led away from the religious communion of their fathers, has hitherto been cause for profound regret; and it is devoutly to be wished that some plan may be devised which shall lessen, if not altogether stop, this serious defection.

In the different Departments the last twelve months have been marked by gratifying signs of success. The Missionary Society announces an income larger than that of any previous year, in addition to the removal of a heavy debt which has long burdened the Society. Home-missionary labours have also borne good fruit, although it is too soon to

Digitized by Google

estimate the exact financial position of this section of our Connexional agency. Chapel affairs flourish as heretofore, and there seems every prospect of long-continued activity in this kind of enterprise. In the loss of their senior treasurer, the late John Fernley, Esq., this Department has suffered severely; but his munificent bequest of £20,000 to the "Erections' Loan Fund," will inseparably connect his name with the future extension of Methodism in this land, as well as show how deep was his interest in its welfare. We believe that the other Departments will present statements, in due course, no less gratifying than those just mentioned.

And what of our spiritual condition? We shall not hear of a decrease when the Conference meets, but of a small increase of some seventeen hundred members in our Societies. This is not what we had hoped for, yet in itself it is cause for gratitude to the Head of the Church. The year has been distinguished by gracious revivals of God's work in many places. Sinners have been converted, and the saving power of the Gospel exemplified. We lament that the additions are not more in accord with our wishes, but let us not murmur. It should not be forgotten that other Churches are no less active than ourselves, and we can hardly now expect accessions to our ranks so proportionately large as when Methodism was almost alone in evangelistic effort on behalf of perishing men. The times, too, in which we live are perilous, and the agencies at work against the Church of Christ are powerful for evil. We know that the weapons of our warfare are mighty, but our victories are often won only after protracted conflict. The end will be success for the Church according to her faithfulness.

T. H. E.

THE USE AND ABUSE OF SOCIAL RECREATIONS.

I.

"They were much more timid conservators than courageous innovators; they submitted to the sway of the ideas of ancient French society at the very time they imagined they had constructed against it the most formidable machine of war."—*E. De Pressensé.*

"And may not a third cause of lessened spiritual vitality and feebler evangelistic action be detected in the growing desire for amusement on the part of another section of you; such as, both in the degree to which you indulge it, and in the questionable directions which it takes, is sadly at variance as well with the ethics of the New Testament, as with our Methodist traditions?"—*Annual Address of the Conference to the Methodist Societies*, 1871.

THERE is "a time to laugh." Recreation is a necessity of life,—such recreation as is light enough to be expressed by the word "amusement." Without it life, any life, whether of a man or of a nation, would be soon crushed down and crushed out. Where was there ever known a healthy condition of society in which every one was subject, and always subject, to the authority and lash of the taskmaster,—where there were no gambollings of childhood permitted, no pastimes of youth, no pleasures

Digitized by Google

or relaxations from the sterner demands of duty? We need not ransack the pages of history for an answer. At no time has this been the case. On the contrary, those pages warn us that "extremes meet." The same age bore and recognized the morose strictness of the Roundhead and the unbridled profligacy of the Cavalier; suggesting to us that wherever there is a "worthy Master Solsgrace" to enforce puritanical severity, there will be a "Ned Christian" to hide under his sanctimonious guise a heart as worldly, principles as lax, and practices as vicious as any to be found among the godless Cavaliers. History also points us to secluded religious brotherhoods and sisterhoods, where even during meals one was appointed to read to the rest, so that profitless conversation might not be indulged nor the time be wasted. But we cannot look back on these societies of the cloisters as characterized by a normal healthful life; the records of them are not so perfumed with the fragrance of piety and virtue as to make us sigh for the return of their iron-like outward discipline. They rather show us how an appearance of sanctity and submission to stern mechanical rule may be found in company with moral slackness of habit and even immoral practices. This limit then we may fix even on the side of sobriety and earnestness: life ought to be elastic, buoyant,—life in its full breadth and full play, and not that of a drudge, a slave, a mere beast of burden. Archdeacon Paley was fond of the apophthegm, "A man who is not sometimes a fool is always one;" and though we should not use this *dictum* precisely as thus put, yet there is a point in it. If the bow be always bent, it will for that very reason be over-bent, and will break.

The *commercial* necessity, if we may so call it, for recreation or relaxation is strongly felt and sometimes painfully proved in our day. It is a day of "fast" living, in almost every meaning of the term: a day of heart-throbbing, head-aching competition; of restless desire for wealth; of an intense, an almost feverish love of display, and of luxury. Need we hesitate to say that many a precious life is sacrificed to the relentless spirit of the age, grim in its aspect, and unbending, unsparing in its course as are the iron horses of our railways? Our style of living is not so much a single whirlpool whose eddyings are fierce and swift, as a complicated series of whirlpools, whose circles intersect, whose currents are rapid, and around and along which, first in this direction, and then in that, and then from this to that, men are driven with a force which seems to be practically irresistible. Pity it is that in so many instances the force is never broken, nor the whirl checked, till the brain and energy are wholly spent, the springs of life themselves exhausted. Recreation is needed by individual workers almost everywhere: and it would be better for our business men themselves, physically, intellectually, morally; better for their families; better for the cause of philanthropy and religion; nay, better for commerce itself if, by common consent, they would "stand at ease" now and then; if they would occasionally let their wits go a wool-gathering, and rambling on the sea-shore, or over the mountains, forget for a season all about the stock-exchange, the market, and the counting-house. However robust of constitution, however strong of head and stern of purpose men may be, they cannot be for ever "at it" without increasing the friction and

Digitized by Google

the heat which must consume their lives: there is another sense in the line than that in which it was originally written, "The man of wisdom is the man of years."

But, to come nearer to our subject, there is a *social* necessity for recreations or amusements of one kind or another. We live together in families, in groups of families, in which among the rest are young people who have left school and are beginning, or waiting to begin, life in earnest, and also boys and girls "at school," coming home now and then for the holidays. For the sake of these, as well as of others, there must be frequent opportunities of intercourse. One of the charms of English life is its social freedom. An utter astonishment to foreigners, it is to us an almost indescribable pleasure. Who has not witnessed, perhaps tasted, the zest given in a family to the anticipations of a pleasure-trip or party because "the So-and-So's are going?" And who has grown old and crusty enough to wish there were not such zest? Who would like to make every Englishman's house his "castle" in the sense of making it a citadel, with its forbidding walls and moat, its drawbridge and portcullis, its loopholes, and guns pointed to keep out and off the members of all other families? No one, we are sure, who cares for the moral healthiness of his country's life or the happiness of her people. To cultivate polite and easy intercourse is one of the duties of society; and so there is a legitimate occasion for social pastimes and parties, with their accompaniments. From the day when Isaac was weaned, and Abraham made a great feast in celebration of it, even until now, domestic and social events of joy have been celebrated; and they will be, and, we are free to add, they ought to be. The considerate interchange of friendly rejoicings between families is a good and hopeful sign; and he is but a morose ascetic, a hater of women and children, you may be sure, who would make obsolete this good old custom. And possibly those who have laudably striven to prevent the abuses and excesses to which such gatherings are confessedly liable, have frustrated their own praiseworthy efforts by not allowing full play to the conviction that recreation, pleasure, amusement,—no matter about the particular term which may be used,—is a necessity of our common nature. Extreme repression, the resort of such as take only partial views, will not soundly cure extreme follies. The strong bit and bridle, sternly pulled, may check the rapid speed of the courser, but it may also throw him upon his haunches, and possibly bring his luckless rider to the ground.

We admit, then, in the best interests of our commercial and social life, the need for pure and wholesome recreations; we deprecate any display of morose dogmatism in opposition to them; we have no sympathy with those severe disciplinarians whose unyielding argument bears against anything and everything of the kind: "It is such a waste of time." To these we put the question, What is waste of time? That time *is* wasted, most thoughtlessly, most sinfully, we allow with grief; but to bring this indiscriminate charge forward against recreation and relaxation as such, is to say nothing against them intelligently; it rather shows the objector is a devotee to a most wasteful utilitarianism. Nothing is a waste of time which tends to recruit a man's powers, or to disengage for an interval him who is working, hurrying too eagerly, too intently, in any

Digitized by Google

given direction. Moreover, what is loss of time to one man is not such to another; and when people are disposed to be so very censorious on this point, we are much inclined to suspect they themselves are not quite guiltless in this matter: we think of the nursemaid who was overheard to say, "Dear me, baby, I suppose I must nurse you; but it is such a waste of time!"

But now we come to the critical question, What amusements are lawful, what are not? Here we enter debatable land; for it is not within the range of our purpose to speak of those amusements—as gambling, the theatre, music-halls, and the opera—which no one among us, caring for the honesty and virtue of society, would dream of approving. We are confessedly entering that labyrinth where confusion of opinion reigns, and where even people who wish to think and act aright are much perplexed in their movements. Embarrassments, especially in providing for "evening parties," is felt and confessed on almost every hand. In the autumn, when those parties are for a time, with a certain class of people, "the coming events," these difficulties are discussed here and there by the heads of Christian families, and proposals made for giving them an elevating tone which are more or less feasible. We have heard suggestions too numerous to mention, but they are most, if not all, of them, weak, through their impracticable rigidity: excellent in themselves they lack the virtue of facile application. If our social gatherings were composed of persons having tastes in common; if one were a party of geologists, another of botanists, another of entomologists, and so on, there would be no difficulty. But they are not so composed, nor meant to be; else they would not answer to their design. A social re-union is intended to afford a medium for easy intercourse between persons of differing tastes and ages. As soon as it is devoted to some set scientific or other pursuit, it loses its distinctiveness of character—loses its charm, and, in fact, ceases to be social. A classified party is as unlike a social one as the idea of a lecture-room is unlike that of a drawing-room or parlour. In going out "to spend the evening," we do not go with the view of matriculating or graduating in a college or learned society, or in order to prosecute some scientific pursuit; we go, as the phrase in its convenient vagueness runs, "to enjoy ourselves."

But if people meet to spend three or four hours together, they must do something,—they cannot sit with folded hands and closed lips the whole time. Occupation of some sort there must be provided, and the question still is, What shall it be? Now into the thick of the strife on this matter we shall, for a little, trust ourselves to enter. We shall not attempt a catalogue of forbidden particulars; we shall not draw a straight line and say, "On this side you are right, on that you are wrong." Nor shall we launch our criticisms in the direction of those breakers of disputation, among which simple authority is sure to become damaged and, it may be, wrecked. Too often the young bark, which it was hoped to hold at anchor, taking advantage of the wranglings of authorities and superiors, slips the cable, clears the breakers, and with "Mirth at the prow, and Pleasure at the helm," strikes out into the sea of unchecked self-indulgence. Nothing weakens legitimate rule more than to legislate with excessive particularity on practices which at the worst are controverti-

Digitized by Google

ble. We have indeed but little faith in mere conventional distinctions as safeguards of propriety. Some things are by common consent "tabooed" as improper, others are allowed as innocent; whereas, looking at the things in themselves, an unprejudiced person would be puzzled to say which was black, which white. We are jealous of artificial niceties: they play too much into the hands of the enemy. They draw a line which we refuse to draw,—establish arbitrary rules as to the forms of amusement, but do not deal effectually with its morality. With such as make them, the main point is to keep within a certain shifting line to "save appearances." Thus many a game, we fear, has been played, the practice of which has been allowed, but the principle of which, if known, would have been condemned. Where there is a taste for gambling, bagatelle will suit the purpose as well almost as billiards, and one set of cards is a fair make-shift for another, so that the principle of the game is competitive.

Because of these unsound distinctions, too, the inquiry which is made in some circles is, How far can we go without offending,—not against God, nor against the spiritual welfare or moral healthiness of our guests, —but against the recognized laws of conventional propriety? Those who care to do so, must have noticed how flexible those laws are; what a gentle pressure will suffice to slacken them; and how people lead each other on to break down the hedges which a temporizing authority may have set up. And so it has come to pass that practices are allowed now, in not a few families and circles, which none would have dared to so much as mention in the days of that good old man whose unconscious portrait overhangs the scene, and is the mute witness of what is done. The fact is, that artificial restrictions hold their ground only till society is sufficiently "educated" to advance, and then they retire, and will retire again and again; till the propitious moment, as some are ready to hold it, shall arrive, when amusements and entertainments that are now held at arm's length may triumphantly march in, and take possession of the ground abandoned with apparent reluctance by their disguised but real promoters. There are "understandings," compromises, subtile distinctions, which are held by some as bulwarks of virtue and religion; and all that can be fairly claimed of merit for them, we are more than willing to give; but seeing how perpetually they shift their ground and change their front, they cannot be valued as fixed and sure defences. They are merely the opinions of the chameleons of our social life, whose facile dictates are nothing better than footprints on the sands of the sea-shore which, however deeply impressed, will be washed out by the waves of the next returning tide.

Again, to be safe in discussing the lawfulness or unlawfulness of particular amusements, we must look farther and deeper than the conventional practice of them, because this, in its elemental shape, may be nothing more than the simple manifestation of some innate propensity of our individual life. Almost every extravagance and evil known among us in relation to recreations is but the perverted, abnormal development of some instinctive tendency of our nature innocent enough in itself. There is in us a natural and almost passionate love of excitement and exercise, of association and competition. If any one doubts this, it

Digitized by Google

must be he who knows nothing of little children. Look at those merry youngsters skipping, gambolling, scampering, dancing through the fields, and learn, if you need, how natural it is to skip, and jump, and dance about. See how eagerly the young people of one family seek the company of those of another; and note how fond boys are of running a race, and what a favourite game is "marbles," because of the winning and losing that attend it. These childish freaks, fraternizations, pastimes, are the originals or "protoplasms" of many amusements and follies which are rife among us, and which meet with severe though just reprehension. If this were kept in mind, and allowed its fair, full influence on all sides, it would soften the asperity of some good people who are shocked when they need not be; and it would teach others, who seek an excuse for considerable laxity of conduct, and are wont to ask the question, What harm can there be in it? to allow more weight and impressiveness to the arguments of those who urge considerations in which lies the real pith of this whole question.

This pith is found in the tendencies, associations, and excesses of such amusements as we here deal with. There are some pastimes obviously sinful in themselves; concerning which there is but one word to be said, and the more plainly and strongly that word is said the better: "Touch not, taste not, handle not." But with these, as we have before intimated, we have not to do: and we shall not attempt to particularize, because any man with the Bible in his hands, a good and honest conscience in his breast, and a grain of common sense to boot, can tell what these are. As to the class of recreations we are touching upon, we cannot consent to ignore or treat lightly the considerations we have just named. "*Look at the thing in itself!*" is the somewhat obstreperous expostulation of our friend of "liberal" views, whose very vociferousness tells you he is not sure of his ground. But we cannot look *at* the thing "in itself," because it is not *by* itself; and if the recommendation be repeated, as it will be, we reply, "Just so; look at the thing in itself! Resolve the universe into its elements,—let us have nothing to do with the conjunction of anything with anything else: what's the sun to the earth or the earth to the sun? What is there in associations, or tendencies, or influences? 'What's Hecuba to him, or he to Hecuba?'" This is that accommodating temper which blots out all morality from life, and which consequently blights the highest interests of those who foolishly fall into it. This argument is, we fear, borrowed—is a kind of counterpart of those lax notions which obtain upon the commercial exchange: "It's a mere matter of buying and selling; what has *religion* to do with it?" And thus, looking at "the thing in itself," men shut out the troublesome ideas of God, Scripture, and moral obligation. Whether they are wise in doing this we more than question. It was "looking at the thing in itself," forgetting or neglecting its associations, which brought such trouble and loss on Lot and his family. He regarded only the quality of the land, and not the character of the people among whom he would have to dwell, and we know what came of his choice —a life-long disquietude of soul, and the loss, ultimately, of all he possessed. No; we cannot afford even to make light of the effect of

Digitized by Google

associations when treating of social questions which involve ideas of morality, and on which therefore depends not only the well-being of society as an organism, but the virtue, the piety, the eternal welfare of countless individuals.

Our amusements, then, must be judged of in connection with their legitimate sequences. We hear a Christian parent say, "It is not the thing itself I care for so much; but look at its tendency—see to what it may lead." A most important matter truly, especially as it bears on the training of children and young people; one very much lost sight of by foolish, thoughtless parents. Let us look at it. There is in us all an instinctive desire to see everything in its completest stage and style of development. This desire is not acquired; it is innate. And the same law rules our appetencies. The appetite seeks gratification; gratification strengthens and sharpens appetite, and thus the latter is perpetually stimulated to seek the fullest, the most unrestrained satisfaction. More than this, appetite or taste thus gratified and stimulated learns to despise presently what once contented it. The epicure turns from the simple fare which formerly pleased him, and the musician laughs at the rustic melody in which he once delighted. The tendency of amusements, and that in proportion to their indulgence, is to a yet further pursuit of them, and to such as gratify the cultivated and not merely the unsophisticated habits. Perhaps a practical illustration pertinent to our purpose may be found in the playing of charades, as now practised by many of our young people. In itself the charade is a very simple thing: "My first is so and so; my second is so and so," etc. But this simplicity is now-a-days very rare: for the most part these games are *acted*, in styles ranging from that in which the little boy has borrowed his father's hat and coat and stick to personate the country doctor, to that in which young ladies appear in new costumes suited to the characters they are to represent, which costumes, as they take care to let it be known, are bought on purpose for the game. There is another side to the question, at which we shall soon look; but, however viewed "in itself," the tendency of the prevalent amusement of charades is to those places where histrionic costumes are most closely studied, and where acting is a profession, a refined art. The taste cultivated in the drawing-room, season after season, at the most impressible time of life, will by and by be liable at least to lead to its gratification in the theatre itself.

Let not the fair readers of any Christian household be startled: we do not say that all the young ladies above spoken of, or many of them, or any one of them will, as the effect of playing charades, become an *habitué* of the play-house. We hope better things of them, and "things which accompany salvation, though we thus speak." But we wish to make vivid this certain fact of the effect of continual gratification, both because of its importance and because of what we have just now to say. If there is any truth in the Scripture, "When he is old he will not depart from it," then it is of the utmost moment what impulses and tendencies of life we cultivate, and what they are which we cultivate most assiduously. You may train a youth to business till he becomes a mere drudge and dust-eater, and so continues throughout life. You may train another to pastimes and pleasures till he becomes thoroughly

Digitized by Google

dissipated, a mere *roué* in the presence of his fellows; and it matters little what the amusement or game which gives him character and bias may be; trained to it, he will be at least liable persistently to follow it. Neither is this liability the less, or the less vicious, because of the way in which some people profess to correct or check it. A person, for instance, will tell you that while he is fond of billiards he never plays for large sums, forgetful of the fact that he endorses the practice of gambling, even though he play for a farthing only. And he who indulges a practice which exemplifies a wrong principle, should not plume himself on the smallness of the consideration which induces him to indulge in it. He who will stake a shilling, but not a guinea, may be suspected of other things than scrupulosity of conscience. No question of the amount of money, no degrees of risk, can alter the principle, or serve in any way to check the tendency, of gaming. In guilt and in liability he who is "in for a penny, is in for a pound."

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

National Education in its Social Conditions and Aspects, and Public Elementary School Education, English and Foreign. By James H. Rigg, D.D. London: Strahan and Co. — In the opinion of the enterprising publishers of this volume, Messrs. Strahan and Co., "National Education" has not yet lost its attraction for the reading public. Considering the prominence which has been given to the topic during the last ten or fifteen years, and having regard to the earnestness, perseverance, and, may we say? prolixity, with which it has been discussed, uninitiated outsiders would perhaps have doubted whether a new book upon it would pay. Wise men, however, may strike out boldly when less knowing spirits might reasonably hesitate. One thing is certain: given the subject, and the problem being to find an author who could deal with it both fully and ably, the publishers have done well in securing the services of Dr. Rigg. With an established literary reputation, and having long ere now won his spurs in the field of social and theological polemics, he is peculiarly at home in treating of the subject, or rather subjects, comprised within this volume.

It is not our purpose to criticise the "advanced" sheets with which we have been favoured, so much as by means of a reference to them to give our readers an early notice of that which is to be. A general idea of the book may be gathered from the title as above given, and from the following "Table of Contents:" Chapter I. Education and National Education; II. Education and Property; III. School Education in the United States; IV. Popular Education on the Continent; V. Free Education; VI. Primary Education in Ireland; VII. The Development of Popular Education in England; VIII. Special Features in English Public Elementary Education; IX. The Religious Difficulty; X. Recent Educational Legisla-

Digitized by Google

tion for England and Scotland; XI. A Forecast of the Future.

It will be seen at once that the treatment is very comprehensive, but it cannot be described as superficial. The relevancy of the various topics which are discussed will be evident, if we give what may be regarded as the basis-principle of the book. "Education is understood to mean instruction and training, to include the conveyance of knowledge, and the discipline and development of character." "National education will include, besides the general, pervasive, influence of religion, the influences of home and family, of street, school, workplace, — be this a shop, or office, or factory, or pit, or simple chamber,—of each person's business, craft, or profession, of society, of civil and political ideas, of the public press, including books and journals, especially the cheapest and most widely circulated of these, and finally of all life's prizes to each man, as these successively come into view; that is, in other words, of the various motives, incentives, and opportunities which stir up desire and suggest or determine action. All these things, and such things as these, go to elicit, to mould, to form and fix character."

Some of our readers may have pondered Dr. Rigg's "Essays for the Times." Many more will have seen his singularly able and comprehensive Inaugural Address delivered to the students of the Normal Institution in September last. About the same time there appeared in the *Watchman* newspaper several papers compiled by the Rev. G. O. Bate, on "Education in the United States." To any who have mastered the foregoing publications, much of the present volume will be familiar. But the additional matter, laboriously gathered from various official documents forms so considerable a portion of the whole, that the book cannot fail to be exceedingly valuable, as one of reference, to any persons who wish to be thoroughly informed.

We now refer especially to the chapters on American, Continental, and Irish Education, and to that on the Development of Education in England. But it will be found scarcely less interesting and instructive when dealing with other considerations not so frequently dwelt upon in educational discussions. Such are the various influences of home and of society, of the press and of politics; and such especially is the history and difficulty of British pauperism and its bearing upon "the land question," considered in the light of the peasant-proprietorship of other countries. The apparently excessive prominence which is given to this subject may be explained by the importance which it is now assuming in the social politics of the day. It is only fair to forewarn our readers that a careful perusal of some passages on the condition of the agricultural labourers of the southern districts of England, will considerably modify the force of assertions which might otherwise be misunderstood. A distinction between different classes of such labourers is to be recognized where it may not seem to be implied.

Anything more thorough than the exposure of education in the United States could not well be imagined: Dr. Rigg puts it beyond doubt that there is neither "national" nor "State" system to be found. The acting teachers are for the most part untrained. The children are far from being efficiently taught. The schools are in many instances open only for a few weeks at a time; and during these brief school-sessions the attendance of the children is sadly irregular. Even in Vermont, "the Arcadia of the Union," school-officers in the proportion of *one* to every *seven* children cannot, or do not, secure an average attendance

Digitized by Google

of more than seventy-two per cent. of the registered numbers. Amongst those who do attend the common schools, "a good reader is a rare exception," whilst "a great number leave without the capacity to write a letter legibly and intelligently." Yet "only one man in one hundred and fifty is educated otherwise than at common school." These statements are taken from the Official Educational Report (1869) for the State of Vermont. Other State documents make disclosures which are equally discouraging. The pattern schools of Boston and a few other places are evidently not a fair sample of American education.

In the following chapter, the fourth, there is much valuable information on the History of Continental Education. Its conditions in the several countries are compared with those at home. The value of the pupil-teacher system is shown, and its peculiar adaptation to the habits of freedom and self-government so wisely cultivated in England. Considering the efforts made by certain theorists to conform English schools to German ideas, this chapter deserves careful study.

Then we find a chapter on "Free Education," and our author goes to the root of the matter. Why it is interposed between the Continent and Ireland, there is nothing to show; nevertheless we are not disposed to quarrel with the arrangement. The principles which lead to the demand for "Free Education" and those which are involved in the "Irish educational question" are, we believe, not only related but absolutely identical. Christianity recognizes the family as the normal form of human life, and society as thence arising. Its principles enforce parental authority, and promote family order and national freedom. We cannot say that the "parent is but a steward and a guardian acting on behalf of God and of the nation." Nor do we care to admit, without explanation, that "the parent exists for society." We may all agree that "the parent is but a steward and a guardian acting on behalf of God." But instead of "the parent," that is "the family," existing for society, it is society which exists for the family. True it is, and for this very reason, that when the parent renounces his authority, and refuses or is unable to do his duty, then society must protect and, if need be, may aid, or even provide for, the family. It is equally true that here, as elsewhere, "Virtue is its own reward;" and that for society, as for the individual, the neglect of duty will work out its own punishment: "The wages of sin is death." The integrity of the family and the sanctity of its relationships are essential not only to the preservation of social purity, but to the existence of civil and religious liberty. The two great systems which to-day threaten the weal of society and the liberties of peoples are agreed in this, that they ignore the family unity and the national independence. Both alike would deal with the child, disregarding at pleasure parental responsibility and authority: both would subordinate the family and the nation to an unnatural and ultimately despotic centralization. In order to secure their ends, the one would use the State officer: the other employs the Church-priest. The one is "the International" of Materialism: the other is "the International" of Superstition. The one is Communism in all its forms: the other is Popery in all its disguises.

Beyond all doubt, Dr. Rigg has proved the unequivocally denominational character of primary education in Ireland; and he has once more demonstrated the true nature of Cardinal Cullen's claims. He has written some plain things, but only such as are necessary. In truth, the real character of the present conflict with Ultra-

Digitized by Google

montanism cannot be too clearly stated. The Popery of to-day is essentially and pre-eminently anti-national. Its objects are avowedly in harmony with the "Syllabus," and are every whit as political as those of "Home-Rulers" or the "Fenians." And why any portion of the national funds should be placed at the disposal of the Romish hierarchy in order that they may instruct their children in a political system which would necessarily lead to the destruction of the national independence, and yet another portion of the same national funds be employed for the prosecution of "Fenians," it will puzzle men of common sense to determine. To tolerate Ultramontanism is a stretch of political charity: to subsidize it is suicidal.

Hitherto all British legislation on the subject of Education has recognized the parental responsibility and authority. Nor do the most recent Government proposals threaten any departure from this course. But whilst the authority is maintained, the responsibility should be enforced. So long as the duty of the parent to educate the child was very generally ignored, it was doubtless politic that the State should offer aid to those who would honestly use it. But in proportion as education is recognized as one among the common necessaries of the family life, it will be essential to the cultivation of a healthy independence that such assistance should be diminished, and eventually withdrawn, except from absolutely necessitous cases. If this should lead to a more intimate connection between the school and the sanctuary, the result could not on its own account be deplored. The alliance is most natural, and when truth prevails, cannot be otherwise than beneficial.

But in this question of *truth* lies the difficulty of the problem. Methodism, as we think, will be compelled to maintain its independent position and policy,—as in the past, so in the future. It can no more ally itself with the negations of secularism than with the falsehoods of superstition. Its power has ever been derived from its testimony, and its victory over all opposing influences must still depend upon "soul-converting power."

Thoughts on the Essence of Christ's Atonement. By William Froggatt, Author of "A Revived Ministry our only Hope for a Revived Church." London: Hodder and Stoughton.—There is very much in this little work with which we heartily sympathize, and the tone of devout and earnest feeling which pervades it commends it to our regard. But we entirely dissent from its leading position. The theory of the author is, that "the essence of Christ's Atonement consists in His effectual testimony to the faultless wisdom, rectitude, and goodness of His heavenly Father, against all the injurious and blasphemous insinuations implied in the apostasy of mankind." He does not, like too many, regard the self-sacrifice of Christ as simply intended to act on the selfish heart of man, and to win him back to God, that he might be pardoned on the ground of his repentance and his transformed character; but he contends that the *testimony* borne by the life and death of the Lord Jesus effectually vindicated the rectoral honours of the Father, and upheld the sanctity of His law, in the forgiveness of the penitent and believing sinner. Accordingly, he repudiates the doctrine, that our Lord took the place of the guilty, and endured for men a penal death. We, on the contrary, cling to the great revealed fact of the *substitution* of the Incarnate Son of God for our sinful race, and believe that His death was a true and proper *sacrifice* offered to God for us, so as to maintain in full and efficient operation all the principles of His moral administration, even when His mercy welcomes the

Digitized by Google

returning sinner who believes in Jesus. The theory of Mr. Froggatt manifestly falls short of the truth implied in such passages as the following: "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith;" "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed;" "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God;" "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" This theory, too, leaves unexplained the crushing mental anguish which came upon our blessed Lord in the retirement of Gethsemane, and as He hung upon the cross. That anguish, in the case of the perfectly Spotless One, can only be accounted for by the fact, that He stood as the Representative of a sinful world.

In the chapter, too, on "the appropriateness and excellence of Faith as the ground of a saving interest in Christ's Atonement," there lurks an error against which it is important to guard. Adverting to the statements of St. Paul in Rom. iii. 22, 26, and v. 17, Mr. Froggatt says: "There we are taught that God graciously confers 'the gift of righteousness' on all them that believe, and would be regarded as 'just' in doing so. Does not this mean that in faith, as the ground of the believer's justification, there is a moral element which justifies God in appointing it for so gracious and momentous a purpose?" Now we deem it unnecessary here to argue this question at length. The true exegesis of Rom. iii. 25, 26, will show that this sentiment is not implied in these verses, which affirm rather that the manifestation of the essential righteousness of God, afforded by the propitiatory death of the Lord Jesus, secures the result designed, "that He might be just, and the Justifier of him that believeth in Jesus." And the whole teaching of the New Testament on the subject of our salvation by faith establishes, we conceive, the point, that, while faith is in itself a right and excellent principle, and naturally tends to produce obedience to God, it is constituted the condition of our acceptance because it directly connects us with Christ, and brings us into such a relation to Him that the saving benefits of His work and sufferings accrue to us.

But when we pass from what is peculiar in the teaching of Mr. Froggatt to his treatment of some topics in which all Christians agree, we find a warmth and earnestness which are very refreshing, and an unaffected devotion to the Saviour which awakens our sympathy and love. We can only regret that so much that is excellent should be marred by defective views of the work and sacrifice of our blessed Lord.

Recollections of Mr. James Groombridge, of Tonbridge. By F. G. West. Reading: Barcham and Beecroft. Pp. 55.—The portrayal of a worthy character here presented to us has evidently been a labour of love. The subject of these "Recollections" was a Methodist class-leader for forty-seven years, and though in humble life, was universally respected in the town in which he lived as a "pillar" in the Church of Christ.

Digitized by Google

During the earlier portion of his Christian life he was subject to severe and constant opposition on account of his religious profession, but he "held steadily on in a consistent course, 'in meekness instructing those who opposed themselves,' and 'by patience in well doing,' was 'more than conqueror.'" His biographer has briefly but clearly sketched the Christian career of one who was not only himself a trophy of the power of Divine grace, but who rendered faithful service to the cause of God in the sphere in which he was providentially placed. That sphere was a limited one; but the "Well done!" of the Master is accorded no less to him who is "faithful in little" than to him who is "faithful in much;" an important lesson which this memorial of Christian excellency will serve afresh to impress upon the minds of those into whose hands it may come.

GLANCE AT PUBLIC OCCURRENCES.

THE GOVERNMENT AND THE PROPOSALS OF THE SUNDAY LEAGUE.

It has for some time been seen that the opening of a museum in the east of London, the special design of which was to assist in promoting the elevation of the working-classes, would tend to stimulate afresh the activity of the association which, by a misnomer, calls itself "The Sunday League." The opportunity was too good to be lost: agitation against the public observance of the Sabbath, by the closing on that day of picture-galleries and museums maintained by the State, has been diligently promoted; until now once more a member of the House of Commons has been found in whose name a Motion stands for "opening the British Museum, National Gallery, South Kensington, and East London Museums on the Lord's-day." The claim urged on behalf of the opening of the last of the public museums here named is the thin end of the wedge; the working-man's privilege will, it is hoped, draw with it all the rest. The plea is specious enough to deceive many who would not look with approval upon the opening on Sundays of places of recreation and amusement generally.

On this important subject a large deputation, representing three Societies, the "Lord's-day Observance Society," the "Working-man's Lord's-day Rest Association," and the "East London Sunday Rest Association," recently had an interview with Mr. Forster, the Vice-President of the Privy Council on Education, and a member of the Cabinet. The object sought in the interview was to lay before the Government a protest against the proposals of the Sunday League, as embodied in the Motion shortly to be brought forward in the House of Commons by Mr. P. A. Taylor, member for Leicester. Mr. C. Reed, M.P., who introduced the deputation, stated that it was not contemplated to ask for any legislative enactment, any penal restraints or coercion, to compel men to keep the Sabbath-day as a day of rest. "It had been proposed to open the Bethnal Green Museum: it was very evident that no such place could be opened without its becoming necessary, in consequence, for many public servants to give up their day of rest for the pleasure and convenience of others; and in the interests of thousands of such persons, they asked that nothing might be done which would lead to their being required to work on a day which they desired to employ as a day of rest or worship. That question had a religious aspect. While on the one hand the deputation had no desire that

Digitized by Google

men should be compelled to attend a place of worship, if their conscience did not lead them to do so; on the other hand they asked that men should not be compelled to give attendance at places of amusement or recreation for the benefit of others." It was urged, besides, that the shortening of the hours of labour, and the frequent holidays enjoyed by the people, had led to increased and increasing attendance at museums in the evening. A petition, it was added, signed by forty thousand persons residing in houses in the immediate locality of the Bethnal Green Museum, was about to be presented to Parliament against the proposed Sunday opening; "all which things tended to show that the Government had no need to depart from the course it had hitherto pursued in reference to that matter; while there was every reason why, for the sake of public order, the comfort of the residents in the localities, and the public morality, public museums should remain closed on Sundays."

In reply, Mr. Forster admitted that this was "a very important matter," but said that "the question was not quite so clear a matter to his own mind as it appeared to be to the deputation." He thought "there were arguments which might be fairly urged on the other side." He did not forget the "religious aspect of the question;" but neither could he forget that "several gentlemen, clergymen, and others," who he thought would be acknowledged to have the religious interests of the country, and of the working people, as much at heart as any of the deputation could have them, did not quite agree with them. He granted that the gentlemen who were addressing him "had the advantage in the fact that a change would have to be made, and that that would increase the responsibility of those who made it." He thought this "a very serious consideration;" and that "this was a case in which public opinion ought to be regarded in the first place, because what was asked for" (by the Anti-Sabbatarians) "would involve the making of a change." The deputation had stated that it had a very large expression of public opinion on its side; whether the gentlemen on the other side would dispute that statement was uncertain; but at any rate, "a strong *primâ facie* case had been made out," which Mr. Forster would "take care to have conveyed to his colleagues." To this assurance one further remark was appended: "he had not felt quite clear in his own mind upon the question whether the religious interests of the country would be injured or not" by the opening of the museums as proposed by the Sunday League. He was well "aware of the great danger there was in this hard-working country—a country in which we are all seeking for money—that Sunday playing might be succeeded by Sunday work;" nor was he "surprised to find that that seemed to be felt by many working-men." That feeling was perhaps the cause of "some of the support" which the views urged by the deputation had received.

The advocates of the *religious* observance of the Lord's-day obviously have need to bestir themselves. By the deputation referred to stress is laid upon the fact, that there are forty thousand people living in proximity to the Bethnal Green Museum, who think that, as they themselves enjoy a day of rest, it is unfair to deprive those employed in the Museum of the same holiday; Mr. Forster's reply amounts to half an acknowledgment, that so to deprive them is not *yet* the will of the people. On neither side is the question looked at, we cannot but think, just as it ought to be. If the phrase, "This Christian land," has not yet quite become a figure of speech, it cannot but be a betrayal of the Christian Sabbath to advocate its claims by considerations which do not

Digitized by Google

explicitly include, and indeed make prominent, the highest of all. On the other hand, if the reply indicates the attitude about to be assumed by the Government on a point vital to the national well-being—an attitude which we are far from saying—with deep regret, we admit—would not probably be that of *any* possible Government of to-day—it is tantamount to a confession of the loss of the chief dignity and first function of the magistrate — his office, at least in a "Christian" State, to foster the good and repress the evil as good and evil are determined and announced in the Word of God. The Fourth Commandment surely still stands in the Decalogue, which Christ came not "to destroy, but to fulfil;" and the duty of statesmen, certainly in a Christian land, we again, venture to submit, is not discharged by a reference to "public opinion," as in the smallest degree modifying the obligation to observe it. There are questions on which it is impossible to be innocently neutral: "He that is not with Me is against Me," is a rule which still applies to communities as well as to individuals, though much of modern government, even where Christianity is publicly professed, is carried on in utter obliviousness of it. The age is great in compromises,—the common resort when weakness is called to face a difficulty, or double-mindedness would fain keep on good terms with contradictories. But in this case there appears to be nothing to lead our rulers to entertain the thought of a compromise: if it be no more than a matter of counting heads, a decision can be quickly arrived at. It were useless in these days, even if it were deemed wise, to ask the Government to say to such as would destroy our Sabbaths, "We not only will not advocate the proposed change, but we feel it our duty to the State to do our best to prevent it;" yet we may fairly ask, that the wish of what is a clear minority of the people of these realms may not be entertained with such deference as to lead it to suppose that the national policy on the questions which it agitates is doubtful.

Mr. Forster's ambiguous reply on this occasion shows us again that there is no safeguard for our national and religious privileges but in the more pervasive religious character and moral elevation of the people. Mere education without religion can be no national gain, but the reverse. We are not alarmists, and we regret the tone of Dr. Duff's recent Address to the Assembly of the Free Church of Scotland, but it were wilful blindness not to perceive that the foundations of society are being threatened here in Great Britain, as well as elsewhere, from the most opposite quarters. In the present instance a small but resolute knot of latitudinarians on the Sabbath question, finds itself in a position to threaten the infliction of a great evil upon the whole community. The opening on Sunday of places of amusement of all kinds, throughout the land, would be the unavoidable result of the success of Mr. Taylor's motion with regard to the museums and picture-galleries of London; the further result of which would be, that we should witness the duplicate of the scenes of the Champs Elysées on a Sabbath night in every town of England possessing a public park. This cannot be too earnestly deprecated; and against such a calamity all who care for the maintenance of the blessings, individual and social, involved in the due observance of the Sabbath, will be on the watch, so as to be ready to use every legitimate means to avert it.

London, June 20th, 1873.

Digitized by Google

POETRY.

SONNET TO A LADY,

ON THE DEATH OF HER DAUGHTER.

When Love, her wealth of tenderness supplying,
Had failed to soothe thy daughter's mortal pain,
And wept to learn her ministry was vain;
When well-taught Science, all her wisdom trying,
Found the fierce malady her power defying;
Then Hope, dismayed, on languid pinions fled,
And left thee bowed beside the dying-bed.
But when thy dear one's ransomed spirit, flying,
Urged her glad course to join the blest, above,
Then Hope, in smiles, returned on rainbow-wing,
Whispered thy drooping soul, and bade thee sing
Of joy in store for thee, and tearless love;
Of love and joy; but not for thee alone;
For thee and her, before thy Father's throne.

WILLIAM TAGG.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY OF THE SOCIETY.

ANNUAL MEETING.*

(*Concluded from page* 561.)

The REV. LUKE H. WISEMAN, PRESIDENT OF THE CONFERENCE, said:—My lord, I have been requested to move the following Resolution:—

"*That the Report, an abstract of which has now been read, be adopted, printed, and circulated; and that this Meeting, while thankful for an increased income from Home resources, resulting from the reinvigoration of the old organization of the Society, is equally thankful for a steady increase of income from the Foreign auxiliaries, recognizing as it does, in this fact, an encouraging movement in the direction of self-support in the native Churches.*"

My lord, the Report which has been read to us this morning, was very ably characterized by yourself in the remark which you made to me at the close of the reading of it, which I do not think it would be any breach of confidence if I mentioned to this assembly. Your lordship said, "I doubt very much whether you will have a better speech to-day than that Report which has just been read." At the same time the Report is of a twofold character, for sorrow to some extent has been mingled with the joy with which we have received it, and I cannot move its adoption without at least making a brief and passing reference to the unusually heavy losses which our Society has sustained during the past year; for notwithstanding all the joy and jubilation of the day, we cannot but remember that there are familiar forms, or, at least, there are forms which were once

* It will be borne in mind that our space only allows of extracts from the speeches delivered at the Meeting; and that preference is of course given to the passages which bear most directly on the subject of our Foreign Missions.

Digitized by Google

familiar, that are now no longer amongst us. If I were to select first of all a few of the more prominent laymen who have been taken away from us during the year, there is our liberal, sagacious, and fast friend of the Society, Mr. John Chubb, whose form was so familiar to most of us here present. There is also our excellent and worthy friend, for many long years, a supporter not only by his purse, but from the depth of his inmost heart, of the Society, Mr. Christopher Gabriel. Then if we turn to the provinces, there is Mr. Thomas Walker, of Cheltenham, Mr. Shum, of Bath, the oldest, I think, of our District Treasurers at the time of his decease. Then, if we look northwards, there is our old and much regretted friend, Mr. Fernley, whose liberality towards the Society was equalled by his generosity towards all the other departments of our Church's affairs, and who has left a name that will long be remembered by the purity and spotlessness of his life, by the liberality of his gifts, by the places of worship that he erected, by the magnificent benefactions of his will,—a name that will long be regretted, not only in the locality where he dwelt, but throughout Methodism at large. I will now turn my attention for a moment to my honoured brethren in the ministry who were last year with us, but who have now passed to a higher and brighter assembly. My lord, the Conference and the public prints connected with our denomination have made such frequent and ample reference to the loss which the Society has sustained in the death of its senior secretary, the Rev. Dr. Hoole, that it would be unnecessary for me to-day to pronounce any further eulogium upon that honoured missionary. The name of William Shaw has been mentioned more than once this morning, and concerning that venerable and blessed man of God I need only remind you, dear friends, that he was one of the earliest and most vigorous pioneers of missionary effort in his youth, and was one of the most valuable and trusted counsellors of the Church in his old age. If, again, I mention the name of our dear father in God, Thomas Jackson, which of us here to-day does not remember that cheerful sun-lit countenance, that full and manly voice, the very tone and quality of which seemed to guarantee the perfect sincerity and truthfulness of the speaker, that sturdy independence, that patriarchal simplicity, that apostolic power and unction which attended his later years? And then if for a moment we turn away our thoughts from those departed supporters of the cause in our own country, the obituary list that has been read this morning presents to us some names which in this brief and passing record ought not to pass, at least, without a moment's recognition. Whilst we have lost fathers of the cause at home, there have been young men, full of hope, full of promise, full of energy, whose sun has gone down before it was yet noon, abroad. Our Brother Broadbent, at Lucknow, our Brother John Waite, on the Gold Coast, whom I saw seven or eight years ago, his breast heaving and heart almost breaking while he was being enabled to come to the decision to leave an aged mother, of whom he was the principal support. These men in their early youth have passed away, and they have gone early to reap their reward. And shall I omit, in a brief retrospect like this, to mention the names of a few brethren, not of the English name, nor of our white skin, but who were joined with us in this mission? The Indian brethren present, I am sure, will think I do right in mentioning the name of Peter de Zylva, who for forty-two years preached the Gospel in Ceylon, and adorned it by a holy and stainless life, a wonderful example of Christian sincerity and purity; and the West Indian brethren present will hardly forgive me if I omit to mention the name of Edward Fraser, a man forty five years in the service of our Church as a missionary in the West Indies, and who, notwithstanding his Negro origin, demonstrated, on this platform, to the satisfaction of an enthusiastic audience, that he was a man; he rests from his labours, and his works do follow him. Then, not to multiply names, there are our Brother Nieffer in Germany, and our loved Brother Annigoni in Italy, the first who has gone home of that "Italian band" who have been converted from the error of their ways, and who have seen that the

Digitized by Google

Gospel according to the Pope is not exactly like the truth as it is in Jesus, and who have become ministers in connection with our own communion, declaring to their fellow-countrymen in Italy the unsearchable riches of Christ. When all these brethren go up to the golden gate, the attendants do not inquire to what nation or what sect they belong, whether they are Methodists or Presbyterians, or whether they belong to any other Church, whether they were born in our free and happy country, or elsewhere. There is a glorious company, consisting of all nations and kindreds and people and tongues, which are before the Throne and before the Lamb, who rest with Christ, who worship Him day and night in His temple; and one at least of the arguments that prevail with us from time to time to render our continued support to this Society is, that through the blessing of God resting upon the labours of the missionaries whom we send out, that glorious company is being increased and recruited from day to day by people not only from our own nation, but persons from many kindreds and climes to whom we preach the Gospel. Then, my lord, there is not only a somewhat mournful, but we are happy to say also, there is a decidedly cheerful, yea, enthusiastic tone that we may take from the Report to-day. The musicians here present will follow me when I remind them of the structure of the celebrated "Dead March in Saul." First of all there is a soft wailing dirge as the body of the fallen monarch is brought into view. Then afterwards the drums and trumpets are brought in, and there is a grand strike-up, as much as to say, "After all, though the monarch is gone, and the beauty of Israel is fallen from her high places, there is the foe yet to be vanquished, there is the honour of Judah to be maintained:" and so, we are prepared to say, to-day. We are prepared, by the grace of God, to strike up a joyful and encouraging strain. The note to-day is most decidedly, "Forward, forward!" "Speak unto the children of Israel, that they go forward." You have gone forward this year. Your annual income,—I speak of that which is derived from ordinary sources, and omit the special subscriptions which occasionally come in, one of which we have had on hand for some time for Italy, and the extinction of the debt,—setting that out of view, and looking to the usual regular subscriptions from ordinary sources, we are thankful to say that the amount received is larger than in any previous year in the history of Methodism. And this increase of fund arises, as the Resolution states, in about equal proportions; they seem equal proportions from the contributions of our friends at home, and from the large contributions of our foreign auxiliaries. So we are in a position to look forward to the consolidation of some of our old missions, for we must take care of them and sustain them until they shall reach the self-supporting point, which we hope and pray is not far distant. We hope there will be some extension of the Society's operations according as the finger of Providence directs the way.....

The night is far spent, and the day is at hand. It is true we cannot foretell what is coming. There are some who think that they hear in the wind the not very distant footfall of Antichrist, and there are others who imagine that we are about to be overwhelmed with a deluge of scepticism. And we know full well that these powers, to say the least, are in as great activity as in any former period. But with the sceptic on the one hand, and the Ultramontane on the other, we are prepared to stand to-day in the old way, and to walk therein; and, so far as our theology is concerned, to know nothing amongst men but Jesus Christ, and Him crucified.

The Rev. D. Barley, formerly a missionary in the West Indies, said:—I stand here by the permission of the Committee, in some respect, to represent our West Indian mission,—a mission that is very dear to my own heart, and in which I spent some eighteen years of the best part of my life. I look back upon that time with almost lingering desire that youth might return, that I might go back to those scenes of labour which are so dear to me. But with advancing life there come advancing infirmities, and under the pressure of sickness I was obliged to leave those fields which I had intended to occupy

Digitized by Google

for some years longer. But I want to engage your attention for a few moments while I speak of the West Indies. Those who have preceded me in this position have brought the West Indian mission over and over again before our friends at home. Yet I am persuaded that this Meeting will be prepared to listen with something like interest to what a missionary himself has seen, and what a missionary himself has felt. It has been my privilege to labour in the Leeward and Windward Islands, and also for five years in the colony of Demerara. Our missions present a noble territory, won from the sea of heathenism, occupied by large and by living Churches, which are bringing forth the fruits of righteousness, and peace, and joy. Not that we have not sometimes to insist upon the discipline of the Church, and to mourn over those who are unfaithful and who leave us; nevertheless, West Indian piety is no fiction—it is a glorious reality. Our people love the doctrines of the Gospel; Christ crucified, the Saviour risen, an Intercessor before the mercy-seat, a loving and an ever-present Saviour, are to them themes in which they continually delight.....It has been my privilege to witness, in connection with our West Indian work, several gracious revivals of God's cause. One of the most glorious I have ever seen took place in the colony of Demerara. I shall never forget that Monday night, when our large room, occupied by about six hundred individuals engaged in earnest prayer, seemed almost instantaneously to be filled by the power of God; and a simultaneous cry arose from various parts of the assembly,—a cry for mercy; so that the orderly conduct of the meeting was at once interrupted, and instead of the ordinary prayer-meeting we had a series of prayer-meetings by little groups kneeling around penitent and broken-hearted souls. That gracious work went on from night to night until the place became too strait for the congregation, and we removed from the school-room, holding about eight hundred, to the chapel, capable of accommodating one thousand two hundred. Week after week that work went on, and multitudes of souls were brought to God. It was our joy to be assisted by ministers and members of other Churches. They came to light their torches at our altar fires, and to carry back with them the blessed influence of quickened piety. That work went on for two years, and it gave not only one thousand five hundred members in that colony to our own Church, but it tended to the gracious quickening of the various Churches throughout the city of George-Town. Prior to this there had been no intercourse between the ministers, but it was then found we were of one mind, and an Evangelical Alliance was immediately formed, the ministers meeting monthly in each other's churches. Growing out of that Evangelical Alliance a Scripture-Readers' Association was commenced, both of which are in existence at the present time. Not only did we rejoice over a large accession of members to our Church, but the buildings themselves became too small. Both the city chapels were enlarged, and two others were built in the country. A mission-house was added to the number of those already in existence, and the ministers on the Circuit were doubled. .....Great attention is given throughout the West Indies to the education of the rising race. I have often mourned over the fact, that when this nation paid twenty millions sterling for the emancipation of her slaves, she had not a solitary million to dispose of for the education of those children of the slaves that were then set free. In the present day we sometimes hear complaints of the Negro—that he is lazy, that he is capricious, that he is wayward; and there is certainly ground for these complaints in reference to some portions of the population. But what portions are they? The adult labouring population of the present day are precisely the children of those slaves who were emancipated, and whom we left uneducated and uncared for. We have no right to expect to reap where we have not sown. But a very great change has taken place in educational matters throughout the West Indies. In connection with nearly every chapel, we have not only a Sabbath school, but a day school. When I first went out to the West Indies, I was

Digitized by Google

astonished at the character of the agents who were employed to educate youth. It was found that many of them were utterly unfitted to discharge the duties imposed upon them. Attention was given to the training of young men, and our schools are now generally presided over by trained teachers, godly in their character, and hallowed in their influence. I should not be ashamed, if one of our Demerara schools,—I speak now of our primary schools,—were put side by side with a primary school at home. I believe we should have no reason to fear the results of examination. There seems to be a great adaptation in the youthful Negro to acquire all the knowledge that is presented to him.....I am thankful, that at this present time I can point to about thirty men in connection with our West Indian work who are natives—men of God, men toiling with great success, men occupying any Circuit to which the District-Meetings and the Conference shall appoint them, and occupying those positions with credit to themselves and with benefit to the Church.....

The Rev. Charles Prest, in supporting the Resolution, said:—I have more than ordinary pleasure in again speaking at this meeting. I am glad to embrace the opportunity, because, as the majority of this Meeting well know, for some years my attention has been specially directed to the work of home missions. But I should have been sorry if any suspicion had arisen in my mind that because of that specific appropriation of such powers as I have, and such attention as I can give, I had lost any degree of interest in the success of our foreign missionary undertaking. In olden time I had an earnest interest in that work, and had many an opportunity of doing my best to promote it. I have lost none of that interest, and I am glad that, in proportion as the home mission work has gone on, the fears of some very excellent people that it might possibly injure foreign missionary work have long since passed away; as indeed it was likely those fears would pass away, because in exactly the same proportion as we strengthen our churches at home, we shall be better qualified to promote Christian missions abroad. If we strengthen the trunk of the tree, the branches are likely to be more fruitful..... I am going to speak to-day about Protestantism, and about Popery. But some people say "You must be very cautious." That is just the delusion which has come upon this country. We are all to be cautious, we are to be very mild, we are not to say strong things about this Popery. Now, my lord, I shall speak about Popery as it affects Christian missions, and as it affects the destinies of this grand old nation; and I hope I shall find that all the old Methodist zeal on this matter is not extinct. We are not the children of John Wesley if we have any coolness, any of the modern mistaken, Jesuitically-excited, liberalism of this day about it. This country has taken the lead in missionary operations, and it stands prominently out, and has been a great instrument for doing a large amount of good. When did this country become so? When did its missionary career commence? Never until Protestantism was established upon the dashing down of the dynasty that most of all disgraced our Throne; never until Protestantism was established in this realm by what I am old-fashioned enough to call the glorious Revolution of 1688.....But missions did not truly begin to be put forth from this country until the political Protestants of that time—and political Protestantism is a thousand times better than political Popery—until these political Protestants got enlightened and their influence elevated by the labours of Whitefield and Wesley and those who co-operated with them. Those efforts have been continued, and they have been increased from that time. Now, I say that these efforts are endangered, and the foundation on which they rested, and the organization and principle out of which they sprang, are endangered and assaulted in our day. The glory of this country,—its security,—is now in danger. We have a noble constitution, I venture to say the admiration and envy of wise men in every part of the world,—a constitution that has not been made to suit the dream of an able man, that has not arisen out of the consciousness of some philosophic man,—no, it is the creation of ages, of varied

Digitized by Google

experience; it is interwoven with the affections of all loyal men; and here you have a kingdom in which you have more liberty than you can have elsewhere. Every man in this kingdom has liberty to do right, and no man anywhere ought to have liberty to do wrong. You have a kingdom worthy of our admiration and worthy of our support. But it is endangered. What by? By Ultramontanism in the Church of Rome, where you may expect it, and in some other places where you have no right to expect it.

[On the important theme thus introduced Mr. Prest enlarged in a vigorous speech, which is reported at length in the "Missionary Notices" for June and July. The subjoined passage will serve to indicate its general drift.]

Our fathers said,—and, O that men would say it again!—"The Pope has no authority or jurisdiction in this realm." What! are we Englishmen going to submit to this, that we are to have a priest come between the father and the child, between the husband and the wife, between the master and the servant, between the Parliament and the people? Are we to have our liberal constitution enslaved? Are we to have what they openly avow, the supreme rule of the canon law, and the will of an infallible old gentleman at Rome set up against all law, all rule, and all authority? Are you prepared for this, and to see what I am sure no Methodist would ever submit to, to see the constitution of this kingdom shattered, and the crown of your Sovereign trampled under the feet of the Pope? Well, then, echo the old cry, "No peace with Rome," and, if need be, as most likely it will be, echo another cry, "No surrender."……

W. S. Allen, Esq., M.P., said:—I do not intend to make a speech this morning. I was not asked to speak, but merely to occupy five minutes, in order that you may have an opportunity of taking some bodily refreshments…… I am sure, my lord, we are very glad to see you in the chair to-day, and none the less so because you are not a Wesleyan. I am thankful to say we are not bigots. We do not care much what a man is so long as he is a good man. I was forcibly struck when you made that allusion to the work done in India by Christian missionaries. And I was also struck with a conversation I had some time ago with two Indian officers. One of them assured me that all Protestant missions were a complete failure, and the only missions that were successful were those carried on by Roman Catholics. I made inquiry, and I found that he was a Roman Catholic himself. Therefore I was not surprised at his testimony. The other assured me that all missions were a failure, and that there were no results, either secular or spiritual, from them. He was a Protestant, and I confess I felt somewhat staggered at his testimony. But it so happened that in a short time after I saw his name figuring in a court of justice far from creditably, and therefore I was not at all surprised at his testimony against all Christian missions. ……We cannot conceal from ourselves the fact that the present age is peculiarly adapted to missionary enterprise. It is an age of religious activity, and it is an age of commercial activity. It is an age in which this country is brought into contact with every nation in the world, by the increased facilities of travel which we have; in that particular the work of our missionaries is made in some degree more easy than it once was. I hope you will not be troubled, if I allude to our mission at Rome. I confess I have very great sympathy with that mission. I look upon it as one of the most important and one of the most interesting of our mission stations. It is a great thing to think that we have got to the heart of Popery, that we have got to the very citadel of his Holiness himself.……

The Rev. J. W. M'Kay, of Belfast, was called upon to move the second Resolution, as follows:—

"*That this Meeting, while sensible of the great value of Christian literature and Christian education, in connection with the work of evangelization, whether amid the superstitions of Christendom or the idolatries of Heathendom, is nevertheless increasingly convinced of the paramount importance of preaching the Gospel to every creature 'for a witness to all nations;' and it, therefore, feels it an incumbent duty to assist in sending forth 'more labourers into the*

Digitized by Google

harvest,' and to sustain these labourers by more earnest prayer for that 'power from on high' which can alone make even the Gospel effectual to salvation."

He said :—There are two things, my lord, to which I deem myself indebted for the honour of my present position: the interest which Ireland has in the world-wide operations of this Society, and the interest which this Society takes in the evangelization of Ireland; and, while there are many on this side of the Channel who cry down everything Irish, and many on that side who declaim against everything English, I rejoice to believe that these two are links in a union between the countries that neither priest nor politician can dissolve. .....Looking back upon a relationship of more than fifty years, I have to say that our interest in the entire work of this Society is unabated. We read the records of its toils, and trials, and triumphs with sympathy and joy. We welcome the visits of its deputations as affording seasons of religious festival. We embalm in our memories the names of its venerated dead, and we give—I think I may say, we cheerfully give—toward the supplies of its treasury; but when I come to speak of Ireland as a field of missionary operation, I feel less at ease, not because it is less productive than other fields, but because we do not gather the fruit of our own labours. Not because there is not a great work yet to be accomplished there, but because it appears to me that there is not there, to the same extent as in other places, an open door. In the former of these considerations there is some encouragement; for if we lose, others gain; and having had the great privilege of meeting the President of the Conference on the other side of the Atlantic, and personally seen something of the work in America to which he has referred, I must claim as the results of your work in Ireland some portion of the inner circle of those ten millions that are numbered in the Methodist Episcopal Church. So long as Methodist missions have a history, so long must there be interwoven with that history the names of faithful labourers of whom you may say, pointing to Ireland, "This and that man were born there." So long as Gibraltar, and South Africa, and Ceylon, and Madras, and the West Indies, and Newfoundland, and Canada, and other places have a position in the records of this Society, so long must the names of Macmullen, and Kenny, and Lynch, and Coghlan, and Hammett, and Horne, and others, be held in grateful remembrance as amongst the pioneers and cultivators of those fields; and not now referring to some of our own contemporaries who are distinguished missionaries in sister Churches, I could name names on this platform and on the Committee of this Society, names of gifted and honoured men, who are themselves witnesses to the efficiency of the work of this Society in Ireland. I heard it said lately, upon a missionary platform, that the India of to-day is not the India of fifty years ago. Widow-burnings, infanticide, the sacrifice of human beings under the wheels of Juggernaut, these things no longer appear in missionary speeches, because these things exist no longer. Through the operation of Christian work abroad, and the influence of Christian sympathy at home, they have ceased to be; and I may say that things in Ireland, too, have undergone a change. The Ireland of to-day is not in all respects the Ireland of fifty years ago. The priest no longer drives his flock before him with a horsewhip. The scenes that were witnessed at the "canting of the corpse," as it was called, when the offerings were presented, like biddings at an auction, to release the soul of the deceased out of purgatory; or at the country stations, where confessions were made,—they exist no longer as they are depicted, and I am bold to say, faithfully depicted, in the pages of Carleton. Missions have been doing their work in Ireland, and there has been in these respects a great change; but these things, in the one case and in the other, were mere outposts of the respective systems with which they were connected. We are to-day brought more directly to confront the great citadel of error; and if there be one thing more than another that gives Ireland prominence to-day, it is this, that there Romanism has its stronghold. I am sustained in this by the utterances of the leaders of thought belonging to the Church of Rome. I am not going now to use any expressions at all for the

Digitized by Google

purpose of nicely marking ecclesiastical and political differences. When I say Rome, or the Church of Rome, I think it is not at all likely that I shall be misunderstood; and when I refer to the Roman Catholic people, I do not wish it to be supposed for a moment that I should not like a free opportunity of mixing with that people in common citizenship, taking them by the hand, talking to them face to face, and realizing the most perfect rights of citizenship with them. But I refer to the speeches in Lancashire of your Roman Catholic Archbishop of Westminster, and of Dr. Vaughan at Rome itself, and Father Burke in America, and to sermons and pastorals on the occasion of the consecration of Ireland to the Sacred Heart of Jesus, lately celebrated, as it was said, as a reparation to Him for all the injuries that have been put upon Him by the wicked world. But now, my lord, these Roman Catholic priests and the Roman Catholic hierarchy have been speaking great swelling words of vanity, while they have been putting forth every effort to entrench and fortify their position in accordance with this boast, and to make the Roman Catholic people inaccessible to the truth as it is in Jesus. This is not to be wondered at. The Papal system, while it asserts infallibility, and claims supremacy, is essentially a system of destructive error, and as such is opposed to the light of truth. Let light be freely admitted, and the darkness must be dispelled. And hence it is that Rome will not admit any light unless as it comes subdued and coloured by its own blinds. The light of modern history, the light of modern philosophy, and even of natural science, are too much for it. I saw it told of a Hindu, that having seen through a microscope a drop of water, and found that what he was accustomed to drink teemed with life, he became so excited at what seemed an invasion of the precepts and prejudices of his religion, that he eagerly offered to purchase the instrument, and then broke it to pieces on the spot.....But, above all, the system that obtains in Ireland is a system that cannot bear the light of the glorious Gospel of the blessed God. The great object of the missionary work there, as elsewhere, is to save souls, and the great principle on which it is based is this, that faith cometh by hearing, and hearing by the Word of God. And now, as to the power of this Word, we have no misgivings. The truth, which by its substance displaced the shadows of Judaism, is no less able to condemn and displace the counterfeits of Romanism, by the Divine image and superscription which it bears upon its sterling gold. And we have in Ireland to-day witnesses to this. It is not merely to the past we are looking for converts from Romanism, though with us, as to them, "the kingdom of God cometh not with observation," and we cannot blaze abroad the instances in which persons are truly converted to God, and thus converted from that system into connection with ourselves; for I know instances just now in which there would be exposure to family persecution if the parties to whom I could refer were not under the protection under which they have placed themselves, in order that they may maintain their convictions; but we have witnesses that Mary and the entire host of canonized intercessors must retire when men become acquainted with the one Mediator between God and man, and that wherever the genuine doctrine of repentance and forgiveness of sins is received, there is a parting with penances and with priestly absolution. But here is our difficulty, and I want to speak of this for a little, before resuming my seat. While Government patronage and support have been withdrawn from the rites of idolatry in India, so that your messengers may stand upon the steps or within the courts of the temples and declare their message, it is otherwise in Ireland. True, when our missionaries have been assailed and beaten, we have gone into the courts, and I believe we have done so as no other denomination have done, in order to maintain the freedom of street-preaching in that country. We have gone into the courts, and we have found judges, and I am bound to say,—and I think it is a point that should be known,—Roman Catholic judges, too, ready to vindicate the law. But I have to say, further, that this has been to a great extent neutralised by the coun-

Digitized by Google

tenance and aid which are given to the Roman Catholic hierarchy by the Government of this country.....Archbishop Manning asserts that he is not himself political, but that he is a Catholic before everything, he is a Romanist to the heart's core. He unites the two things,—his religion is a policy, and there is no policy with him unless the policy that is directly combined with his religion. Now what is the necessary corollary of this doctrine? It is this, that the Roman Catholic Church does not own as ordained of God any power that contradicts her, and where she cannot enforce unity of faith she will oppose the unity of the nation; and I maintain that Ireland is this day before the world and before the Parliament of this country the illustration of the position that I have now ventured to take. The bishops there, in fact, say, "We will have no nationality that involves mixed citizenship. We will have no united education, no national unity, unless on the basis of unity of faith." Nationality must be made subservient to religion, and they want the Government and the Legislature of this country to put its endorsement upon that. That is what they want.....I am glad that the distinction has been made in the course of the late Parliamentary discussion that I never saw so made before, between the Romish hierarchy and the people of Ireland. It ought to be maintained. Deal liberally with the people of Ireland, but do not—as every Government that I have ever remembered, no matter what name it went by, has done—do not take the priests of Ireland as the representatives universally of the feeling of the people of Ireland; and do not make them the medium of governing the people of Ireland. Then you may deal with the Irish people as liberally as you please. But, it cannot be; I have been picturing the impossible. I address myself to things as they are. We are holding up the light in that land. We are endeavouring to do what the Resolution speaks of. We are endeavouring to maintain our witness before the people. The light shineth in darkness; doors and windows are closed against it; so that the darkness comprehendeth it not. But the day, I believe, is speedily coming, and I am encouraged by late events on the Continent of Europe to believe so, when the opening shall be made; and we shall have the light shining brightly when that opening comes. O Erin! beautiful in the light that reveals the purple of thy mountains and the verdure of thy fruitful vales, that shadows in thy clear waters the enchanting scenery of thy rivers and thy lakes; fair as lively are thy daughters, and thy sons in their native impulses as generous as they are brave; but clouded by ignorance and superstition, deceived and cowed down by an imperious priesthood, agitated and perturbed by place-hunting politicians, thou hast too long been filled with complaint and clothed with mourning. Lift up thy head, for the day of thy redemption draweth nigh; the darkness that hath covered thee shall be scattered, the bondage that hath held thee shall be broken, and thou, O Erin! shalt sit a queen among the islands that shall wait for the Redeemer's law.

The Rev. Frederic Greeves, of Oxford, said:—I confess, my lord, it is not the assembly before me that impresses me so much as the thought of the responsibility of this occasion. I cannot forget that, in appearing here, we appear as advocates for a perishing world. The advocate who pleads for one human life is accustomed to cast himself, and not in vain, upon the sympathy of those who listen. We plead for the life of myriads, perishing for lack of knowledge. If the clients whom we represent could be revealed to sight, a mighty sea of human faces—in comparison to which the largest assembly ever gathered in this world would shrink into a little speck—would appear round these walls. We should see faces of every variety of colour, faces bearing varied marks of intellectual and moral degradation, and yet all of them children of the same God, all purchased with the same most precious Blood, and all therefore having a claim on the possession of that Gospel which is the voice of the great Father to all His children, the invitation of the universal Saviour to all for whom His blood was shed. .....I have thought, my lord, how it was possible for me best to employ the few moments during which I shall plead for my clients, and it has seemed to me

Digitized by Google

that there were no arguments so powerful as those which are to be found in the history of this Society. If the facts which are brought to light from year to year in our Reports will not endear this cause to the heart of this assembly, I am sure no words of mine can do it. I rejoice to know that it is not for me to attempt to commend the cause of missions to the love of the Methodist people. The heart of Methodism loved missionary enterprise long before I was born. It is not for me either to commend to this assembly the organization of our Society. That organization has been tried for sixty years, and it has never been found wanting. It has been tried in peaceful times; it has been tried in stormy times; it has stood the test of trial, and at this moment it is dear to the hearts of all our people. I rejoice in the success that has been realized this year in our financial operations, and I thoroughly endorse the statement expressed in the Report, that the increased income has arisen from the greater energy with which our Home Districts have been worked, in consequence of more constant and regular collecting; and I do trust that the effect of this meeting to-day will be to stimulate that effort, and to lead to still further increase in the income of this Society. Sixty years ago, the income of this Society was about £4,000, and one of the speakers who addressed an audience in Leeds on that occasion, said that, in his opinion, the efforts of the Methodist people that year had almost exceeded their ability. We have come to see more than twice as much raised by our children, by their juvenile collecting at Christmas; we have come to see single Districts of Great Britain produce more than double that amount; we have lived to see a larger sum than that sent home from our mission stations in the South Sea Islands, from nations who, sixty years ago, were savage cannibals and ignorant heathens; we have lived to see a larger amount sent us thence than sixty years ago was the total income of the Society. I say that with results like these to look upon, we have no reason to commend our organization to the sympathy and confidence of our people.....The opinion was one hundred years ago widely entertained by many devoted Christian persons, of whom it becomes us to speak with respect, that it would be found upon trial that whereas the Christian religion was adapted to the races who had received it, the Mohammedan faith was better adapted for the Asiatics, and the Brahman religion for the Hindus, and that in fact it would be discovered that there was not in Christianity an adaptation to the whole family of man. There was a bishop of the Church of England, who is said to have remarked of one of his clergy, that he was on the whole a man of sound sense, but he had this delusion, that he believed the Red Indians of America could be converted to Christianity. There is in the Ecclesiastical Essays of Sir James Stephen an account of an archbishop of Paris, who said to one of his clergy: "You need not try to convert Madame de Rémicourt." (She was a leading member of the Jansenist party.) "For," he said, "Madame de Rémicourt has a square head, and I have observed that people with square heads never change their minds." Now it seems to have been the opinion of many dignitaries of the Church, and other persons, that the capacity of human beings to receive the Gospel depended on the colour of a man's skin, or on the shape of his skull, or on the climate of his residence. But our missionaries, my lord, and the missionaries of kindred Protestant Societies, have completely refuted that notion. They have carried the Gospel to the wild Arabs of the east, and to the Red Indians of the west. They have preached it amid the polar snows to the Esquimaux, and in the tropics to the Negroes, and they are able to tell us that everywhere the voice of the great Father is intelligible to all His children, and the blood of the common Saviour is able to cleanse men from their sins. The Gospel fits a sinner's heart, just as light fits his eye, or as music fits his ear. Everywhere, where they have proclaimed it, it has proved itself the power of God to the salvation of every one that believeth.....

[Mr. Greeves dwelt at considerable length upon the successes of Christianity in several parts of the world, adducing from them arguments for increased

Digitized by Google

efforts in behalf of Christian missions.]

It seems to me as though the voices that come to us at this time summon us to increased exertion and to increased labour, in louder and more commanding tones than at any period I can remember. Every post seems to bring appeals from the Continent of Europe, where our brethren in France are labouring in a state of perpetual embarrassment for the want of funds. I can never remember the time, and I never expect to see the time, when our friends there will not clamour for more help and for special contributions. Appeals come from all these Popish regions of the world, where we should like to do something more than we do to show our love for the souls of those who are bound under this superstition, which is so terrible in its consequences to them; and then from the vast heathen fields beyond there come to us perpetual appeals from missionaries who are overworked, and from people just beyond the reach of our present exertions, who have heard enough to make them lose faith in their present superstition, and who want to see the pure light of Christianity. Then if there are regions of the world from which no appeal comes, is that any reason why we should forget them? Is there not something which appeals to us in the very darkness that is so dense that they have no love of the light, and no longing to see the missionaries' feet treading upon their mountains?.....We have had our fair share in the increased commercial prosperity with which God has blessed our land. We have seen in some parts the results of increased exertion and more regular and systematic organization, but that result is not witnessed everywhere, and that result might be very much more extensively witnessed through the next year if only our hearts could resolve to set upon this work more efficiently than ever.

Mr. Nicholas Downing, Penzance, said:—The Resolution refers to labour and labourers. One lesson I have learned here to-day is, that the time has arrived when this Society, and especially the younger members in connection with it, should address itself with increased zeal and energy to the work it has before it. Whilst I have been listening to the names of those who have been faithful labourers in this work, but who have passed away to their reward, I have seemed to stand on the other side of the Jordan; and as I have watched the cloud of departing glory, and in the deep earnestness of my heart cried, "My father, my father, the chariot of Israel, and the horsemen thereof!" I have also prayed that those who are now rising up may be "baptized for the dead," and may address themselves with increased zeal to the labour which has been left to them as a sacred legacy by those who have entered into their rest, and who now inherit the promises of God. Another important lesson, to which I will only just make allusion, is this: that the successes which have been achieved by this Society, and the successes which have been wrought by the other kindred Missionary Societies of our land, are only to be looked upon as incitements to yet greater efforts in the future, inasmuch as those successes have been, by God's blessing, instrumental in no small degree to the opening of doors for labour, giving us fresh fields wherein to work.....

The Rev. William Barber, from Ceylon and South Africa, said:—My lord, I feel that at this stage of the Meeting it would be an impropriety on my part to detain this large audience at any length. And yet to some extent I may be permitted to assume a claim to be heard, seeing that I have spent nearly twenty years of my life in foreign fields of labour. My witness is this day at the service of my hearers in this direction, that the Gospel is "the power of God unto salvation to every one that believeth," whether it be amongst the semi-civilized Tamil and Singhalese inhabitants of Ceylon; or in the brawny Mozambique or Malagassy, the warlike Kaffir, and the degraded and diminutive Bushmen, who, together with others, compose the motley population of South Africa, where it has been my lot to reside during more than twelve years. These eyes of mine have been privileged to look upon brothers and sisters, and these ears have heard voices which, from among those various

Digitized by Google

tribes, have declared the wonderful works of God in their own tongue. I have thought, when I have listened to the sweet music of such lips, belonging to hearts touched with the love of God, that our common humanity is like a beautiful harp across which sin has swept its rude fingers, and broken the chords, but which the Divine Musician is occupied in repairing. Every language won for the Bible, every people visited by the Gospel, every home or heart gained for Christ,—these are fresh chords strung by God's unerring hand. And, though it is not yet, the time is approaching, of which Pentecost, with its cloven tongues, was alike type and pledge, when from our collective humanity there shall go up a song of praise and thanksgiving, in one common and universal melody, to Him who bought us with His own blood. It would ill become me at this late hour to speak of other parts of the mission field; but a few words may be said about Africa, because a special interest at present attaches to that continent. It has been said that the romance of South African missions has departed. For my own part, during the time that I laboured in the Cape of Good Hope District, I was painfully sensible of it. But I rejoice to recognize an increased interest as the result, under God, of the explorations of various men whom He has sent into the interior of Africa. Just as sometimes the benighted traveller in a distant and unknown country is yet able, by the dim light and irregular flash of the lightning to discern an unthought of wealth of natural beauty, so the expeditions of men like Burton, Speke, Grant, Baker, and, last and greatest of all, David Livingstone, have been the means, in God's hands, of afresh arousing Christian interest in the fortunes of that great continent. When our Saviour stood in the midst of the hungry multitudes gathered on the heights near Gennesaret, His word of responsive inquiry and command to His disciples was, "How many loaves have ye? go and see." And we are thus reminded of the Church's duty, in view of the wider spiritual want which these recent discoveries have revealed to us amongst the teeming myriads of Central Africa. Have we, as a denomination, I would ask, no present call to do something for that part of the world? But more especially I would call to your notice, just at this stage in the history of the African continent, the marvellous development of the Cape Colony. What do you observe there? For a hundred years a new Anglo-Saxon empire has been in process of formation, to which various European populations—French, Dutch, German, and English—have contributed their quotas. The providence of God has been fusing these into one homogeneous people, with its own fresh individuality, and has thus been creating a basis from which Christian effort may be exerted, with the distinct object in view of meeting the spiritual necessities of the masses in the interior. Meantime in that interior there has been a disintegrating process going on. Wave after wave of savage life has rolled southward, and the tide of war has left its red stain on the mountains and plains, ever surging onward, until it encountered the rocky rampart of the dominant civilization. In this way has it been that God has caused the white man and the black man to meet on common ground; and the triumphs of the Cross have not been few, but as happy and glorious as in any part of the world. To some extent the Church of Christ has been equal to the demand upon her resources in the colony, and not a little has been done there towards the consolidation of Christian civilization. All that was needed was some fresh and mighty impulse, to initiate an onward march in the name of the Lord of Hosts. And such an impulse has been supplied in the marvellous discoveries of the Diamond Fields, whereby, at the fitting moment,—not too soon, ere the young national life has matured, and not too late, after it has acquired rigidity,—men were attracted in multitudes to the interior. A Divine Hand waved its resistless summons, and men have been willing to give up their old homes and associations. A period of comparative poverty and of general financial anxiety had passed over the Cape, which made the removal easier. Our missions in the neighbourhood of the Diamond Fields and in the Transvaal Territory

Digitized by Google

commence, then, under the happiest auspices; for there you have a goodly constituency of local preachers, class-leaders, and Sunday-school teachers, whom we have trained at the Cape. And the fulcrum has been moved nearly a thousand miles inland, from which a Christian leverage may be brought to bear upon the heathendom beyond. The Church of Christ is called to "stand still, and see the salvation of the Lord," whilst the mighty curtain rolls aside, and unthought of millions are disclosed to our view. Our Master is in the midst of us; and, as He points to the teeming masses in the interior of Africa, He asks, "What are you ready to do?".....

Mr. W. W. Pocock, Dr. Rigg, Dr. Jobson, the Rev. Samuel Coley, and the Rev. William Arthur, M.A., also took part in the proceedings of the Meeting; which was closed by the President of the Conference, who pronounced the Benediction.

OUR ARMY AND NAVY WORK.

1. THE CAMP, ALDERSHOT.—During the past few months we have been cheered by many signs of healthy progress. In making up our returns for March we find an increase on the quarter of twenty-five members, and nineteen on the year, with nine on trial; whilst the income is considerably higher than any previous one. Nor are these the only indications of the good effect of our labours; for the character of the Wesleyan soldier bears evidence to much of the restraining power of the grace of God. This will be seen from the following facts: our average in hospital from all causes, and including women and children, is not more than one and six-tenths per cent., whereas the general average is about four per cent. Our average in the divisional prison for military offences is not more than fifteen-hundredths per cent., which is also much below the general average: during the past month only one man has been committed. Our men furnish a large proportion of non-commissioned officers, and our Sunday evening voluntary services are largely attended, though our distance from the camp is so great, and there is the attraction in the camp of ornate and florid services. The temperance-movement also makes progress. Our Sabbath-school numbers nearly two hundred children, with twenty-five teachers, many of whom are soldiers.

We are now beginning to experience what is the great drawback to our work, the perpetual shifting of the regiments quartered in this camp of exercise. We are never at one stay; what we have to do must be done quickly, for the time is short. But for all that, our labour is not in vain; and in the changes that have just taken place we have happy illustrations of the value of our work.

Some batteries of artillery, which on their arrival here were without any members of our Society in them, are now gone from us to a station where there is a feeble Church, and will bring a valuable reinforcement of zealous and stable Christians to the struggling cause; whilst a regiment having in it a considerable number of Wesleyans, all of whom have been gathered in during its stay here, will go to another station where a chaplain is appointed by our Conference, and where the good work begun will be carried forward and matured. There is no greater auxiliary to the direct agency of the Church than what may be developed by a careful and thorough carrying on of our work in the army and navy.

The great but necessary enterprise to which we are now committed, that of building a new chapel and soldiers' Home, is advancing with a fair measure of success. Our subscription list amounts to £1,522, no less than the sum of £595 being raised or promised on the spot; which compares well with

Digitized by Google

£37, raised towards the building of the present temporary structure. We appeal to the sympathy of the whole of Methodism to carry forward this work to a speedy completion; in order that here, in the heart of our military system, we may bring the best possible appliances to aid our work for the evangelization of the British army.

R. W. ALLEN.

2. SIMON'S TOWN, SOUTH AFRICA.—The value of our work in the royal navy is seen in the following communication from Simon's Town. The good effected at our home ports bears fruit in distant naval stations and elsewhere:—

Simon's Town is a compact little place, about twenty-two miles from Cape Town, situated on an extensive bay, with good anchorage for shipping. It derives much of its importance from the frequent presence of ships of war, and from the circumstance that H.M. dockyard is there, which employs many workmen of various kinds. Concerning this station the Rev. P. Batchelor, the resident missionary, says:—

"The attendance at the chapel has been encouraging. About twenty men from her Majesty's ships in the bay are in the habit of attending the Sunday-morning service. On the occassion of the visit of the Flying Squadron to Simon's Bay, upwards of a hundred men belonging to the ships availed themselves, as *enrolled Wesleyans*, of attending our services."

HOME-MISSIONARY CORRESPONDENCE.

1. GUILDFORD.—*From the Journal of tht Rev. S. Fogg.*—March, 1873.—We have suffered here from the removal of several leaders and local preachers, so that it requires great effort to maintain our position in the town. Our day-school is doing well, though the Episcopalians have built a new school within one minute's walk of it, where they offer a "middle-class" education for an "elementary school" fee. Hitherto only one scholar has gone to them from us. We have in the neighbourhood to contend with flagrant Predestinarianism, and also with "Plymouthism." At *Godalming* the whole debt on the chapel has been paid, and we have a large, well-warmed, well-ventilated, and comfortable place of worship, surrounded by a dense population. Our congregations here are good and improving. Could a minister devote all his labour to this town, our cause would abundantly flourish. At *Knap Hill*, we are much encouraged. Our people are working well. The congregation is chiefly composed of officials connected with the two large prisons here. It is determined to free the chapel from debt, and the purpose, by a spirited effort, is nearly accomplished. About sixty of the destitute boys, from the Bisley Refuge are marched to our chapel every Sunday morning, and a good work is apparent among them. At *Woking Station*, our chapel, recently opened, has had to be enlarged by one-third of its original size, and it is still filled. Great spiritual results are appearing, and will be more fully realized here. At *Clandon*, our work is of a primitive kind. We preach in a cottage, kindly lent us by a gentleman who has informed us that if a site could be procured he would build us a chapel in the village. Our great want is local helpers.

2. CHERTSEY, ETC.—*From the Journal of the Rev. A. Llewellyn.*—April 25th, 1873.—We have had financial success during the quarter, having extinguished a debt of £63 on the Chertsey chapel. At *Staines* a new school-room has been erected, and it will be free of

Digitized by Google

debt in a few weeks. The chapel has also been renovated, at the cost of £200, which has been raised and paid. The contributions to the Circuit-funds have considerably advanced since September last, and £72. 12*s.* 6*d.* has been realized for our *Foreign* Missions in this *Home* Missionary Circuit. Our congregations are good, especially at Chertsey and Walton, and our Church-members increase in number. Our schools are in a healthy condition.

3. JERSEY (*French*).—*From the Rev. James L. Ozanne.*—May 6th, 1873.—The foundation-stone of our new chapel was laid on the 1st of May, 1872, and we hope to open it in the course of next month. We have held a bazaar, which has produced upwards of £230; so that, including the amount previously collected in various ways, we have now in hand £1,085. 17*s.* 4*d.* Still we want £350 more, and are confident that the friends of our work at George-Town will furnish us with the required amount.

The spiritual part of our work is in such a state as to give us some encouragement. The congregations, which fill to overflowing our preaching-room, are very attentive; some have been converted to God, and many more are seriously impressed. We feel assured that when the chapel is opened for public worship, the number of our hearers will be doubled almost immediately. The missionary has preached in the open-air every Sunday afternoon during the summer season, sometimes at the *Grande Charrière* and sometimes in George-Town. Many persons who never previously attended any place of worship have come to these meetings, and have listened attentively to the preaching of the Word. We have also held cottage-meetings at the *Grande Charrière* all through the winter season: where we have been rejoiced to see a mother of a family give her heart to God, and join our Church; and about twenty children attend our Sunday-school as the result. Our Sunday-school is in a flourishing state, the number of children who regularly attend being considerably above that of last year; and the teachers are zealous and faithful in the discharge of their duties.

We are thankful to be able to report an increase of Church-members, the number being now forty-seven. The work of the missionary is more and more appreciated in the neighbourhood: he is constantly sent for to visit the sick and those who are seeking the comforts of religion in their affliction. We are persuaded that we are about to gather the fruits of our labours during past years, and that God will give us an abundant harvest in the new chapel.

4. CREWE.—*From the Rev. J. H. Hopkins.*—April, 1873.—Our congregations at Hightown continue to increase; and our classes are better attended than at any former period. I am favoured with the earnest co-operation of two zealous leaders, whose visiting and other labours have been successful. We have had "continuous services," which have been greatly blessed. Almost every Sunday this year we have had several persons penitently seeking God's favour. A new class which I have formed, and which I meet, now contains forty-nine Church-members, and all our classes are prospering. At our recent chapel anniversary the collections amounted to £37. Our chapel, with its galleries and new organ, is much improved in appearance.

5. PRESTON. (*Lune Street.*)—*From the Rev. H. F. Kelvey.*—May, 1873.—The history of our mission here is very encouraging. For in this district, where thirteen years ago Methodism was not represented, and six attempts to establish a cause had failed, we have now, by God's blessing on house-to-house visitation, open-air preaching, cottage-services, etc, two hundred Church-members, a Sabbath-school,

Digitized by Google

numbering six hundred scholars, two flourishing day-schools, (the premises, costing £2,800, entirely free from debt,) and congregations so large that we are unable to meet the demand for seats. A few details may be interesting. The mission was commenced in the house of a godly man, who, feeling concerned for the souls of his neighbours, commenced a prayer-meeting. The first time he was alone: opening his door, and throwing open his window, he sung, prayed, and concluded by himself. He then invited the crowd that watched and jeered to join him the following week. Numbers came: his house was filled. He next obtained an old shuttle-shop, capable of holding about two hundred people. This soon became too small, and a large room in a mill, vacant through the cotton-famine, and capable of holding six hundred, was then taken.

Under the care of the late Rev. Joseph Edge—the home-missionary appointed to Preston in 1861, whose name is yet gratefully remembered—the cause grew rapidly. A scheme for building more suitable premises was started, and the present commodious home-mission chapel in St. Mary's Street was erected. Here the work has continued to flourish. A branch formed at *Walton* numbers thirty-two Church-members; so that we have a total in this once hopeless district of two hundred and forty, with thirty-eight on trial. Besides contributing about £100 yearly to the Circuit funds, these Societies and congregations have sent last year upwards of £37 to the Foreign Missionary Society, while other Connexional funds have been liberally supported. At the Sabbath-school anniversary in April, the collections realized £66, chiefly contributed by the scholars themselves.

We have also spiritual results of a gratifying character to report. The visits and services of the home-missionaries have resulted in the salvation of many souls, and in the discovery and restoration of many who were once scholars in our schools and members of our Church. We also have reason to know that many, driven by the cotton-famine to America, Australia, and New Zealand, are there labouring as "unpaid agents" of our Foreign Missionary Society. One man, who went to New Zealand, writes to say, that in that far country he has, by his own unaided efforts, gathered together a class of thirty members.

As an illustration of the service home-missions render in finding out former members and scholars, two facts may be interesting. I called at a house, and found a child dying on its mother's knee. The father, a drunkard, who had his head bandaged, had been turned out of a good situation, and with poverty and death in the house, was realizing the penalty of his sin. I pointed to his neglected Bible, and appealed from the dying child to the hearts of the parents. We then knelt in prayer. I found he was a backslider; and that single visit was blest to his conversion and recovery: he is now an earnest member of our Society.

A gracious work is now going on, and forty have recently been added to the Lord. The mission is now being taken into the Circuit proper, with every prospect of being a substantial and helpful addition.

6. AMBLESIDE.—*From the Journal of the Rev. T. J. Macartney* to March 1st, 1873.—Very active clerical opposition here seeks to injure our Sunday-schools, and to hinder and destroy our work. We are not damaged by this impotent exhibition of bigotry. The work of God is deepening in our Church-members, whose lives justify their profession. We are about to spend £50 in the repair of our chapel. At *Windermere* the chapel is too small for the congregation. At *Grasmere* we are preparing for the erection of a new chapel. I am encouraged in my work. The Lord is blessing us, and many lost ones have been brought to God.

Digitized by Google

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

ITALY: THE ITALIAN PARLIAMENT AND THE JESUITS.—To understand the warmth and passion, and almost frenzy, displayed by the Deputies in the late debate on the definitive exclusion of the Jesuits from the State, it is necessary to bear in mind the traditional feelings of the whole of the Italian people towards that Order which one Pope did not originally admit without reluctance and misgiving, and which another Pope deemed it necessary to repress. At the Restoration of 1814 the Jesuits were re-established, and placed at the head of public instruction in every State of Italy, excepting only Lombardy, Parma, and Tuscany; for these provinces were under the immediate influence of Austria, which at that time did not favour the Order. Subsequently, however, the obnoxious Company regained its ascendancy at Vienna, and thereby at Milan, Parma, and Florence. The Milan Deputies are men between thirty and sixty years of age, and many of them received their education in Jesuit schools and colleges. Indeed, it is proverbial in this country that the pupils of the Jesuits, unless they enter the Order, almost invariably leave their establishments as their implacable enemies. The detestation of these youths for their masters finds a responsive chord in the heart of every Italian of the lowest classes, among whom the name of "Jesuit" is used as the most intolerable word of insult when the common vocabulary of abuse is exhausted, and conveys the idea of consummate hypocrisy. The broad-brimmed hat of Don Basilio at the Opera, and of Don Pirlone in comedy, is always the butt of the bitter sarcasm and savage invective of an Italian populace. On the first outbreak, or, indeed, on the eve, of any popular tumult at Naples, at Turin, at Milan, and all other places, in 1831, 1848, 1860, and at all epochs, the Jesuit College has been invariably the first object against which the mob's fury sought a vent; and that fury was almost as invariably baffled by the crafty Loyola brethren, who, aware of the brewing storm, knew how to bow before it and withdraw in good time. In 1848, Piedmont, then crushed by a disastrous war, found itself, between Custozza and Novara, compelled to give in to the popular animosity, and excluded the Jesuits, who had already been summarily ejected by an Act of the Sardinian Parliament which was never repealed, and which is now law as well for Piedmont as for all the provinces of the Italian kingdom, Rome and her territory alone excepted. By the Bill placed before the Chamber, Rome and her territory were brought under the common conditions of the rest of Italy, with the single exception of the right of the present heads of Orders to reside in their houses, an exception made only in their favour, and not of their successors, and lasting merely during their tenure of office, —that is, not beyond four years. From the benefit of this exception the General of the Jesuits is by the result of the debate on the Bill again excluded; and he will have to leave his old home at once, though he may take up his quarters at the Vatican, —where he has long had a *pied à*

Digitized by Google

terre,—or wherever else he may please. For, with respect to the Jesuits, there are now two somewhat inconsistent laws in force in the Italian kingdom. There is the Piedmontese law of 1848, which suppresses the Order and banishes its members, and there is the Italian law of 1867, which suppresses all religious Orders, in the sense of depriving them of all civil rights and freely disposing of their property, but allows monks or nuns to live together under any rule they may adopt, upon the principle of perfect freedom of association, and subject only to such restrictions as the common law puts upon that right. By the letter and spirit of that law there is nothing to prevent Franciscans, Barnabites, White, Gray, or Black Friars, Trappists, or even Jesuits, reopening their convents, and there is even nothing to prevent the Jesuits reopening their schools, provided only they comply with the laws of the country.

In the opinion of the Deputy Mancini and the "Ultra-Liberals" of the Left this law is "too liberal" not to be fraught with danger, so far, at least, as the Jesuits are concerned. To the Loyola brethren, according to these men, no quarter is to be allowed, and, following Prince Bismarck's example, they are to be arrested and banished, wherever they may be found.

Extreme views on the other side were supported by the Tuscan Deputy, Ubaldino Peruzzi, formerly a minister, and now the mayor or syndic, who is so successfully "Haussmannizing" Florence,—a man who despises the Jesuits as "shallow humbugs;" who thinks the country never had anything to fear from their "diabolical arts," except so long as the Order was backed by the overwhelming force of despotic Governments; that the Jesuits are owls that could only prey in the dark; and that as there is now light in Italy, the Jesuits should be allowed the full benefit of it like other beings, and blink and flutter in it as best they can.

Apart from personal vagaries, with which it would be difficult to amuse the English public, the whole argument on both sides reduces itself to what has been condensed in the few words above. Mancini and the Left are afraid of the Jesuits; Peruzzi and the Right have faith in liberty. The so-called "Liberals" are partial to the measures of Germany; the so-called Conservatives follow the theories and the practice of England. But there is something to be said respecting both views of the question. To those who fear and would gladly put down the Jesuits, one might ask, "Can you do it?" Have not the Jesuits been suppressed, expelled, persecuted, and hunted out of all countries, and have they not invariably come back stronger and more mischievous than before? Was not Switzerland divided into two camps for the sake of these very Jesuits at the time of the Sonderbund War, and has not the victorious party decreed the perpetual exclusion of the Order from the Confederations? Yet is not the Confederation "plagued" with the Jesuits at the present day? Then we must conclude the Jesuits will thrive, in spite of all repressive measures. They will grope in the dark, in spite of all obstacles which may be raised against them.

On the other hand, have not England, America, Belgium, and other countries, put their trust in freedom to discredit Jesuit teaching, and allowed the Jesuits the full benefit of the most liberal laws? Are not the Jesuits allowed, within the limits of the civil institutions of the country, to live in convents, to open schools, and to do what all other citizens have a right to do? Yet are not the Jesuits in Belgium the real sovereigns of the country, and are not their establishments flourishing in Great Britain and the United States as they flourish in no other community? Then the Jesuits will thrive in spite of liberal institutions; they will thrive equally in the full light of

Digitized by Google

unlimited freedom of inquiry and discussion.

With respect to the Italians, action is to a great extent impeded by political considerations. Were they even inclined to follow the example of Bismarck, and deal what is supposed to be a final blow to the Jesuits and their kindred Orders, they would be restrained, first, by the peculiar relations in which they stand with foreign, and especially with Catholic, powers; and, second, by the restrictions which they put upon themselves when they voted the Bill of Papal Guarantees. Moderation in their dealings with the Jesuits, with the other monks, with their three hundred bishops, with their three hundred thousand priests, is the price that the Italians voluntarily undertook to pay for Rome. They declared that they only claimed the right to take from the Pope and the Church their temporalities, and that in return they would allow them the full and free exercise of their spiritual authority. They could not touch the persons of the Jesuits or of their general, Father Beckxo, the "Black Pope," as he is called. But their property in lands or houses was at their discretion, and it was only by way of a further effort towards reconciliation that the King's government had proposed to allow the heads of Orders and the general of the Jesuits the permanent enjoyment of their premises. This the Parliament will not brook. It reduced the occupation of their houses by the Heads of all other Orders to a very short period, and insisted on the immediate eviction of the general of the Jesuits. The government has had to yield the point with a good grace, and was virtually defeated. Are we to conclude that they greatly regret the course things have taken—that they are much grieved that the Chamber should have been stronger than themselves? I believe their defeat is not unwelcome to them. The Italians saw no other way to show their ill-will to the Jesuits; they simply slapped the Jesuit general in the face; and the ministers had no greater tenderness for the Black Pope than the rest of their countrymen. Now that the "moral slap" is administered, the Jesuits and their general need fear no further interference.—*Correspondent of the "Times."*

PROFESSOR ROSSEUW ST. HILAIRE ON THE EVANGELIZATION OF FRANCE.—At the late Annual Conference of the British Organization of the Evangelical Alliance, held at Brighton, Professor St. Hilaire was present, and addressed one of its assemblies in a remarkable speech, of which the following is the substance. He spoke with a strong French accent, but with much emphasis and feeling; and he was listened to with earnest attention. Having expressed his regret at the absence of his friend, Pastor Monod, who was to have spoken upon the progress of evangelization in France, he said that the subject allotted to him was a dangerous one,—that of endeavouring to explain why Protestantism obtained in the north and Catholicism in the south. This was a great question; but there was another which dominated the whole. True Christianity had no home on the globe. It was a plant which grew everywhere,—received by the savage, in order to civilize him; and by the civilized, in order to sanctify and purify him. The angel of the Lord was spreading the Gospel everywhere, and the nineteenth century had seen more missions than the whole of the eighteen centuries that had preceded it. He thanked the Lord for this blessing.

If Christianity were spreading and growing everywhere, he must confess there was a wide difference in its extent. He must confess that, as the rule, Protestantism prevailed in the north and Catholicism in the south; but there were many exceptions to this rule. In his own country,—France, poor France!—where had

Digitized by Google

Protestantism taken deepest root? It was in the south, in those mountains which they knew by name and honoured in their memories. The Protestants in the south were those who held fast in their arms the great King, *le Grand Roi!* Having devoted his whole life to the history of Spain, and having been in every corner of that country, what did Spanish history tell him? In the sixteenth century, the precious seed of the Christian truth was sown in the south of Spain,—in Andalusia; and though smothered then by torture and flames, it was not destroyed; and three centuries afterwards—in 1859—it sprang up in a remarkable manner. Like the grains of corn in the tomb of the Pharaohs, it was destined to yield a glorious harvest, after having slept for so long a period. He hoped political events would not kill the noble movement of the Gospel in Spain.

If he spoke to them of their own country, he was struck by one fact. He would not like to offend any one; but, having been everywhere in Europe except Russia, and having seen many forms of Catholicism in different countries, he had seen it nowhere so bad as in Ireland, though that island formed a part of Great Britain.

The precious seed he was speaking of was mingled everywhere—it might grow everywhere; though generally the north was Protestant, and the south was Catholic. Why was Catholicism a plant growing more easily in the south? Because the south was more sensual, and required a material religion, which caught the people, and appealed to the external. Why was Protestantism a plant of northern growth? Because the people of the north had more reflective powers, were less impressionable to the outward senses, and were more open to the inward speaking of the Lord to the soul. This, he believed, was the general explanation of the fact. Did they think that Catholicism would soon die? Ah, no! it could not die: it was immortal. Sin was at he bottom, the very bottom of their nature, and no human religion knew how so to accommodate itself to sin as Romanism had done. Nor did he think reform possible. Romanism was irreformable; and he was happy to say this before an English audience. No; it could not become better. Did they know why? He was now seventy years old, and his whole life had been dedicated to that question. At twenty-eight years of age, having religious wants that could not be satisfied, he tried honestly and sincerely to become a stanch and faithful Roman Catholic. He practised for one year, but he did not read the Gospel; and here was his error and his weakness,—and he could not satisfy himself. For this reason he left Romanism, and for seventeen years he was without any religion. He was ashamed to speak of this; but it was not of himself, but of millions of French people who, like him, when they were going to Jesus, were stopped on the way by Romanism. O, could they but know the pangs he felt at that time! "To feel that the Lord was before him, but that the priest, or the Pope, or the Virgin, or a whole army of saints, was placed between him and Jesus, so that he could not reach Him. Don't pity him, because he had found the truth. But he pitied his dear countrymen. He had been rambling in France, from city to city, since the war, talking politics to them as a way to go to the Gospel, speaking upon social questions in order to awaken them, through these, to the Gospel truth. The French listened to what he said. An English gentleman had told him that he did not know there was a man in France who could tell so many truths and have people to listen to him. But they could do everything in France, except make lasting impressions."

Professor St. Hilaire next proceeded to speak, in impassioned language, of the Reformation and of the spread of

Digitized by Google

the principles of the Reformers. He (the learned Professor) would soon die; and his only regret was not to have seen the Gospel taking deeper root in his own poor country. England had told the world that liberty and religion must be allied; England had taught the world that true liberty must have a real and everlasting basis. It was a great joy to him to look upon his brethren in Christ, and to know that, though they were all different by birth and education, they were all one by faith in Jesus. He expressed his intense horror of war, and asked, how should they be able to arrest it? How but through Jesus Christ, and by the union of all denominations and all towns and all countries? The curse of Babel might be taken off if they felt that they all spoke the same tongue, not by words, but by deeds. He thanked England for what she had done for the wounded soldiers and the distressed peasantry during the late war; and, in return, warned England to take care of Roman Catholicism. He loved England, he had seen the dangers of Romanism, and he warned her against its power. Roman Catholicism still kept its hand upon them; England had not sufficiently got rid of it. "Take care" were his last words to England and his dear brethren of the Evangelical Alliance.—*Evangelical Christendom.*

BIOGRAPHICAL SKETCHES.

Mr. Thomas Crabtree, of Shipley, was the son of godly and devoted members of the Wesleyan-Methodist Society, of which his father was for many years a leader, and his earliest associations were favourable to the formation and culture of religious habits. But spiritual religion is not hereditary, and to the children of the most eminent saints, the exhortation of the great Teacher, "Ye must be born again," needs to be solemnly and earnestly addressed. His convictions of sin were deep and pungent, and his struggles for complete deliverance were, it is believed, protracted.

His conversion to God occurred about the year 1819. With peculiar pleasure he pointed out to the present writer the place, in Cliff Lane, where, burdened with a painful sense of the Divine displeasure, he laid down the work on which he was employed, and, kneeling upon a portion of the loom at which he was engaged, obtained an assurance of God's pardoning love. By faith in the Atonement, he became "a new creature" in Christ Jesus. Of the verity of that change he never entertained the slightest doubt; often referring, both in the earlier and more recent class-meetings which he attended, to the blessedness of that hour, and to the abounding peace and joy which he there received. He began to meet in the class of his esteemed father, and was greatly beloved by his early associates in the Christian life, some of whom still remain, and refer with deep emotion to their blessed intercourse with him.

His attendance on all the public and social means of grace, including the early Sunday morning prayer-meeting at six o'clock, was, so long as health permitted, most exemplary; while his uniform consistency of character, and his devotion to the cause of Christ, were grateful to the Church. His excellent father, perceiving hopeful promise in him of more extensive usefulness, requested him occasionally to meet the class, an exercise acceptable to the members of it, and improving to his own piety and gifts.

Mr. Crabtree's engagements as a local preacher commenced about 1828 or 1829, when his name appeared on the Bingley plan. His entrance upon this work was preceded by great

Digitized by Google

searchings of heart, arising from deep convictions of its solemn responsibilities. Evidence of his careful preparation for the pulpit is furnished by his memoranda, which present "sound" words which could not be "condemned," and testify to his successful efforts to bring out of the treasure of his heart "things new and old," and thus "commend himself to every man's conscience in the sight of God." In the selection of the texts of his earlier discourses he showed himself to be a discreet and thoughtful, as he was a modest and humble, man.

During a blessed revival of the work of God at Windhill, about the year 1832, he experienced a special visitation from on high, and entered into various religious movements with all the freshness and zeal of a soul "in its earliest love." The tone of spiritual feeling was so greatly elevated, and the impressions produced on the minds of multitudes were so powerful, that large numbers crowded to meetings held during the interval allowed for dinner. On one occasion Mr. Crabtree, mounted on one of the large baskets employed in the worsted manufacture, exhorted, or led the devotions of the assembled worshippers, and had the pleasure of directing many to "the Lamb of God, which taketh away the sin of the world." With a steady zeal, which was ever tempered with wisdom, he continued to render valuable service to the cause of God, and the religious interests of the neighbourhood. Up to this period he had been somewhat reticent, but the gracious baptism of the Holy Spirit which he now realized, and the scenes of spiritual success he now witnessed, gave a new impulse to his religious life, and brought out more fully and clearly his excellent qualities. He was appointed a leader; an office for which he was peculiarly qualified, and which he retained to the close of life. He also sustained for many years the office of Circuit-steward. He was twice married, on both occasions "in the Lord;" and having devoutly sought the guidance of Divine providence, these unions proved the occasion of much domestic and spiritual blessing.

Among the more prominent traits of Mr. Crabtree's character, we may notice his cheerfulness. His was a peculiarly happy type of Christianity. "Rejoice in the Lord alway: and again I say, Rejoice," was a precept which found a faithful exposition in his radiant countenance, which, when lit up by animated conversation or religious engagements, revealed the sunshine of a joyous heart. In the service of song, either in the Church, or in the social circle, he greatly delighted, "singing and making melody in his heart to the Lord." In his earlier years he assisted to conduct the psalmody in the chapel, and to the last to render such service was an unfailing pleasure; to few persons might the jubilant resolve of David have been more fitly applied, "I will bless the Lord at all times: His praise shall continually be in my mouth."

His attachment to the Church of Christ was constant and warm. Having obtained the blessing of personal salvation under the spiritual ministrations of Wesleyan-Methodism, his love to its doctrines and discipline was intense and abiding. Kind and catholic in his relations to other Churches, and cultivating friendship with all who love the "Lord Jesus Christ in sincerity," his devotedness to Methodism was the result of careful observation, and intelligent and prayerful study. His confidence in it was never shaken by any assault, however vehement or severe; while hostility only tended to increased manifestations of his regard for it. His love to the ministers of Christ was great; they were welcome visitors at his house. Not forgetful of the injunction to "esteem them very highly in love for their work's sake," he ever showed the most sincere respect towards them, evincing a

Digitized by Google

lively interest in everything bearing on their reputation, honour, and usefulness. As Circuit-steward he was studious to promote their personal and domestic comfort, and his official intercourse with them will be long and gratefully remembered by many.

Nor should his liberality be forgotten. He was discriminating and unostentatious; perhaps it is not too much to affirm that no appropriate application for his pecuniary aid was ever declined. The Windhill chapel, both in its original form, and especially in its present enlarged and beautiful arrangements, presents no mean memorial of intelligent and well-directed Christian benevolence; he, in connection with other noble donors, having contributed largely to it, and by it he will still speak to successive generations of his fellow-townsmen. To the cause of Foreign Missions he was also a munificent contributor, as well as a zealous advocate of it. No object, in fact, of Connexional interest was allowed to pass unheeded. A "giver" of the order which the Lord loveth, "cheerful," often spontaneous, he was wont to

"Do good by stealth,
And blush to find it fame."

The poor and friendless found in him a willing ear and sympathizing heart; and in cases of necessity more substantial aid was not wanting: the tongue of the widow and the fatherless was often eloquent in his praise.

"Diligent in business," as he was "fervent in spirit, serving the Lord," Mr. Crabtree was, in his commercial pursuits, successful. He was wont to ascribe this to the practice of the rule of Christian liberality, and to the favour of Him who "maketh rich," and to His blessing "addeth no sorrow;" and in the time of temporal prosperity he did not either retire from the Church of his fathers, or blush to avow himself a Wesleyan-Methodist. His profession of religion was not a question of convenience or expediency, but the observance of a solemn religious duty, from which he never sought to be released.

His health was not for some period robust, and an affection of the respiratory organs, from which he suffered at intervals for many years, presented cause for increasing solicitude. It is probable that a sermon from Amos iv. 12, "Prepare to meet thy God," was the last he preached. In an address delivered a short time previous to the failure of his health, he dwelt with much pathos and animation on "the cloud of witnesses" by which the people of God are surrounded, and the glory of the redeemed, in which they hope to share. Forgetting for a while his weakness he expatiated upon the theme with such fervour and beauty as occasioned deep feeling; one gentleman remarking that it was a rich spiritual treat to listen to such an address from one whose whitened locks told of advanced eventide. Perhaps even then he had premonitions of his approaching departure.

After being confined to his house for a considerable period, during which the conversations and prayers of ministers and friends were ever welcome, and proved the occasion of mutual profit and pleasure, he visited Morecambe and Grange, hoping that the balmy sea breeze, and an atmosphere peculiarly beneficial to pulmonary affections, might allay suffering and invigorate his failing strength. But these hopes proved unavailing, and it was but too apparent that his days were numbered. On his return physical prostration rendered conversation exceedingly painful, and all but impracticable to him. At a later period he was able to converse a little, when his replies to the inquiries of his friends as to his religious interests and prospects were satisfactory, and spoke of assured confidence and joyous expectation. Conversing with the writer he exclaimed, "A sinner saved by grace!" and then, lifting up his attenuated

Digitized by Google

arm, and pointing upwards, said, "I am going to claim my heavenly mansion!" adding, in a tone peculiarly pathetic and impressive, "The blood of Jesus Christ cleanseth from all sin." After a severe paroxysm of his complaint he repeated, in a jubilant manner, the couplet,

"Come, let us join our cheerful songs
With angels round the throne."

While passing through "the valley his mind was kept in peace, and the victory granted him over the last enemy was decisive. Escorted by "the shining ones" he passed "through the gates into the city," and on March 21st, 1868, entered into the joy of his Lord, aged sixty-eight years. We do not affirm that Mr. Crabtree was entirely faultless, but he possessed many and rare excellencies; and the respect in which his memory was held was evinced by the large number who attended his funeral to show the last tribute of respect to departed worth.

This brief memorial may be fitly closed by transcribing the following Resolution of the Quarterly Meeting, which was passed on the occasion of his death:—

"That this Meeting deeply regrets to record the decease of its senior Circuit-steward. It gratefully recalls the memory of his early conversion, the earnestness of his piety, and the simplicity of his character; as also his unwearied and unreserved devotion to the interests of the Church of Christ, and more especially so in the period of Connexional difficulty; and the liberal aid which he afforded to all local enterprises and Connexional efforts.

"It rejoices to learn that the evening of his days was cheered by the consolations of the Holy Spirit, and that his departure was eminently peaceful and joyous.

"It would tender its affectionate condolence to the members of his family; and while bowing submissively to the will of Him who 'blesseth' when He 'takes away' and when 'He gives,' would express its assured trust that the great Head of the Church will continue to raise up appropriate instruments for the perpetuation and extension of His spiritual kingdom."

JOHN P. LOCKWOOD.

MR. ROBERT C. LANCE was born in Worcester, in the year 1831. His father and mother were Wesleyan Methodists, and he gained at home, while very young, the profound respect for religion, and the ardent attachment to Methodism, which distinguished him to the end of his life. In a short account of his conversion, written soon after he entered upon his Christian career, and found amongst his papers after his death, he says, "I remember when quite young being many times seriously impressed, and thinking I should like to become a Christian. I was always peculiarly attached to the Methodists, and many times resolved that they should be 'my people, and their God my God.'"

When seven years old he lost his father, and at twelve left home to make his own way in the world. He went out of the Christian atmosphere in which he had been reared into one far less favourable; but his religious desires, though chilled, were not destroyed, and when about sixteen years of age he found pardon and peace in Christ. He was led one Sabbath evening, by an influence he could not then understand, into a Wesleyan chapel, from which he had been long absent. The earnestness of the preacher's prayer fixed the lad's attention, and before the prayer was concluded he was deeply convinced of sin. The text, "Go in peace, and sin no more," came to him as a blessed absolution from God's own voice, and that night he commenced a happy and useful Christian course. A cousin, now a respected minister among the Independents, sought and found the Saviour with him.

Digitized by Google

Those were troublous times for Methodism. The village chapels in the Circuit in which Mr. Lance lived were almost deserted, and the congregations which gathered in them had few to minister to them the Word of life. This was a great grief to the young convert, and in six months from the time of his conversion, when barely seventeen, he became a local preacher, —one of a band of young men not yet forgotten in many quiet Gloucestershire villages, and which gave to Methodism two or three able ministers. To the end of his days, Mr. Lance loved this work, and was useful in it. In the busiest times he found leisure for preparing sermons, and when most wearied found rest in preaching them.

In 1853 he removed to Driffield, where he spent the remaining seventeen years allotted to him. He married an amiable and devoted Christian lady, and to her sympathy and help he gladly traced much of his after success. His energy and thoroughness soon gave him a prominent position in his new sphere. He was called to fill, one by one, all the Circuit offices of Methodism, and in each department of service was found faithful: as his responsibilities grew heavier, his personal piety increased. He delighted in that direct spiritual work for which Methodism offers so many opportunities. Not only was he a zealous local preacher, but he was also a wise and successful class-leader. He entered upon his leadership with trembling; read, and thought, and prayed much, in order to fit himself for it; and his kindliness, his good common sense, his happy personal religion made him, in the class-room, a blessing to many. Nor did he forget the end of all Christian toil. One of his sayings when he was dying was, "This soul-saving work is glorious; there is no other worth doing." He greatly prized the means of grace. Holding that business which would keep him, and those in his employment, from the week-night services, must yield more loss than profit, rarely was he absent from the temple at the hour of prayer. A minister who knew him well writes, "He never failed when at home to be present at the Sunday-night prayer-meeting, and often did the Lord vouchsafe to him and to his fellow-suppliants rich and joyful manifestations of His presence."

Mr. Lance was signally useful in the stewardships entrusted to him. To look after the material prosperity of the Church was to him, more than to most men, a labour of love. He was wise in planning, loyal in executing the plans of others, ready to give time, thought, or money, for the support and extension of the cause he loved. It was very gratifying to him, that, during his term of office as Circuit-steward all the chapels in the Circuit were freed from debt. He was an enthusiastic friend of Methodism,—a firm believer in its mission, and a warm friend to its preachers: never was he to be seen to greater advantage than at his own fireside, with a minister as his guest. Yet men of other Churches found it an easy task to enlist his sympathy and help for any good work: he felt himself to be the servant of God, and many pleasing testimonies have been given to the readiness with which he responded to the claims made upon him in behalf of the cause of Christ from whatever quarter they came. He was deeply interested in the "temperance-movement," and was for some years the president of the "Driffield Temperance Society."

His home-life was very beautiful: he was a faithful husband and a good father. The greatest sorrow he experienced was the loss of three of his children,—two of them in one week. The stroke was heavy, but he was able to bear it, resting in the assurance of the Great Father's love. He had one precious compensating joy,—his eldest daughter, at a very early age, gave her heart to God, and joined her father's own religious communion. It must remain among the mysteries of Divine Providence that Mr. Lance was smitten down by brain-fever in

Digitized by Google

the noon of life, and in the midst of its activities. During his illness he had few intervals of consciousness, and those he had were but like momentary wakings between troubled dreams: yet his testimonies to the saving power of Divine grace were clear and frequent, and, to those around him, most comforting. Several times he said with great emphasis: "My precious Saviour," and then murmured, "He gave Himself a ransom for all;" "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The words he quoted most frequently have been carved upon his tomb, as expressing the deep conviction of the sorrowing ones who laid him there, "Shall not the Judge of all the earth do right?" Even in his delirium his mind seemed busy with Divine things. Never will the writer forget how once, at midnight, he sang, in the clear, sweet voice for which he was remarkable, the Hymn commencing,

"Jesu, Lover of my soul,"

repeating again and again the verse,

"All my trust on Thee is stay'd;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

He died October 6th, 1870, in the thirty-ninth year of his age. H. E. G.

RECENT DEATHS.

FEBRUARY 26th, 1872.—At *Coombe*, in the St. Austell Circuit, Mr. John Yelland, aged seventy-one. He was brought in early life to a saving acquaintance with God his Saviour, and for more than fifty years was a consistent member of the Wesleyan-Methodist Society, beloved by many friends, who justly appreciated his worth. In the year 1826, he commenced a Sunday-school at Coombe, to which he gave constant attention, ever manifesting a deep interest in the spiritual welfare of the children, and endearing himself to them by his kindness and cheerful disposition. For nearly forty-nine years he was a faithful class-leader, and for a long time had the care of two important classes. His last affliction was short, but he was quite ready for the change, and suddenly fell asleep in Jesus.

March 3rd, 1873.—Mr. Josiah Wedge, of the *Walsall* (*Wesley*,) *Circuit*, aged eighty years. He was a member of the Wesleyan-Methodist Society fifty-four years. In his youth, having been deeply convinced of sin, he earnestly sought and obtained the "knowledge of salvation by the remission of sins." His life was uniformly pure and consistent. He was an intelligent and acceptable local preacher for fifty-two years, and both as a local preacher and class-leader rendered valuable service to the cause of God in the Circuit in which he resided. According to his means, he was a liberal supporter of Methodism, and especially of its Foreign Missions. The poor ever found in him a kind friend. After having been laid aside by the infirmities of age for several years, he died in full reliance on the Atonement, "looking" in confident expectation "for the mercy of our Lord Jesus Christ unto eternal life."

J. F.

April 10th.—At *Skipton*, Ann Lindley, in the eighty-sixth year of her age. From her youth she was remarkable for sobriety of mind and Christian devotion. Her attachment to Methodism and its ministers was enlightened, cordial, and constant. Of late years her religious character steadily ripened. In her last affliction her communion with God was often joyous: "Christ," she said, "is my all, and in all."

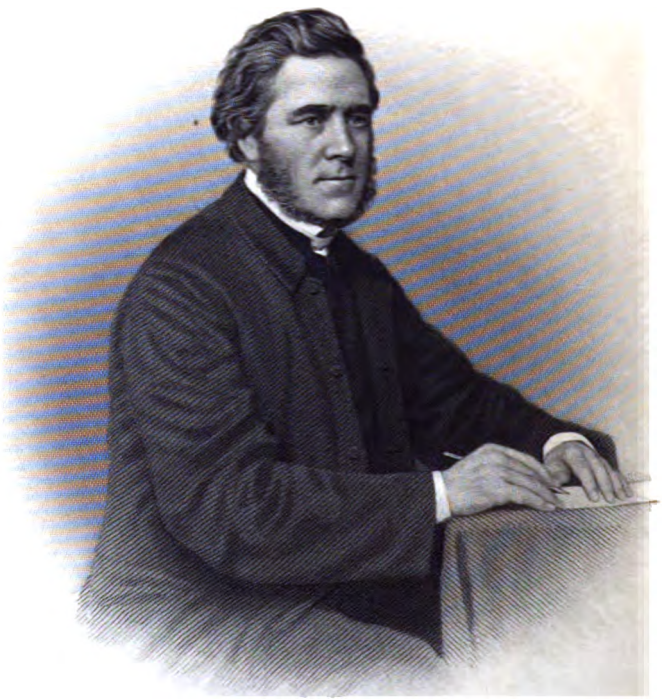
She was composed and sensible to the last moment. After dozing for some time, as if startled, she said, "Hallelujah! Hallelujah!" and then "was not, for God took her."

W. L.

LONDON: PRINTED BY WILLIAM NICHOLS, HORTON SQUARE.

Digitized by Google

Digitized by Google



NEW GEORGE CURNOCK.

Engraved by J. H. BAKER from a Photograph by JOHN WATKINS [illegible]

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

AUGUST, 1873.

MEMOIR OF THE REV. HENRY SHARP:

BY THE REV. J. R. HEWITSON.

THE uses of sacred biography are numerous: the Church is blessed by the memory of the departed as well as by the life and labours of the living. It is often asked, "Is Christianity practicable?" To such inquiries the lives of good men reply that its duties can be performed, and that its spirit can be exhibited. A Christian life commends piety no less than a good sermon, and is a stronger testimony to the divinity of religion than many arguments. The blessings held out to the good man are great; but the experience of the pious point out to us their attainableness. Numerous and competent witnesses testify that the doctrine of entire holiness is not simply an article in our creed, but its realization has been sought, obtained, and kept by many of our ministers and people. The record of faithful Christians often encourages the timid also to hope in God, and to "hold Him with a trembling hand." What, indeed, has stimulated the zeal of our own section of the Church of Christ more than the rich heritage of biography which we possess? It is thus in keeping with the purposes of Heaven to perpetuate, and this by human instrumentality, the memory of the "righteous." "The memory of the just is blessed:" "The righteous shall be in everlasting remembrance."

It is in sympathy with these important ends that we pen the following sketch of the late REV. HENRY SHARP. He was born at Poole, in Dorsetshire, on the 6th of July, 1833. His parents lived in the fear of the Lord, and in the comfort of the Holy Ghost. They were members of the Wesleyan-Methodist Society, and by them he was carefully instructed and "trained in the way he should go." He heard their conversation, watched their life, and in their piety saw proof of the power of the Gospel to make man pure. In childhood he was remarkably thoughtful and fond of reading. In youth these characteristics grew; and by these habits of mind, parental influence, and the restraining grace of God, he was kept from much outward sin. But he does not seem to have manifested a real concern for religion till he was about eighteen years of age. At this period he saw, and felt deeply, the importance of personal godliness. His heart was unrenewed, and there

Digitized by Google

was no peace to his stricken spirit. The Spirit of God seemed to come upon him like the morning light; and as the light grew clearer he became more distressed in mind, for weeks refusing to be comforted. He at length began to cry unto God with all his heart. His conviction of sin was penetrating, and for a considerable time he sought salvation sorrowing. But he realized in his own case the faithfulness of the Lord: "He hath torn, and He will heal us; He hath smitten, and He will bind us up." Mr. Sharp could never point to the exact time, or the very place, where he obtained "the hid treasure;" yet he knew he had come into possession of riches that the wealth of the world could never give. Though he could not name the hour when he received spiritual sight, he could say, "One thing I know, that, whereas I was blind, now I see." He never doubted the reality of the change effected in him, feeling that he had "not received the spirit of bondage again to fear; but the Spirit of adoption, whereby he cried, Abba, Father." From this period his path was that of the just, which is "as the shining light, that shineth more and more unto the perfect day." He did not attribute his conversion to any one individual, or to any particular sermon, but to a variety of means: like that of Lydia, his heart was gently opened to the "truth" through which he was "sanctified."

He now went on in the warmth of "first love," serving God. After some time he removed to Slough, in the Windsor Circuit, where he began a prayer-meeting, at seven o'clock on the Sabbath morning. At first he was alone, but a few others soon joined him, and up to a recent date that prayer-meeting, thus commenced, was carried on. About four years after his conversion he believed himself to be called by the Holy Ghost to preach, and to urge others to seek the great Christian blessings which he himself enjoyed. But true to his nature, and the humility that always characterized him, he was afraid to undertake a work so important, and for a time he kept his impressions to himself. At length the Church was moved to open the door for him whom the Spirit was urging to warn men to "flee from the wrath to come." In March, 1857, his name was put upon the Windsor plan as a local preacher on trial. It was soon found, in the fruit God gave him in this work, that he had not mistaken his call. The following entry appears in his diary: "I now renew my covenant with God, and am determined to make a full surrender of body, and soul, and all I possess, to Him and His service; and I will rest in nothing short of entire sanctification." Day after day the prayer was on his lips, "O Lord, make me entirely Thine!" and on May 7th he was able to write, "O blessed day! the best I ever had. This morning, when engaged in my daily occupation, lifting

Digitized by Google

up my heart to God in silent prayer, I felt all at once such a sense of God's love that I scarcely knew what to do. I was enabled to exercise faith in the blood of Christ, and the Lord of Life and Glory entered my poor heart. Truly to-day I have been enabled to live without sin. Glory, glory to Thee, my God! Now I know I shall be useful. Lord, I consecrate all my powers to Thy service: use me for Thy glory." With such self-dedication, and with such a baptism of the Holy Ghost, we cannot wonder that he went forth, Sabbath after Sabbath, with sacred eagerness, to "preach the Word." Nor do we marvel that he brought many to a knowledge of the truth "as it is in Jesus."

A crisis in Mr. Sharp's personal history, only less important than his second birth, had arrived. He felt he ought to take a wider sphere of labour, and devote himself entirely to the work of the Christian ministry. For a considerable time he hesitated, but the way was in the end made plain for him; so that, at the Conference of 1858, he was accepted as a candidate for the Wesleyan ministry, and was sent to the Theological Institution. For two years he studied at Didsbury, with much diligence and perseverance. Often does he record at the close of the day's work: "Several of us met to-night in my study for prayer, and we had a glorious time." During his stay at the Institution, which he always named with gratitude, he often preached on the Lord's-day, and he speaks, in his diary, of his desire to be successful in winning souls to Christ.

His four years of probation were spent in the Shaftesbury, Ludlow, and Evesham Circuits. In Ludlow he was made very useful, and from this scene of labour many will be "the crown of his rejoicing in the day of the Lord Jesus." At the Conference of 1864 he was appointed to the Knaresborough Circuit. After spending four months there, he was sent to fill the place of the late Rev. L. Railton at Peel, in the Isle of Man. Here he exercised his ministry for nearly two years. It was known that during the first month of his stay in Peel he prayed most earnestly for the outpouring of the Holy Spirit, and was often in deep distress because he saw little fruit of his labour, not unfrequently weeping bitterly; he literally went "forth weeping, bearing precious seed." The spring-time, however, was at hand. Days of quickening came; the sun of prosperity shone; and a large in-gathering of souls took place. After leaving the service on the Sabbath evening previous to the beginning of a great revival, he was heard to say, "I can do no more. I preach only to save souls; I cannot tell why the work of the Lord does not revive: I must leave it with God." On the following Wednesday showers of blessing came down upon the people. Men wept, and cried for mercy, and multitudes

Digitized by Google

received a sense of the forgiveness of their sins, and for months "special" services were held. Mr. Sharp, like many others, rejoiced with a holy joy, even "as men joy in harvest."

In 1866 he commenced his work in the Airdrie Circuit, in Scotland, a wide and laborious field of labour. Here, as elsewhere, he afresh devoted himself to God, and resolved to serve Him by serving His Church. With a calm but fervent zeal, he sought to advance the kingdom of the Redeemer. In all that affected the interests of the different Societies in this Circuit he was concerned, and daily did he urge his request for God's blessing to come down upon the "little one," as well as upon the place in which there was strength. When he came to this sphere of toil he witnessed a wide-spread awakening, and with kindred spirits he prayed and preached, and otherwise wrought for its permanent success, as only those who knew him well can understand.

Years of usefulness were thought to be before this promising young minister, but in the summer of 1868 he was not in good health. Partial rest and change of air were tried, and he returned, as the writer well knows, to live, and pray, and labour as he had never yet done, for the salvation of souls. He took cold in October, and again felt unwell, but said little, and performed all his appointed work. On the 8th of November, he preached in the Wallacestone chapel, from the text, "The end of all things is at hand," than which nothing could have been more appropriate to his own circumstances, as the event showed. His manner was unusually earnest and tender, and many will long remember his fervent appeals. The following Sabbath he was unable to preach. The next day it was deemed necessary to call in medical aid; but it was not anticipated that his end was near, until he became delirious. The last words he was heard to articulate were, "I am a poor sinner, but Jesus is my all." He sank into the arms of death, on Thursday night, the 19th of November, 1868, in the thirty-sixth year of his age, and the ninth of his ministry. His life was in harmony with the spirit and precepts of Christianity, and concerning his death, though sudden, his friends are comforted: "He is not," for "God took him."

We have only briefly now to refer to Mr. Sharp as he appeared in his varied relationships. As a son, he was ever dutiful and kind to his parents to the end of his life. As a husband, he was tender, considerate, loving, seeking at all times to promote the happiness and spiritual well-being of her who mourns in widowhood his loss. In his friendships there was a fine combination of the faithful and the kind, and this not only in the presence of his friends, but in their absence. "Speak evil of no man" was an article in his creed. We have often seen others reproved by his

Digitized by Google

silence when the character of the absent was being endangered; and sometimes we have heard him speak resolutely against this too common sin. His colleagues in the ministry ever received from him the greatest kindness; their "good name" was safe in his hands and in his presence, and they found in him a brotherly affection which will make them long cherish for him the most tender memories. His piety was of no ordinary kind. It was deep, without being ascetic, fervent without show: and those who knew his inner life can tell how everything was made a subject of prayer, how earnestly he was accustomed to pour out his supplications for the people of his charge, and how he rejoiced over the success of the preached Gospel. In connection with his piety there was nothing that struck those closely associated with him so much as this,—he brought all his personal and relative concerns, great and small, to God.

Mr. Sharp's habits were studious, and his attainments in scholarship were considerable. We cannot refrain from saying that in his study of the Word of God, especially, he is worthy of being followed. He read the Greek Testament with care daily. The morning was always spent in prayer and in the study of the Sacred Scriptures. This was the case at home, in the quiet of his own study, in the homes of his friends, in the bustle of a Conference or District Meeting. This accounts for his habitual prayerfulness, and for his constant devotion to his ministerial work. It is only justice to his character to add that his conduct as a pastor was exemplary. He visited from house to house, and among groups of cottages was wont to hold a short service, and then visit a few families. The poor were not neglected, and the sick had his kindly attention; no matter what the repute of the suffering person, he was there to recommend the Saviour, and to improve, if possible, the affliction to the profit of the afflicted. In such labours he was often made a great blessing. The last manifest fruit of this kind in which he rejoiced was a person in the neighbourhood, who was brought to God through his efforts, and who died two days after.

It only remains for us to speak of Mr. Sharp as he appeared in the pulpit. In the popular sense of the word he was not a great preacher: indeed, he never aimed at greatness, but at being useful. His one object in study, in prayer, in preaching, was to do good, to save souls. His sermons were prepared with far more care than many, from the mode of their delivery, would have supposed. There was a constant freshness in his presentation of Divine truth; and he tried at all times to use such plain Saxon words as the most ignorant could understand. His manner in the pulpit was grave and quiet, but he always preached under deep emotion, and not seldom wept when urging his fellow-sinners

Digitized by Google

to accept of the terms of salvation. The power of the Spirit frequently rested upon him and his hearers while he opened unto them the Scriptures.

In the midst of life and of plans for usefulness—while it was yet morning—God called this earnest young minister to rest. He had heard the calls of God in revelation and Providence, and, with a constancy and ardour rarely seen, he set himself to prepare for eternity's grand harvest, the Divinely-appointed fruit of earth's well-directed toils. He felt himself in the midst of great principles, and knew that, as a "worker with God," his actions would produce results important and endless. He now therefore reaps "life everlasting." We, too, are now sowing; if faithful, we soon with him shall also in like manner reap. Reader,

"Sow truth if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

THE PRAYERS OF ST. PAUL:

UNITY AND HOPE.

ROMANS XV.

The two Prayers which are so closely connected in this chapter might, on the first glance, appear to be the broken fragments of one concluding supplication. But, when closely examined, they are found to be perfectly distinct, having each its own most appropriate reference to the general strain of the preceding Epistle. The former reverts to the blending of Jews and Gentiles in the one Church of Christ, and prays for the grace of unity in its manifestation towards each other and towards God. The latter takes up the fundamental doctrine of Christian salvation by faith, and prays for the abounding experience of the blessings of that salvation, as they are reserved for hope, through the power of the Holy Ghost. These Petitions have their specific bearing upon the state of the church on whose behalf they are offered; but, like all the Prayers of St. Paul, they are so framed as to belong to the universal Church, in all its communities and in all its individual members. Hence we may fairly give them general titles, and expound them in their general application.

Digitized by Google

UNITY.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—Rom. xv. 5, 6.

It will be observed at once that the several words here used are peculiar, scarcely one of them occurring in any of the other Prayers. The customary invocation has a striking turn given to it, and the description of the unity asked for is no less characteristic. In the interpretation of both we shall have more than usually to explore the context.

1. God is addressed as the God of patience and consolation. If we throw our eye backward, we see the meaning to be this, that God is the Giver of that steadfastness and encouragement which it is the design of the Holy Scriptures to inspire. The Apostle has just been paying a grand and precious tribute to the ancient oracles of the Old Testament as given for the instruction of Christians, which instruction, sealed upon the heart as passive patience and active comfort, feeds and strengthens the principle of hope. But the Scriptures, whether written aforetime or by the Apostles themselves, are only the instrument which God uses for the maintenance in our souls of a sure and efficacious confidence of future glory. This hope was the end of the Old Testament, realized in Christ; in Christ the same hope is raised to a higher life, expanded to embrace a larger object, and sustained by fuller promises. But we are still saved by hope. And the God of the Christian hope is still the God of patience and comfort. His Spirit still teaches us by the finished Scriptures to endure steadfastly, strong in the consolation of grace, until the sum of all Christian expectation is reached. Thus here, and here only, God receives a name derived from the Bible as His instrument. No higher testimony could be given to the written Word than this. The Scriptures are the power of God for the infusion into human souls of fortitude and strength. And God is the God of that patience and consolation which only through the Scriptures He imparts.

2. The connection between this invocation and the subject of the Prayer will now be sufficiently obvious. But it requires us to remember St. Paul's habit of passing silently, as it were, and without warning, from a single and isolated quotation to the general scope of the Old-Testament Scriptures, as well as his habit of leaving his readers to supply many of the links of his argument and exhortation. Had he here filled up the measure of his meaning, many verses would have required to be inserted before the petition commenced. We must be bold to read his omission

Digitized by Google

into the text. His purpose was to exhort the Gentile and the Jewish Christians, or, in other words, the strong and the weak, to mutual self-renouncing forbearance, requiring "patience" on both sides, and mutual self-forgetting joy in the "consolation" of the Christian fellowship. Now both these exhortations the writer enforces, as his manner is, by an appeal to the sovereign authority, even Christ. As in the previous chapter he had solved the difficulty between the two parties by bringing both into the presence of the common Lord, at the foot of whose throne all dissensions should expire, even so he does now, but with a most affecting variation. First, he appeals to the Saviour's example of self-sacrifice, which he makes Him utter from the familiar sixty-ninth Psalm. Then he appeals to the Saviour's revealed will touching both Jews and Gentiles in their unity. Our Prayer comes in as a parenthesis. Before we proceed to expound it, let us glance for a moment at the two branches of the exhortation.

The duty of self-sacrificing regard to the edification of others is a law of the Christian fellowship enforced by the example of Christ. He "pleased not Himself." This remarkable expression, which simply declares the one principle of the Redeemer's self-renunciation for the good of man, might have been illustrated by an appeal to the entire sum of His history. But the Apostle chooses instead an obscure word from a Messianic Psalm, in which a typical sufferer cries unto God, "The reproaches of them that reproached Thee fell on me." He seems to put these words into the lips of Christ Himself; and they refer, not so much to His vicarious submission to judgment on behalf of man, as to His meek endurance of the indignities cast upon Him on the way to that final judgment on the Cross. As the supreme self-sacrifice of redemption is the sum of all example, so our Lord's innumerable lesser abnegations bring that example home to our daily life. And here is the connection with our Prayer. The suffering Christ, whether in His types in the Old Testament, or Himself the Antitype in the New, teaches His people to endure the contumely of the world and to bear with each other's mutual recriminations. There was grave need for this appeal to the last and highest argument. The church at Rome was in great danger. Bigotry on the weak side begat intolerance on the strong side; and the animosity that was common to the two was contrary to the first principles of the law and example of Christ. Hence the pregnant reference, which hints far more than it expresses, to the great lesson of self-sacrificing endurance taught throughout the Old Testament. Hence the solemn supplication to God that He would raise them to the high pitch of their duty by imparting to them the strength of His patience and consolation through the study of His Word.

Digitized by Google

Here comes in the Prayer, then, as it were before its time. When it ends, the same exhortation to mutual forbearance and love is further enforced by the declared will of Christ Himself as the Fulfiller of ancient prophecies concerning the blending of Jews and Gentiles in the Church. The Apostle bids them "receive" one another: a word that must have its most intense meaning. The Jewish Christians should receive the Gentile and the Gentile the Jewish in the same spirit as Christ had received both into equal fellowship with Himself, thus advancing the glory of God. The argument, if expanded, would be this. The common Redeemer of all men, for the manifestation of the highest glory of God, in the accomplishment of His purposes, admitted the two classes of mankind to the same privileges. He was in an especial manner the Minister of the Circumcision, and the first stage of His career limited His high service of the Father to the covenant People. Not only so, in every stage of His career He would minister to the glory of God by the exhibition of His truth in the fulfilment of all the promises to Israel. As the Redeemer He would never forget the tribes of the Election. But, as He glorified the *fidelity* of God towards the covenant People, so also He glorified the *mercy* of God towards the Gentile nations. Here, however, the Apostle, by an exquisite refinement, changes his style. He returns to the Old-Testament predictions, all given "for our instruction," and chooses three which prove that in Christ the Gentiles also were to bring to the Author of redemption a tribute of glory as loud, and as full, and as lasting, as that which Israel should bring, and much more abundant.

First, the Redeemer Himself is their great Representative, and gathers their Catholic thanksgivings up into His own lips: "I will confess to Thee among the Gentiles." But the second makes them their own representative, and commands all the nations by a double prophecy to join the ancient people in their praises: "Rejoice, ye Gentiles, with His people." The third lays the common foundation of both in a prediction of Isaiah, that the true David should "reign over the Gentiles," and that "in Him the Gentiles should trust." At this point, the Apostle bursts into a second prayer; but the entire assemblage of these quotations belongs to the first, and are really, though following it, its introduction. They explain the great Hope which the Old Testament, interpreted by Christ, inspires. They give the reason why the God of the Apostle's supplication derives His title from the "patience and consolation" of Scripture in the one Prayer, and from its "hope" in the other. They finally illustrate the phraseology of the petitions now to be considered, so far as they have a specific reference to the church atRome. Against the latent dis-

Digitized by Google

cord and manifest dissension between the two parties the entire volume of the Old Testament protested. The root of this evil was neglect of the "instruction" given by the prophets, forgetfulness of the great "hope" they announced to universal man, and slowness of heart to learn the "patience and consolation" which their predictions, through the Spirit's grace, infuse. To the mind of St. Paul it concerned the highest glory of God that the ancient distinction between Gentile and Jew should be utterly abolished and forgotten. To this high level of contemplation he had long since risen with Christ. To this high level the Christians of Rome had not risen. A large concluding section of his epistle is devoted to the endeavour to raise them out of their unevangelical position: a labour of love which engaged his whole soul. His arguments are enforced by the example and teaching of Christ, by the supreme revelation of the glory of the Divine counsel, and by the blessedness of the common patience, consolation, and hope of the Gospel. But here, as everywhere, his mightiest argument is prayer. It is his manner whenever he would stimulate his readers to the highest achievements and attainments of grace, or impress upon them the importance of some great forgotten duty, to make them kneel with him. This observation may be verified by a glance at the long series of his Epistles: the solitary exception being that to the Galatians. On the present occasion he can scarcely wait till the argument proper is ended. He breaks off mid-way, and cries: "May that God who gives patience and strength through the Scriptures grant you to have but one sentiment of love towards each other, even as Christ has but one feeling towards you, holding you all equally dear: may He give you one faith towards Him who is not the God of Jews and of Gentiles respectively, but of one common humanity in the Person of Jesus Christ; that you may, with one unvaried and accordant confession, glorify Him in the name of the One Saviour of all."

3. But the Prayer has survived its original purpose; it belongs to the universal Church, and has its relation to every community, with an obligation resting upon each individual confessor of the name of Jesus. Unity is the one topic that emerges out of the whole: the unity of brotherly love, the unity of common faith in the mediatorial God, and the unity of a worshipping confession. Each of these is the gift of God, but only a gift of God that blesses the effort of man to attain it. All that has to be said on this unity in general has been anticipated in the exposition of the Prayer in the Second Epistle to the Corinthians. But there is one feature peculiar to this passage which will amply repay our attention. It is the unity of mind and voice in the glorification of the God and Father of our Lord Jesus Christ. Those who mind the same thing

Digitized by Google

in the concord of brotherly love must make His name the centre of unity: that seems to be the meaning of "according to Christ Jesus;" His name is the standard of union, and not its example. So, also, their union in the purest worship of the Gospel is the unity of thought and word in the confession of the Divine Father of the Person of Christ. In other words, the confession and adoration of God in Christ, with all that is involved in it, is the bond of unity in the worship of the Christian Church.

Our English translation, "God *even* the Father of our Lord," does not expressly indicate this, or rather expresses it in a diluted form. The word "even" is needless. The sacred formula throughout St. Paul's writings is always faithful to our Lord's own saying, "I ascend to My God and your God," which declares at once an immeasurable difference and an essential unity between His relation and ours to the common Father. In Eph. i. 17, "The God of our Lord Jesus Christ" is the object of Christian prayer as He is here the object of Christian praise. In that passage the acknowledgment of our Saviour's incarnate relation to God is said to be the highest wisdom of revelation, as we shall hereafter see; in this passage the relation of God to the Incarnate Saviour is said to be the subject of highest worship. There is no difficulty in understanding this, if we remember that in the mystery of Christ's Person God in all His fulness is revealed to us; but not simply as God, rather as God incarnate, the Godhead "dwelling bodily in His fulness" in Christ. (Col. ii. 9.) In the mediatorial economy of the Trinity the Father is God, as it were absolutely; the Son incarnate, one with the Father in eternal dignity, is in the dispensation of grace and the return of glory subordinate as Mediator; the Spirit proceedeth from the Father and the Son as, touching redemption, subordinate to both. The bold but reverent maintenance of this truth is necessary if we would form a right theory of New-Testament devotion. It does not by any means imperil the co-equal dignity of the other Persons of the Trinity, who, "for a season if need be," are the Father's Ministers in the execution of His will. The glorification of the Son is included in that of the Father, if we remember that the Father is the "God of Jesus Christ:" that is, not the "Head of Christ" simply, (1 Cor. xi. 3,) but the God who, in the redeeming manifestation of the Trinity, is known only as revealed in the Son. The "Christ of God" is the "God of Christ;" and the "God *of* Christ" is really "God *in* Christ." So, also, in the neighbouring prayer the "power of the Holy Ghost" is no less than the Divine power of a Personal Agent; for, in this sense also, "there is no power but of God." While all prayer goes up to the Father through the Mediator by the Holy Spirit, it is the Holy Trinity in

Digitized by Google

the Person of the Father who receives human supplication. And, while all praise glorifies the God and Father of Jesus Christ, the only God whom mortals know, it is the praise of the Triune God that the Father, if such language may be allowed, representatively receives. The right understanding of all this depends upon our sound conceptions of the two temporal Missions of the Son and the Spirit: on these two subordinations, received in the simplicity of Christian faith, hang all the mysteries of the worship of redemption.

The glorification of God as revealed in the Person of Christ is here said to be a confession of the common mind and common voice of the Church. There is no express distinction between the faith and the worship. The faith is the body of the worship, and the worship the spirit of the faith: but these two are one. How all Divine doctrine and Divine praise are wrapped up in the knowledge and acknowledgment of God in Christ we shall more fully see when we come to the Ephesian Prayers. The one thought that is peculiar to our present passage, which therefore must be pointed out particularly, is the petition that God would grant this unity of confession. St. Paul prays that the Romans might live together in peace, minding the same thing "according to Christ Jesus." And then he rises to the highest manifestation of that unity in their glorifying God with one mind and one mouth. Both gifts are Divine. It is God that maketh men to be of one mind in a house; and it is the same God who by His Spirit reveals that knowledge on which a true worshipping confession is based. This is the abiding need of the Church; and the supply of this need is the supply of all need. It is a perversion of our Prayer, a perversion as superficial as it is dangerous, to say that the unity of the Christian confession is secured if men agree to worship the common Father through Christ. The confession here referred to includes all the fundamentals of complete evangelical truth. It is a very large, and full, and glorious acknowledgment of the "mystery of God and of Christ." There is no petition more important than this in the present day. When we offer it in these times, we must forget the divisions of the church at Rome. There are divisions among us in comparison of which the differences of the Jewish and Gentile Christians, however critical, were slight. When St. Paul wrote the Epistle to the Romans there were two evils that interfered with the unity of faith: that of the "weak," who in their bigotry limited the Gospel; that of the "strong," who in their license would make it too free. The same evils reign after long centuries of the Spirit's administration; but they are intensified and aggravated, and give but slight signs of arrest. Bigotry and Latitudinarianism still fight against the simplicity of

Digitized by Google

faith. Our refuge is in the charity, on the one hand, that cultivates brotherly love "according to Christ Jesus;" and, on the other, the fervent prayer which maintains a sound confession in preaching and teaching whilst it supplicates the universal outpouring of the Spirit of truth. Our Lord's witnesses on earth, bearing their testimony against a multitude of errors, must unite in this Prayer of the Apostle, remembering amidst all their discouragements the special attribute here given to the Hearer of their prayer, "The God of patience and consolation."

HOPE.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. xv. 13.

This Prayer is closely connected with the preceding. The more immediate and obvious link seems to be the final word of the quotation, "In Him shall the Gentiles hope;" but, if we look closely, we see that the note of hope had been struck before: "that we through the patience and consolation of Scripture might have *the Hope*." We need not, however, pause on the connection. The Apostle has lost sight of it, and gives us his solitary Prayer on this grace of the Christian life in a manner perfectly independent, thus adding an element indispensable to the completeness of the series of his Apostolic Supplications. Hope is its one subject, whether we regard the God to whom it is addressed, or the fulness of the blessing which it asks.

1. The Author of Redemption derives some of the most precious among His many names from the Gospel which manifests His glory. As that Gospel rests upon an accomplished propitiation, He is "the God of grace," "the Father of mercies," with an abundance of attributes attending these names; as that Gospel displays its present effects in the souls of men, He is "the God of peace," and His name of names is Love; as that Gospel reserves its blessedness for the future, especially the final future, He is "the God of hope." Hence it is an undue limitation to make this mean "the Giver of hope." The signification is rather that God is the Author and Fountain of the entire Christian salvation as it is not yet revealed and imparted. This includes both a wide range and an interminable perspective. Taking the former, there is hardly an aspect of the redeeming work which "the God of hope" does not preside over. The Son, whom He has sent is "Christ Jesus, our hope," 1 Tim. i. 1; the Gospel is the foundation of a great hope, Col. i. 23; the Christian vocation is summed up in hope, Eph. i. 18; salvation is our comprehensive hope, 1 Thess. v. 8; Rom. viii. 20, 24. Taking the latter, the future is a glorious sequence of revelations which the God of hope has yet

Digitized by Google

to disclose. There is the hope of the glorious appearing of God and our Saviour, Titus ii. 13; the hope of the resurrection, which is the redemption of all past pledges, and the new earnest of all that is to come, 1 Thess. iv. 13; the hope of righteousness by faith, which, although already imparted, is to be sealed as a final declaration of righteousness through Christ imputed and imparted, Gal. v. 5; the hope of salvation, as the final deliverance from every evil that our nature has ever known, 1 Thess. v. 8; Rom. viii. 20; the hope of eternal life, as more than mere deliverance, Titus i. 2, iii. 7; the hope of glory, which admits no paraphrase but the word perfection, Col. i. 27; Rom. v. 2; 2 Cor. iii. 12. Now, it would be easy to show that every one of these forms of the one great Gospel blessing is referred to God as its Author. And when He is called "the God of the Hope," we must give the expression a wide meaning. As He is the God of Creation, Redemption, and Providence, so also He is the God of the Gospel Hope.

2. But the Prayer refers to the establishment, assurance, and abundance of the Christian hope as imparted by the Holy Spirit to believers. Though other terms are found here, it may easily be seen that they pay their tribute to this one grace; and it is the observation of this fact that gives the interpretation its only key. Faith is the root of hope; the peace and joy which are the fruits of faith are the nourishment of hope; and the abundance of hope is here in a certain sense made the perfection of the Christian life as it is a life of probation.

Faith and hope are within the soul so united and inseparable, that the only definition of both contained in Scripture makes them all but identical: "Faith is the substance of things hoped for." They are one in this, that their objects are invisible: Faith is "the evidence of things not seen," and "we hope for that we see not." But they always and essentially differ in this, that in the economy of salvation faith has to do with the present, and hope only with the future; or, rather, that faith brings the past, and hope the future, into the reality of the present moment. Faith and hope blend in the experience of the *now* that is; but faith brings its assurance of a mercy resting upon the work already wrought, and hope its assurance of a salvation yet to be revealed. Faith rests upon the "It is finished," already spoken; hope rejoices in the assurance of another "It is finished," which the creation groans to hear. But, while they thus are counterparts, it is obvious that faith must have the pre-eminence as being the parent of hope. We may conceive of a faith without hope, shut up to the present moment, however difficult the conception may be; but we cannot conceive of a hope that does not believe in its object. Hence, when the Apostle is about to invoke upon the Romans the

Digitized by Google

abundance of Christian hope, he utters his Prayer in a circuitous manner, and takes faith on the way: "May the God of hope fill you with joy and peace in believing, in order that you may abound in hope" as the fruit of that abounding faith.

There is, further, an evident connection in St. Paul's mind between the fruits of faith and the abounding in hope. The Prayer borrows from chapter xiv. 17 that part of the definition of the internal kingdom which refers to the graces of experience: "peace and joy in the Holy Ghost." It is hard to separate between these two, almost as hard as to discern between soul and spirit. But those who are accustomed to study the subtilties of St. Paul's phraseology, when the economy of salvation is concerned, will be prepared to allow that peace is the blessed settlement of the controversy between God and the sinner as respects the past; while joy is the present good cheer of the soul as encompassed by mercies, but feeling the present rather than thinking of the past or the future. "We joy in God through Jesus Christ," by whom we have received the peace of the Reconciliation. Now these two demand imperatively a third, to fill up the measure of the Christian estate: peace touching the guilty past, and joy in the fruitful present, do not so much cry out for as naturally produce good hope for the unknown future.

But of all these there may be measures and degrees. Nothing is more characteristic of St. Paul's Christianity than his perpetual emphasis on the increase, even unto perfection, of every grace of godliness. It would be hard to mention one for the fulness of which he has not expressly hoped or prayed on behalf of his people. He is a most generous interpreter of the privileges of grace. In some form or other the notion of fulness enters into every department of his practical theology. Here we have set before us as the object of prayer the abundance of peace and joy and hope as the result of the abounding power in us of the Holy Ghost. It is not certain whether or not the Apostle meant to connect the Spirit's operation with the increase of all the three in believers' hearts. It is more probable that the faith, with its two first-born graces, referred to Christ in whom the Gentiles should "trust," and that the hope, its later offspring, is referred to the operation of the Comforter. But this is matter of slight importance: certain it is that faith, with all that springs from it, is of the operation of the Holy Ghost, whose "power" in the soul, as that of a personal agent, tends ever to increase where it is nourished, and with its increase enlarges the range and deepens the character of all the graces.

We have long since seen how characteristic it is of St. Paul that he never prays for anything short of the "fulness" of these

Digitized by Google

graces. The notion of abounding plenitude he throws into every variety of variation of which language would afford him the forms: in fact, a consecutive chain of these passages which have the "sound of abundance" in them would be a rich transcript of his mind. But it is a term that reluctantly submits to exposition. It is chiefly to be defined by negatives, though the negatives are positive enough for man's desire. To be filled with peace is to be dispossessed of the last residue of servile dread before God, and to have risen beyond the possibility of unholy resentments towards man: and for this the Apostle prays as among the blessings of the Christian heritage. To be filled with joy is at least to have vanquished all the sorrow of the world, to find elements of rejoicing even in tribulation, and to possess a serene contentment of heart that finds nothing wrong in nature, Providence, or grace: this also he asks as the common privilege of Christian men. To abound in hope is a grace that he expresses by another word: a word that rather brings the answer of the prayer down into the region of our own endeavour. The God and Giver of hope bestows its increase rather as the fruit of our own passive patience under suffering and strenuous fortitude in resisting discouragement. Hence the marked allusion to the "power of the Holy Ghost." Hope is strengthened by the habit of endurance and the habit of resistance. And these are habits which beyond all others require the Divine strength within us. While all graces demand the inworking of the Holy Ghost, these demand His "power." It is not without reference to this that we are said to be "saved by hope;" and that our helmet is "the hope of salvation."

It must not be forgotten that the abounding in hope is prayed for as the end and result of the fulness of joy and peace. This indicates, on the one hand, that these more tranquil graces are instruments for the attainment of that more strenuous grace; and, on the other hand, it seems to make hope the consummate probationary sentiment of the Christian character. A few words on each of these points are all that are now necessary.

"That ye may abound in hope:" joy and peace minister to hope. The assurance of reconciliation with God in Christ, the tranquillity of soul which springs from conscious salvation from guilt and fear, cannot rest in itself: it must needs muse upon that which is to come. If what has been said is true, that peace in its essence is a sure sense of deliverance from all the consequences of the past, through the grace of our Lord's propitiation, how can it but encourage the expectation of all the fruits of a justified state and the adoption to an inheritance? We are "begotten again unto a lively hope." The soul, no longer weighed down by the burden of sin, by a holy necessity springs upward; and every upward

Digitized by Google

aspiration is hope. "How shall He not with Him freely give us all things?" is not merely St. Paul's theological deduction, it is the silent inference of every new-born spirit. Peace is not hope, but it sets hope free. Until the pardon is sealed, all that the future has is a ministration of death. With the regenerate life of justification hope revives and fear dies. So also joy, by an equally Divine necessity, ministers to endurance and fortitude and the hopeful expectation of the great release. Hope in this case of course ministers as it is ministered unto. "We rejoice in hope of the glory of God." The glorious prospect gladdens the soul, and enables it to count tribulation joy. But that refers to the "consolation" of hope. Its "patience," which enters so largely into Christian experience, is nourished by the joy which the Holy Ghost imparts. For, every reviving and cheering influence of the Spirit strengthens the spirit to encounter its difficulties and privations and temptations. Every inspiration of Christian rejoicing, whether from the Divine immediate contact with the soul, or imparted through the word of promise, is a direct earnest of future happiness. As such it must invigorate and exalt the Christian's hope. Hence the habitual reference to the encouragement of hope as the proximate, though not ultimate, design of all God's dealings with His people. Directly or indirectly the nourishment of this grace is constantly made the end of the Spirit's dispensations of His influence. But nowhere more impressively than in this Prayer which makes the abounding of joy and peace subsidiary to the abounding of hope, and connects with this last result the rarely-used expression, "By the power of the Holy Ghost."

It is scarcely too much, then, to say finally that hope is in some sense the highest of the probationary graces. It is the servant of many of them, but it is itself served by all. So far as the estate of probation is concerned, simply and as such, what would everything else be without this? the mere imagination of the withdrawal of hope withers the rest and wraps all in darkness. It might seem a hard and thankless task to compare the graces, but St. Paul has set us the example. In his comparison we know that charity has the pre-eminence by every right: it is of the Divine nature, it binds together time and eternity, heaven and earth, and God and man; it survives eternally. But, as the grace of our stern probation, hope has its own peculiar pre-eminence. It imparts its strength to all other graces, so that they without it cannot be made perfect. It divides the triumphs of faith, it enters largely into the self-denials and labours of love. As it respects the present life, rounded by the last conflict of death, hope is in some sense "the abiding grace." There are many seasons when all

Digitized by Google

would be lost but for its secret strength. There comes a supreme moment to all when hope—or we may say "faith working by hope"—is the only anchor of the soul. And, when it has endured its final strain, it will, like faith and charity, be glorified for ever. For hope is in reality an imperishable grace, as the others are. The eternity of love needs no advocate. Nor can any one doubt that faith will never be swallowed up of sight: there will be a boundless realm for faith that the eye of even the glorified shall never penetrate. And with all its fruition, hope will have its everlasting anticipation of glories not yet revealed. But it is not of our hope in eternity that this Prayer speaks: rather of an eternal hope. For the never-failing abundance of this "very present help in trouble" let every Christian make his humble supplication to Him who has suffered Himself to be called by this name, "THE GOD OF HOPE."

THE CREATION AND ORIGINAL CONDITION OF MAN.

THE BIBLE is the only book which furnishes an intelligent and satisfactory account of the creation of the human race, and the world which it inhabits. Though the historical character of the records of that book has been confidently called in question, we regard the testimony of Christ as conclusive in their favour. There is no valid reason to imagine, for a moment, that He who is "the Truth" could speak of those writings as the veritable productions of Moses from mere compliance with the mistaken notions of the people whom He addressed. Any such compromise of historical veracity must be considered morally impossible. To have deviated from the line of perfect truthfulness in His teaching would have been to tarnish the purity of His own character, and to abandon His great mission. Neither can we suppose that it was possible for Him to be in ignorance on a matter of such importance. With whatever precision the two natures in the Person of Christ may be defined, we must maintain that He possessed all the knowledge that was requisite for the unerring accomplishment of the work which the Father had given Him to do: His testimony on any question affecting Divine revelation is final. The writings of Moses are "the sayings of God." The simple assertion that "all Scripture is God-breathed" contains the correct reply to many current speculations which aim at the destruction of the records of Moses.

The first sentence in the sacred Book is sublime and impressive from its simplicity as well as from its significance. The modern investigations and discoveries of science impugn the ancient inter-

Digitized by Google

pretations of that primary statement; they seem to disclose a series of creative acts, which carries that "beginning" into indefinitely remote periods of the past, when the production of the world's material took place. To fix the time when creation began is a task which involves the profoundest difficulties, and any attempt to do so is beset with danger, even in the case of the clearest thinkers, who, meanwhile, may labour to uphold the truth of God. This appears in the views expressed by Saisset, in his masterly work on "Modern Pantheism." It is one of those inquiries which the line of the human intellect cannot fathom. With however bold and firm a step it may advance in its attempts to penetrate the domain of Divine action, it ever finds, when it has reached the limits of the possible to human thought, that there yet remains an unexplored region beyond. This announcement of Moses is introductory; and intimates that in the distant and unknown past, which he denominates "the beginning," the work of creation was commenced.

"The heaven" directs our attention to the numberless worlds around us, so many of which are seen by the naked eye, while, by the aid of optical instruments, multitudes of others are discovered, which fill the abyss of space as far as the assisted eye can follow their retreating light. "The earth" refers to this world, which has become the theatre of human existence and history. Analogy alone would suggest that the preparation of the earth for the placing of man upon it was gradual, and even slowly progressive, a vast reach of time being consumed in the great process. From the discoveries of the geologist it is concluded that a succession of creative periods has occurred in the history of our world and its occupants. We have thus opened to us the most imposing views of the grandeur of God, and of the "work of His hands." To sketch these operations, to trace the progress in the development of the earth's condition, and of the several forms of animal life that have flourished upon it, is the business of science. It is to the appearance upon the earth of the "image of God" that we for the present confine our attention.

When the habitation was prepared, and the previous work of the six days was completed, God proceeded to form man, the last and highest order of His terrestrial creatures, and the only one endowed with intelligence and a moral nature. It is worthy of note that this final display of creative power is declared to have been the result of counsel and deliberation. "The temple was furnished, the altar was raised, the incense breathed, the lamps burned, and then its appointed priest appeared." "Already on the third day had vegetation been called forth; on thefifth and sixth days the scale of creation ascended from the fish in the sea to the eagle that

Digitized by Google

soars in the sky, from the worm that creeps in the dust to man who lifts his head to the stars, and represents the climax and completion of terrestrial life." We do not discuss the question whether or not the days of creation are to be regarded as natural days; great names might be given on both sides. The able writer just quoted says, "Of course the duration of these days, according to the measure of the clock, cannot be determined, at least with reference to the first three days. The conclusions of geology may be reconciled with the exegetical inference,—that criticism, if impartial, must explain these creative as natural days; and that, even though we were to grant that geology could claim thousands or even millions of years for its premundane periods." On the other hand, writers, equally able, hold that these geologic periods are embraced within the six days of the Mosaic account. And it is very true that the geologist's ascending scale of the putting forth of creative energy substantially accords with that of Moses.

The origin of man is described in Gen. i. 26, 27, and Gen. ii. 7. This account is boldly declared by some professedly wise men of modern times to be a mere myth, and not veritable history. As previously intimated, we take the testimony of our Lord to be conclusive on this point. It is also vindicated as an historical record by the most competent writers. It bears the marks of a narration of actual events. "The whole narrative is sober, definite, clear, and concrete. The historical events described contain a rich treasury of speculative thoughts and poetic glory; but they themselves are free from the influence of human invention and human philosophizing." We are told that man is nothing more than the complete development of an original life-germ under the influence of blind physical law; in a word, that he is the apex of a pyramid the base of which is a worm. All our modern speculations of this school are substantially a return to the crude conclusions of the most ancient attempts to philosophize on the constituent elements of human nature. Materialism is the one principle which pervades them all; they receive their inspiration from antagonism to Divine revelation. Is it a possible conception to healthy thought, that mind can be a product of matter? Are intelligence and feeling properties inherent in matter? Let material substance be organized as it may, it is dead matter notwithstanding, and could in no sense produce those results which are manifest in and through the mind. The human being is an original creation. The developmental theory is a pure speculation; and is unsupported by a single fact that gives it the appearance of reality. The intelligence of our nature, when free from the prejudice of theory, recoils from these degrading hypotheses. In this respect, at least, man feels

Digitized by Google

that he is from above, and not from beneath; that he is the result of a special act of creative will on the part of God; and that by his endowments he is separated by an impassable gulf from every other creature around him. The capacities and powers of which he is conscious render him singular and sacred in his own estimation. By the action and manifestation of mind itself man is furnished with the demonstration of its separate existence.

"Nature is confounded with the act of creation, and even regarded as the creator, when the subsequent is looked upon as the mere product of the antecedent, the higher as the mere birth of the lower." "With each new gradation of life, a new idea actually appears as a new life-principle,—an idea certainly announced and prepared for, but not created, by preceding formations.....We shall thus be obliged to allow that new forms in the ascending scale of life do not make their respective appearances as mere natural products, but as thoughts and words of God." "In man appears the principle of all the days of creation. God first formed the earth; and made plants and animals. But man was, nevertheless, that principle in the mind of God, whose life called all nature into life." We may, then, boldly assert, that man is the apex of a pyramid the base of which is not a worm, but "the heaven and the earth." "He is the representative of all former stages of existence, the unit in which the multiplicity of earthly creatures terminates. Although both the turn of thought and the form of expression are foreign to the narrative, yet it quite accords with its idea when we designate man as the microcosm and the centre of this world."

The sacred record represents God as saying, (Gen. i. 26,) "Let *Us* make man in *Our* image, after *Our* likeness." This is the first instance of the use of such a form of expression. In the other acts of creation God appears in His oneness only; but in the formation of man the plurality of persons in the Divine nature is indicated. It is not sufficient to say that God is here *addressing Himself*, "the subject and the object being identical." And much less is it to be imagined, with Philo, that God is appealing to some council of angels by which He was surrounded. An interpretation must be given of the plural "We," "which comprehends in its deepest and intensest form the truth that lies at the foundation of the Trinitarian view, namely, that the potencies concentrated in the absolute Divine Being are something more than powers and attributes of God; that they are *hypostases*, which in the further course of the revelation of God in His kingdom appeared with more and more distinctness as Persons of the Divine Being." This form of expression was reserved for the act of man's creation; and not improbably with reference to his future redemption, in

Digitized by Google

which the three Persons in the Divine unity were to be so clearly revealed.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) The manner in which Adam's origin is spoken of clearly indicates the importance which God attached to the creature He was about to produce. These two grand acts, —the construction of the elaborate, symmetric, and unique physical organism of man, and the inspiring of that organism with an intelligent and immortal soul,—may well be regarded as simultaneous: the body was formed, the "breath of life" entered into it, and the vice-regal governor of the world entered upon his wondrous history. The earthly and the Divine, the body and the intelligent soul, invested their subject with pre-eminence here: he was made "in the image of God." "By an act of Divine omnipotence man rose from the dust; and in the same moment in which the dust, by virtue of creative omnipotence, shaped itself into a human form, it was pervaded by the breath of life, and created a living being, so that we cannot say the body was earlier than the soul.....The earth does not bring forth man's body, but God Himself puts His hand to the work, and forms him; nor does the life already imparted to the world, by the Spirit of God, individualize itself in him, but God breathes directly into the nostrils of the one man, in the whole fulness of His personality, the breath of life, that, in a manner corresponding to the personality of God, he may become a living soul." The soul of man is no part of the soul of the world. "The life-wind of nature" animated every other living creature, "so that the animal soul is nothing but a nature-soul individualized into certain, though still material, spirituality." The life of the mere animal is a psychical life, whereas the life of man is the breath of God.

On this principle it is not difficult to conclude that death may have been in the world prior to the existence and sin of our first parents. The psychical life of the animal might cease without any reference to man's condition. We do not attempt to discuss the question, whether the violent death of animals was a part of the malediction which followed upon man's violation of the law of God. So able a judge as Dr. Kurtz takes the affirmative view of this inquiry. He says, "The decay of animals is a law of nature established in the creation itself, and not a consequence of sin, or an effect of the death brought into the world by the sin of man. At the same time, it was so far involved in the effects of the fall, that the natural decay of the different animals was changed into a painful death or violent end." This he regards a result of the curse, and as a part of the "vanity and the bond of corruption" to which

Digitized by Google

the mere creature was subjected. The distinctive formations of many animals, he does not hesitate to say, may have been a consequent "change in the organization of animals, though natural science, which is based on observation and combination of things empirically discovered, could neither demonstrate the fact, nor explain the process." As, however, it is tolerably certain that the violent death of animals rather diminishes than increases their suffering, it is not necessary to have recourse to any supposed change of animal organization to account for the fact; but rather to regard it as part of the original order under which they were created.

The position and employment of man in the abode which God provided for him are inquiries subordinate to that of the nature of "the image of God" in which he was created. He was placed in Paradise to commence his own spiritual development, which might have resulted in the transformation of "his earthly nature into the spiritual essence of eternal life." That "image" is not to be sought in his bodily form, however fair and majestic it may have been. No doubt the countenance of man was "divinely-human," before it was darkened by the clouds of sin, in a degree beyond our present conception. We see now, in the midst of universal sinfulness, what a degrading effect is wrought upon the countenance of such as live in the indulgence of sin; while the deeper wickedness of man's heart shows itself in an almost demonaic expression of his face. What must his aspect have been when radiant with the light and grace of a sinless soul! The majesty of his bearing would be in harmony with his position as the undisputed monarch of this lower world. Still, it is in the intelligent spirit of man that "the image of God" is to be sought: he is such "by virtue of the breath of God by which the being, formed from the dust of the earth, became a living soul."

The *spiritual nature* of man is the first feature of that "image" which invites our attention. "God is Spirit;" and the human soul is also a spirit, without mixture of material substance. We would emphatically repeat, it is *the breath of God*. Speaking of the death of man, Solomon says, that as to his body, "the dust shall return to the earth as it was: and the spirit shall return unto God who gave it." And "Elihu, the son of Barachel," uttered a sublime truth when he said, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." The intellectual capacity of the first of our race in his pristine condition must, we think, have far surpassed that of the highest order of intellects in any subsequent age. May we not say that God *Himself, now* veiled to the darkened apprehension of mankind, stood in some large sense revealed to his unbeclouded vision?

Digitized by Google

From the statement, that Adam was able to name the various creatures presented to him according to the peculiarities of their nature, it would appear that his knowledge was eminently intuitive, though it might in part be the result of observation, reflection, and experience. Our ideas of the amount of his knowledge from these latter sources will depend upon the view we take as to the length of time during which he maintained his innocence. "The thoughts of Adam with regard to the animals, to which he gave expression in the names he gave them, we are not to regard as the mere results of reflection, or of abstraction from merely outward peculiarities, which affected the senses; but as a deep and direct mental insight into the nature of the animals, which penetrated far deeper than such knowledge as is the simple result of reflecting and abstracting thought." His intellect resembled the cloudless sky of Eden. So long as he preserved unbroken the crystal of his original nature, no false light, and the shadow of no cloud, hung upon his mind. No error marred his faultless knowledge. Had he maintained his fidelity to his Maker, the extent of his acquisitions, and his discoveries of the secret powers and operations of nature, might have transcended the marvels of modern science, as much as these surpass the ages of darkness, when scientific knowledge was regarded as a crime. Subjects which to us are involved in the deepest obscurity, would have been radiant with perfect sunlight-clearness to him. The perplexing questions of "the ways of God with man" would to him have involved no mystery. The fact that knowledge was one original part of the image of God in man, appears from the Scripture statement concerning the regenerated person,—that he is "renewed in *knowledge* after the image of Him that created him." His *moral* intuitions and apprehensions would undoubtedly be in harmony with those which were purely mental.

Holiness must next be named as a feature of the condition in which humanity was originally created. "God is light,"—perfect, absolute purity. The spirit of man, when it was breathed forth from the Divine, was free from every stain and principle of evil. His entire moral nature was in unison with the nature of God. There was no discordant note sounding in the depths of his soul: all his attributes and faculties were in beautiful agreement. The music of his heart was in perfect harmony with the song of "the morning stars:" the eternal and immutable principles of right and purity, on which God has ever acted, were the law of his entire being. His first and highest disposition was to respond to the sovereign demands of that law, under the consciousness that he was created for purity, and for loving and loyal devotion to his great Creator. The Apostle says that, in the restoration of the soul

Digitized by Google

to the image of God, we "put on the new man, which after God is created in righteousness and true holiness."

Perfect happiness was also a constituent of the likeness of God in Adam. Every form of suffering and sorrow which has afflicted successive generations; the vast accumulation of misery which now weighs down multitudes of our race; the loud wails that ascend into the ears of a merciful God, are all the immediate and sole result of sin. Had sin never infused its virus into our nature, no emotion of grief would have ever invaded the Divine-like joy of man's spirit. Every source of the purest and loftiest enjoyment was open to him; and the unbroken stream of light and pleasure which flowed down upon him from the Fount of all blessedness, and flooded his whole being, rendered his happiness such as he can never again be the subject of in this lower world. Its counterpart can only be found in the light and bliss of God's immediate presence above. For sin was absent; and where no sin is found there can be no sorrow: perfect holiness was present; and where perfect holiness reigns, there is unmingled happiness.

Dominion over the inferior creatures was an original prerogative of man. This has been denominated "the political image of God," because it refers to the vice-regal government with which Adam was invested. "God said, Let us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Had he to whom dominion was thus assigned, remained in honourable contentment with his subordinate position, and not daringly aspired to become an independent sovereign, how widely different would have been the history of his race! All nature would have yielded him facile obedience, and have gladly ministered to his enjoyment, and to the dignity of his office. Over a loyal world he would have swayed a sceptre that would have presented a bright illustration of the sovereignty of the Eternal. By presuming to grasp at independence, he sank into the profoundest servitude. His dominion became a scene of rebellion and anarchy; and his diminished resources are now taxed to the uttermost to maintain even the semblance of his former authority over the inferior creatures, which not unfrequently contest his right with success. By indulging the conception of rising to the standard of a god, he fell below the proper standard of man; and the honour which shone so brilliantly around his person and his position was ignominiously laid "in the dust."

To the attributes already specified God added the crown of *immortality*. "Man at his first appearance was good, the product of God's creative energy. He lived in the visible glory of the

Digitized by Google

Divine goodness which surrounded Him. In this point of view, he was not yet subject to temporality, he was not yet of a perishable nature." The fidelity of Adam would have preserved him from the curse of death. Age would never have wrinkled his brow, nor enfeebled his step, nor dimmed his intellect. He would have enjoyed an immunity from the oppressions of infirmity and the sense of decay. "The tree of life" would have continued accessible to him; and by the ordination of God would have preserved in him the springs of unabated power. A difference of opinion may exist as to the mode in which the fruit of this tree would have perpetuated the existence of man; but all who accept the Scripture account are agreed that continuous life would have been the result of its appropriation. It has been said, "the fruit of the tree of life conferred the power of eternal, immortal life" in virtue of its sacramental efficacy, and not from the nature of the tree itself. "The power which transforms corporeality into immortality is spiritual in its nature, and could only be imparted to the earthly tree or its fruit through a special operation of the Spirit of God, an operation which we can only picture to ourselves as sacramental in its character, rendering earthly elements the receptacles and vehicles of celestial powers."

On the other hand it has been maintained that this tree conferred immortality by its native properties. It is observed, "In a certain sense the other trees also were trees of life.....Still, one tree alone was called 'the tree of life.' Its fruits absolutely secured the continued and unimpaired vigour of the body, while the fruits of the other trees restored indeed the wasted powers of life, but in so limited a manner as not continuously to preserve the balance between waste and supply. That this view is correct is shown from Gen. iii. 22, where, after death had been allotted to man, he was prohibited from approaching this tree 'lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'" Much may be said in support of each of these opposing views. The opinion which holds the sacramental virtue of the tree harmonizes with the after dispensations and arrangements of God; and may have been suggested by them. But it is also possible to conceive that the produce of a tree should be so constituted as by its natural qualities to maintain the physical vitality of man. Whatever was the immediate source of its vitalizing powers, freedom from death was the certain result of partaking of it. But could we suppose that subsequently to his sin Adam had been permitted to take of the tree of life, it could not have restored the lost purity of his soul: another "tree of life" was absolutely necessary for the restoration of that forfeited treasure. Had his bodily life been rendered immortal, he would have realized an

Digitized by Google

immortality of misery,—a contingency which the Divine interposition mercifully precluded.

The attributes which man originally possessed, in his resemblance to his Creator, have not unfrequently been represented as the "natural," "moral," and "political" image of God in him. It seems, however, preferable to avoid unnecessary and difficult distinctions, and to present those attributes in their simplest form, and in their natural and ascending order. As a *spiritual* being, Adam possessed a clear and unfettered intellect, which was capable of a wide range of knowledge, and of the loftiest apprehensions of God Himself. All the findings of that intellect were free from perversity and error until the fatal assault of the tempter. His soul was *pure* as God is pure: no element of evil had a place within him. He was ignorant of the very knowledge of evil; though some may doubt whether he was ignorant of its existence, "the tree of the knowledge of good and evil" being supposed to indicate the contrary. It is obvious to reply, however, that the presence of this "tree" might be intended merely to indicate the possibility of its existence; in his case, the knowledge of it was only the sad result of his appropriation of the fruit of this symbolic plant. As there was no sinful element in his nature, his communion with God was intimate and uninterrupted, and his *happiness* filled up his entire capacity. "No wave of trouble" broke the peace of his soul: a "river of pleasure" flowed into it; his blessedness was as the blessedness of the angels of God. Erect in his conscious purity, and strong in the authority which God had given him, he went forth as *the lord* of this lower world. The *crown of immortality* decked his brow, shedding its glory over his whole character and relations, and investing him with a grandeur which, to our present imaginings, seems all but divine.

The principles of the Divine government required that the creature so richly endowed should be placed in circumstances in which his self-determination would be tested. His fidelity must be proved, and his destiny accordingly worked out. As he was a being possessed of moral attributes, it could not be otherwise. These powers, which constituted the highest elements of his nature, must be abandoned, or he must be subjected to trial. The angels had passed through a similar ordeal, some of whom had rebelled against the authority of the Most High. Though, by a necessity of his nature and his relation to God, he must be put to this proof, Adam possessed all the moral strength requisite for the preservation of his fidelity and his uprightness. The principle of trial supposes this strength. Had he sustained the ordeal with success, an immortality of ever-increasing blessedness would have been his lot. A grand future opened before him, and invited his acceptance. It

Digitized by Google

is perhaps as undesirable as it is fruitless to speculate upon the sphere of that blessedness,—whether God would have removed him, in the development of his being, to a higher sphere of existence, or have provided in the then paradisean world for the satisfying of his constantly-expanding capacities. It was, however, no less possible for him to prove unfaithful, and thus to sacrifice his dignity and his anticipations; and that he involved himself and his descendants in the ruins of a moral degradation, we are ourselves, unhappily, the sad witnesses. EGIDIUS.

CHRISTIAN LIFE AND CHARACTER AS READ IN THE CATACOMBS.

(*Concluded.*)

IT is especially in the domestic relations that the tender and pure affections of the Christians are most beautifully exhibited by the records of them in the catacombs. His heart must be callous, indeed, who can read without emotion these humble memorials of love and sorrow which have survived so many of the proudest monuments of antiquity. Their mute eloquence sweeps down the centuries, and touches in every soul chords that thrill with sympathy. The far-severed ages are linked together by the tale of death and grief—old as humanity, yet ever new. The beauty and tenderness of Christian family-life is vividly portrayed, the hallowing influence of religion making earthly love the type of love eternal in the skies. The tie that knits fond hearts together becomes the stronger as death smites at it in vain: the language of affection becomes more fervent as the barrier of the grave is interposed.

Especially is this the case when sorrowing parents mingle their tears at the tiny grave of their babe, consigned to earth's cold embrace from their loving arms. The warmest expressions of endearment are lavished on the tombs of little children. Thus we have such tender epithets as, *agnellus Dei*, "God's little lamb;" *palumbulus sine felle*, "little dove without gall;" *parvulus innocens*, "little innocent;" *dulcissimus, carissimus*, "most sweet, most dear;" *dulcior melle*, "sweeter than honey;" ΓΛΥΚΥΤΕΡΟC ΦΩΤΟC ΚΑΙ ΖΩΗC, "sweeter than light and life;" *Mater incomparabili filiæ fecit*, "The mother made this for her incomparable daughter."*

Sometimes a natural expression of sorrow occurs; as, *parentes dolentes*, "the parents grieving;" *Parentes miseri funebris acervitate* (sic) *percussi titulum erigi jusserunt*, "the wretched parents, smitten by the bitterness of death, commanded this tablet to be set up;" *Quis non doluit ætati tuæ piasque lacrimas fudit? In te spes futura expectabatur per te per te gloria perennis Celerini fili fidelis quiescis in pace qui vixit ann. I. M. VIII.* "Who did not grieve for thy immature age, and pour affectionate tears? In thee was future hope; through thee, through thee, O son Celerinus! perennial glory was expected. Faithful one, thou

* In an epitaph from Naples is the exquisite utterance of a sorrowing heart, *In solis tu mihi turba locis*, "In lonely places thou art crowds to me."

Digitized by Google

restest in peace, who lived one year, eight months;" *Adsertori filco karo* (sic) *dulci, innoco* (sic) *et incomparabili,* "To Adsertor, our dear, sweet, guileless, and incomparable son."

Often the indications of filial affection toward deceased parents are exceedingly tender, as, for example, *Domino patri piissimo ac dulcissimo,* "To our highly venerable, most affectionate, and very sweet father;" *Patri dulcissimo benemerenti in pace,* "To our sweetest father, well-deserving. In peace."

The conjugal affections have also their beautiful and appropriate commemoration; frequently the bereaved husband recounts with grateful recollection the fact that his married life was one of perfect harmony, unmarred by a single jar or discord—*semper concordes sine ulla querela.* The expression, *male fractus conjux,* "the sore-broken husband," betokens the intensity of conjugal grief, which, it is sometimes said, bewails the lost in "tears with bitter lamentation," *gemitu tristi lacrimas deflet.* Often occurs the phrase, *incomparabilis conjux,* "incomparable wife," frequently with the addition, *optimæ memoriæ,* "of most excellent memory." Sometimes we find the simple words, *qui amabat me,* "who loved me;" also the phrase, *carus suis,* "dear to his friends."

The spirit of these inscriptions will be best seen in a few examples, as the following. *Bixit* (sic) *mecum annis XXII. Mens. IX. Dies V. in quibus semper mihi bene fuit cum illa.* "She lived with me twenty-two years, nine months, five days,* during which time it ever went well with me in her society." *Deo fidelis, dulcis marito nutrix familiæ cunctis humilis amatrix pauperum,* "Faithful to God, agreeable to her husband, the nurse of her own family, humble to all, a lover of the poor."

HIC REQVIESCIT IN PACE TERTVRA CF DVLCIS PETRONII CONIVX
DEO SERVIENS VNICE FIDEI AMICA PACIS CASTIS MORIBVS ORNATA
COMMVNIBVS (*sic*) FIDELIBVS AMICIS FAMILIÆ GRATA NVTRIX NATORVM
ET NVNQVAM AMARA MARITO.

"Here reposes in peace Tertura, an illustrious woman, the sweet wife of Petronius, serving God with matchless faith, a friend of peace, adorned with modest manners, affable toward the faithful friends of her family, a loving nurse of her children, and never bitter to her husband."

In the following, which is more than usually irregular in its lettering, a disconsolate husband mourns the wife of his youth, with the pleasing illusion that such love as theirs the world had never seen before:—

DOMNINÆ
NNOCENCISSIMÆ . ET . DVLCISSIMÆ . CONIVGI.
QVÆ VIXIT ANN XVI . M . IIII . ET FUIT
IMARITATA . ANN DVOBVS . M . IIII . D . VIIII.
CVM QVA NON LICVIT FVISSE . PROPTER
CAVSAS PERIGRINATIONIS
NISI MENSIBUS . VI.
QVO . TEMPORE UT EGO SENSI ET EXHBVI
AMOREM MEVM
NVLLISVALLII . SIC DILIXERVNT.

* Sometimes the hours and fractions of an hour of life are mentioned.

Digitized by Google

"To Domnina, my sweetest and most innocent wife, who lived sixteen years and four months, and was married two years, four months, and nine days;* with whom I was not able to live, on account of my travelling, more than six months. During which time I showed her my love as I felt it. None others ever loved each other so."

Similar language of mingled love and grief occurs in pagan inscriptions, but without the chastening influence of Christian resignation. Thus we find frequent record of over half a century passed in marriage, *sine jurgio, sine æmulatione, sine dissidio, sine querela*,—"without contention, without emulation, without dissension, without strife." With ceaseless iteration the virtues of the deceased are lovingly proclaimed, as in the following examples:—*conjugem fidelissimam*, "most faithful wife;" *maritæ piissimæ dulcissimæ rarissimæ*, "to a most sweet and pious wife, of rarest excellence;" *Anymone optima et pulcherrima, lanifica pia pudica frugi, casta domiseda*, "Anymone, best and most beautiful, a spinner of wool, pious, modest, frugal, chaste, home-abiding;" *T. Fl. Capito conjugi castissimæ piissimæ et de se optimæ meritæ de qua nullum dolorem nisi acerbissimæ mortis ejus*, "Titus Flavius Capito to his most chaste and pious wife, deserving well of him, from whom he received no cause of grief except that of her most bitter death." *Tempius Hermeros conjugi carissimæ...cujus desiderio juratus est se post eam uxorem non habiturum*, "Tempius Hermeros to his most dear spouse, on account of his love for whom he swore that he would have no other wife." In a poetic dialogue a husband wishes to die that he may rejoin his wife, while she hopes that her premature death may prolong his days. He says:—

AT NUNC QUOD POSSUM FUGIAM LUCEMQUE DEOSQUE
UT TE MATURA PER STYGA MORTE SEQUAR:

To which she replies:—

QUODQUE MIHI ERIPUIT MORS IMMATURA JUVENTÆ
ID TIBI VICTURO PROROGET ULTERIUS.

Such examples of conjugal devotion recall to mind the immortal love of Alcestis, in the Greek myth, dying for her lord; and of Arria, in Roman story, refusing to survive her husband, and, having plunged the dagger into her own breast, exclaiming, with a smile, "*Pæte, non dolet*," "It hurts not, my Pætus."

But we have also illustrations of the fatal facility of divorce under the empire, and of the domestic strife and crime resulting therefrom. In the following epitaph a discarded wife laments the murder of her child by the usurper of her rights. *Mater filio piissimo misera et in luctu eternali veneficio novercæ*, "To her most affectionate son the wretched mother plunged in perpetual grief by the poison of his stepmother (raised this slab)." There is also a curious inscription written jointly by two

* It will be observed, that Domnina must have been married before her fourteenth birthday. We have noticed frequent indications of marriage at fifteen and sixteen years of age: also one at twelve, and another at less than eleven.

Digitized by Google

living husbands to the same deceased wife, in which she is designated "a well-deserving consort."

We should do scant justice to the blameless character, simple dignity, and moral purity of the primitive Christians, as indicated in these remains, if we forgot the thoroughly effete and corrupt society by which they were encircled. It would seem almost impossible for the Christian graces to grow in such a fetid atmosphere. Like the snow-white lily springing in virgin purity from the muddy ooze, they are more lovely by contrast with their foul environment. Like flowers that deck a sepulchre, breathing their fragrance amid scenes of corruption and death, are these holy characters, fragrant with the breath of heaven, amid the social rottenness and moral death by which they were surrounded. It is difficult to imagine and impossible to portray the abominable pollutions of the times. "Society," says Gibbon, "was a rotting, aimless chaos of sensuality." It was a boiling Acheron of seething passions, unhallowed lusts, and tiger-thirst for blood such as never provoked the wrath of Heaven since God drowned the world with water, or destroyed the Cities of the Plain by fire. Only those who are familiar with the scathing denunciations of popular vice by the Roman satirists and the Christian Fathers, can conceive the appalling depravity of the age and nation. Christianity was to be the Hercules to cleanse this worse than Augean impurity. The lofty morals and holy lives of the believers were a perpetual testimony against abounding iniquity. The Christians recoiled with the utmost abhorrence from the characteristic vices of the age, and became emphatically the "salt of the earth,"—the sole moral antiseptic to prevent the total disintegration of society.

Although three-fourths of the pagan epitaphs are those of slaves or freedmen, out of eleven thousand Christian inscriptions scarce half-a-dozen are of these classes. The Gospel of liberty smote the gyves at once from the bodies and the souls of men. The wretched bondsman, in the intervals of toil or torture, caught with joy the emancipating message, and sprang up ennobled by an immortalizing hope. Then,

"Trampled manhood heard and claimed its crown."*

It was the especial glory of Christianity, however, that it rescued woman from the unspeakable degradation into which she had fallen,—that it clothed her with the domestic virtues, enshrined her amid the sanctities of home, and employed her in the gentle ministrations of love. "The Greek courtesan," says Lecky, "was the finest type of Greek life,—the one free woman of Athens." But how world-wide was the difference between these Greek *hetairae*—a Phryne or an Aspasia, though honoured by a Socrates or a Pericles—and the Christian matrons Monica, Marcella, or Fabiola! So much does woman owe to Christianity! "Under pagan institutions," says Gibbon, "woman was not a *person* but a *thing*." Her rights and interests were lost in those of her husband. She could be repudiated or divorced at will. Woman in turn, reckless of her good name, had lost the most immediate jewel of her soul. The Lucretias and Virginias of the old heroic days were beings of tradition. The Julias and Messalinas flaunted their wickedness

* *Apud nos inter pauperes et divites, servos et dominos, interest nihil:* "With us there is no difference between the poor and the rich, slaves and masters." (Lactant., *Div. Inst.*, v., 14, 15.)

Digitized by Google

in the high places of the earth, and to be Cæsar's wife was *not* to be "above suspicion." But Christianity taught the sanctity of marriage as a type of the mystical union between Christ and His Church, and asserted the absolute sinfulness of divorce. In its recoil from the abominable licentiousness of paganism, it regarded modesty as the crown of all the graces, and against its violation the heaviest ecclesiastical penalties were denounced.

The rites and benedictions of the Church were early summoned to give their sanction to Christian marriage; and doubtless in the dim recesses of the catacombs, and surrounded by the holy dead, youthful hearts must have plighted their troth, and been the more firmly knit together by the common perils and persecutions they were called to share. Gilt glasses have been found affixed to many of the graves, with representations of a man and woman standing with clasped hands before a marriage-altar, while Christ appears between them crowning the newly-wedded pair.

The strong instinct of the female mind to personal adornment was suppressed by religious conviction and ecclesiastical discipline, and Christian women cultivated rather the ornament of "a meek and quiet spirit" than the meretricious attractions of the heathen. "Let your comeliness be the goodly garment of the soul," says Tertullian; "clothe yourself with the silk of uprightness, the fine linen of holiness, and the purple of modesty, and you shall have God Himself for your Lover and Spouse." * The simple and becoming garb of the Christian matron is exhibited in many of the representations of *oranti*, or praying figures, in the chambers of the catacombs.

With the corruption of the Church and the decay of piety under the post-Constantinian emperors, came the development of luxury and an increased sumptuousness of apparel. The refined classic taste was lost, and splendour was the only expression of opulence. The mosaics in the more ancient basilicas, and occasional representations from the catacombs, illustrate the increased love of fine apparel. The primitive simplicity gave place to many-coloured and embroidered robes. The hair, often false, was tortured into unnatural forms, and raised in a towering mass upon the head, recalling certain modern fashionable modes, and was frequently artificially tinted. The person was bedizened with jewellery, pendants in the ears, pearls on the neck, bracelets and a profusion of rings on the arms and fingers. St. Jerome inveighs with peculiar vehemence against the attempt to beautify the complexion with pigments. "What business have rouge and paint on a Christian cheek?" he asks. "Who can weep for her sins when her tears wash bare furrows on her skin? With what trust can a face be lifted toward heaven which the Maker cannot recognize as His workmanship?"

We thus see from the evidences afforded by ancient sepulture, as well as from the testimony of history, the immense superiority, in all the elements of true dignity and excellence, of primitive Christianity to the corrupt civilization with which it was confronted. Its presence ennobled the character and purified the morals of mankind. It raised society from the ineffable slough into which it had fallen, and imparted tenderness

* *De Cultu Fœminarum*, ii., 8–13.

Digitized by Google

and fidelity to the domestic relations of life. Notwithstanding the corruptions by which it became infected in the days of ecclesiastical power and pride, even the worst form of the Christian faith was infinitely preferable to the abominations of paganism. Its influence gave a sanctity before unknown to human life. It averted the sword from the throat of the gladiator, and plucked helpless infancy from exposure to untimely death. It threw the Ægis of protection over the slave and the oppressed, raising them from the condition of beasts to the dignity of men and the fellowship of saints. With an unwearied and passionate charity it yearned over the suffering and sorrowing everywhere, and created a vast and comprehensive organization for their relief, of which the world before had no example and had formed no conception. It blotted out cruel laws, like those of Draco written in blood, and led back Justice, long vanished, to the judgment-seat It created an art purer and loftier than that of paganism, and a literature rivalling in elegance of form, and surpassing in nobleness of spirit, the sublimest productions of the classic muse. Instead of the sensual conceptions of heathenism, defiling the soul, it supplied images of purity, tenderness, and pathos, which not only fascinated the imagination but hallowed the heart; and in place of exalting martial prowess and lauding the praises of imperial power, it set before man the sanctity of suffering and of weakness, and the supreme majesty of gentleness and truth.*

THE EARLY GEOGRAPHY OF INDIA: THE BUDDHIST PILGRIMS.†

THE geography of India is a subject of especial interest to us Englishmen, and it is one upon which much light has been thrown during the last thirty or forty years. With reference to the early divisions of the country, its appearance generally, and its topographical distribution, the only resources we had at our disposal, previous to the days of Colebrooke and Wilson, were the details given by classical writers, such as Strabo,

* This entire subject is treated with great fulness of detail and copiousness of pictorial illustration, by the writer of the foregoing article, the Rev. William H. Withrow, M.A., in a work about to be published by the Methodist Book Concern, New York. It is entitled, "The Catacombs of Rome and their Testimony relative to Primitive Christianity." Its purpose is to exhibit, "at length, the structure, origin, and history of the Catacombs; their art and symbolism; their epigraphy, as illustrative of the theology, ministry, rites, and institutions of the Primitive Church, and of Christian life and character in the early ages." It will also treat of the "gradual corruption of doctrine and practice, and the introduction of Romanist errors, as the *cultus* of Mary, the primacy of Peter, prayers for the dead, the invocation of saints, the notion of purgatory, the celibacy of the clergy, the rise of monastic orders, and other allied subjects."

† "The Ancient Geography of India. 1. The Buddhist Period. By Alexander Cunningham." 8vo. London: Trübner.

Digitized by Google

for instance. The study of Sanscrit has, however, rendered fresh and most important channels of information available to us; and we are at present in a position to illustrate very fully the geography of India such as it appeared in ancient times. This is what Major-General Cunningham has attempted in a work the first volume of which is now before us, and which is an excellent contribution to our scientific library.

The history of India breaks itself up naturally into three sections, corresponding to the three forms of religion which successively prevailed through that country; and the same classification applies equally, of course, to geographical investigation. The Brahmanical period traces the gradual extension of the Aryan race over Northern India, from their first occupation of the Punjab to the rise of Buddhism, thus comprising the whole of the prehistoric or earliest section of their history, during which time the religion of the Vedas was the prevailing belief of the country.

The Buddhist period, or ancient geography of India, embraces the rise, extension, and decline of the Buddhist faith, from the era of Buddha to the conquests of Mahmoud of Ghuzni, during the greater part of which time Buddhism was the dominant religion of the Hindus.

The Mohammedan period, or modern geography of India, embraces the rise and extension of the Mohammedan power, from the time of Mahmoud of Ghuzni to the battle of Plassey, or about seven hundred and fifty years, during which the Mussulmans were the paramount sovereigns of India.

Such are, almost in General Cunningham's own words, the great outlines of the subject we are now examining; why our author should not have begun by treating the Brahmanical epoch we know not; but we must be content with what he has given us, and we gladly acknowledge that no writer we are acquainted with has supplied his readers with such a mass of valuable information lucidly and pleasantly conveyed.

The campaigns of Alexander the Great are, as the reader may suppose, of the highest importance towards an accurate determination of the geography of India during the Buddhist period. The actual expeditions of the Macedonian conqueror were confined to the valley of the Indus and its tributaries; but the information collected by himself and his companions, and by the subsequent embassies of the Seleucide kings of Syria, embraced the whole valley of the Ganges on the north, the eastern and western coasts of the peninsula, and some scattered notices of the interior of the country. Next to these authorities we must name Ptolemy, whose systematic inquiries added considerably to the data previously obtained; and his account is so much the more valuable, as it belongs to a period just midway between the date of Alexander and the era of the Buddhist pilgrims, at which time the greater part of North-west India had been subjected by the Indo-Scythians.

"With Ptolemy," says General Cunningham, "we lose the last of our great classical authorities; and, until lately, we were left almost entirely to our own judgment in connecting and arranging the various geographical fragments that lie buried in ancient inscriptions, or half hidden in the vague obscurity of the Purânas. But the fortunate discovery of the travels of several Chinese pilgrims in the fifth, sixth, and seventh

Digitized by Google

centuries of the Christian era, has thrown such a flood of light upon this hitherto dark period, that we are now able to see our way clearly to the general arrangement of most of the scattered fragments of the ancient geography of India."

The two religions with which we are best acquainted, Christianity and Mohammedanism, have always been remarkable for the spirit of proselytism: and their first adherents starting forward, gradually propagated the new tenets by going out as missionaries to convert the world. In the case of the relations between China and Hindustan, this state of things is singularly altered. Instead of the Hindu Buddhists carrying their faith into China, we find the Chinese making pilgrimages to the land of Sakyamuni, seeking wisdom at the fountain-head, and strengthening their faith in the company of those who were the representatives of the reformed teaching. During several centuries, these pilgrimages, this "reversed proselytism," as a French critic aptly calls it, continued uninterruptedly, and it led to those geographical results we have hinted at above, and which we shall dwell upon a little in detail. The subject is so peculiarly interesting as an illustration of religious history, that our readers, we feel quite sure, will like to know something precise about it.

The first of the Chinese pilgrims, Chi-Tas-'an, lived towards the beginning of the fourth century. His book, entitled "A Description of Western Countries," is apparently lost; at any rate, we have no information respecting it beyond what is to be found in some Chinese cyclopædias. After him came Fa-Hian, who travelled in India between the years 399–414, and whose book, the *Foe-koue-ki*, or, by interpretation, "Memoir on the Kingdoms of the Buddha," is now quite familiar to Europeans through the medium of M. Abel Rémusat's French version. The laconism of the Foe-koue-ki is its chief defect; and it required all the ingenuity both of the eminent translator and of his continuators, Messrs. Klaproth and Landresse, to make it useful as a guide to the knowledge of Buddhism. Geographically speaking, Fa-Hian's journal is chiefly taken up with the description of the sacred spots and objects of his religion; but as he usually gives the bearings and distances of the chief places in his route, his short notices are very valuable.

About a hundred years later than Fa-Hian, two pilgrims, Hoeï-Sang and Song-Yun, sent on a religious mission by the commands of some empress, also wrote the narrative of their travels, but still more laconically than Fa-Hian. A German translation of their book was published some time since by Mr. Charles Frederick Neumann. At last we come to Hiouen-Thsang, for an excellent rendering of whose works we are indebted to the French Sinologist, the late Professor Stanislas Julien. His *Impressions de Voyage* are known under the title of *Si-Yu-Ki*, or "Memoirs on the Western Countries;" they form, in the Chinese original, six hundred quarto pages, that is to say, they are ten or twelve times more voluminous than the narrative of Fa-Hian. The somewhat dry details given by Hiouen-Thsang find their completion in the biography of that distinguished man, written by two of his disciples, and likewise translated into French by Professor Julien. Competent judges have declared that even had he lived in our own days, Hiouen-Thsang would have taken his place amongst the most enlightened and best informed geographers,

Digitized by Google

Major-General Cunningham gives in his preface a short *resumé* of the travels completed by that truly accomplished person. They extended over a period of fourteen years; (A.D. 629–643;) during which time Hiouen-Thsang visited most of the great cities throughout the country, from Kabul and Kashmir to the mouths of the Ganges and Indus, and from Nepál to Kanchipura near Madras.

Such, then, are the principal sources from which our author has derived the valuable information he gives us on the geography of India during the Buddhist period. He begins his work by a general description of the country, and then, taking separately every district, province, and town, he places before the reader all the particulars contained in the writers we have been alluding to.

From the details we are able to bring together, it appears that the kingdom of Magadha in Central India was the scene of Buddha's early career as a religious reformer; and for this reason it possesses a greater number of holy places connected with Buddhism than any other province of Hindustan. Here was to be found a mountain named *Trigbodhi*, which Sakyamuni ascended for the purpose of dwelling in silent solitude upon its summit. He had previously passed six years in silent abstraction; but, having afterwards renounced his asceticism, he accepted some rice and milk, and, going towards the north-east, he saw this mountain, and ascended it for the purpose of resuming his austerities; he was disturbed, however, by the tremblings caused by the fright of the god of the mountains, and descended on the south-west side. We need scarcely say that Hiouen-Thsang made the province of Magadha the chief scene of his pilgrimage; but he gives us on the whole Indian peninsula an abundance of facts the correctness of which has been most satisfactorily confirmed by modern travellers. The particulars he supplies are uniformly accurate, his judgment can always be depended upon, and the care with which he presents his statements is equalled only by the touching simplicity of his style. Professor Max Müller has very clearly shown the importance of the *Si-Yu-Ki* as a source of authentic information on the high degree of civilization existing towards the beginning of the seventh century among the tribes of Central Asia. "We had gradually accustomed ourselves to believe," he says, "in an early civilization of Egypt, of Babylon, of China, of India; but now that we find the hordes of Tartary possessing, in the seventh century, the chief arts and institutions of an advanced society, we shall soon have to drop the name of barbarians altogether. The theory of M. Oppert, who ascribes the original invention of the cuneiform letters and a civilization anterior to that of Babylon and Nineveh to a Turanian or Scythian race, will lose much of its apparent improbability; for no new wave of civilization had reached these countries between the cuneiform period of their literature and history and the time of Hiouen-Thsang's visit. In the kingdom of Okini, on the western frontier of China, Hiouen-Thsang found an active commerce, gold, silver, and copper coinage; monasteries where the chief works of Buddhism were studied, and an alphabet derived from the Sanscrit. As he travelled on, he met with mines, with agriculture, including the growing of plums, peaches, almonds, grapes, pomegranates, rice, and wheat. The inhabitants were dressed in silk and woollen

Digitized by Google

materials. There were musicians in the chief cities, who played on the flute and the guitar. Buddhism was the prevailing religion, but there were traces of an earlier worship, the Bactrian fire-worship. The country was everywhere studded with halls, monasteries, monuments, and statues. Samarkand formed at that early time a kind of Athens, and its manners were copied by all the tribes in the neighbourhood. Balkh, the old capital of Bactria, was still an important place on the Oxus, well fortified, and full of sacred buildings. The details which our traveller gives of the exact circumference of the cities, the number of their inhabitants, the products of the soil, the articles of trade, can leave no doubt in our minds that he relates what he had seen and heard himself. A new page in the history of the world is here opened, and new ruins pointed out, which would reward the pickaxe of a Layard."

We shall not apologize for having devoted a little space to the travels of the Chinese Buddhist pilgrims, and especially of Hiouen-Thsang. The subject is a comparatively new one, and it fully deserves the attention of all those amongst our readers who are interested in geographical studies. Besides, as these travels are one of the most important sources consulted by Major-General Cunningham, whilst adverting to them, we have really been giving an idea of the merits peculiar to his book itself. Let us, before concluding, remark that the thirteen maps with which this handsome octavo is illustrated will serve both to supplement and to correct the topographical data contained in most modern atlases.

G. M.

HORÆ BIBLICÆ.

No. CVIII.—ELIJAH'S FLIGHT INTO THE DESERT, AND THE REVELATION OF GOD AT HOREB.

(1 Kings xix.)

The hope of completing his victory over the idolaters and overthrowing the worship of Baal, even in the capital of the kingdom, with which Elijah may have hastened to Jezreel, was frustrated by the malice of the queen; who was so far from discerning any revelation of the Almighty God in the account given her by Ahab of what had occurred on Carmel, and bending before His mighty hand, that, on the contrary, she was so full of wrath at the slaying of the prophets of Baal as to send to the prophet Elijah to threaten him with death. (1 Kings xix. 1, 2.) This apparent failure of his ministry was the occasion of a severe inward conflict, in which Elijah was brought to a state of despondency and fled from the land. The Lord allowed His servant to pass through this conflict that he might not exalt himself; but, being mindful of his own impotence, might rest content with the grace of his God, whose strength is mighty in the weak, (2 Cor. xii. 8, 9,) and who would refine and strengthen him for the further fulfilment of his calling.

Verses 1–8. *Elijah's flight into the desert and guidance to Horeb.*—Verses 1, 2. When "Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets" of Baal, she sent a messenger to Elijah in her impotent wrath, with a threat, which she confirmed by an oath, (see at chap. ii. 23,) that in the morning she would have him

Digitized by Google

slain like the prophets whom he had put to death. The early commentators detected in this threat the *impotentia muliebris iracundiæ*, and saw that all that Jezebel wanted was to get rid of the man who was so distressing and dangerous to her, because she felt herself unable to put him to death, partly on account of the people, who were enthusiastic in his favour, and partly on account of the king himself, upon whom the affair at Carmel had not remained without its salutary effect.

Verses 3, 4. But when Elijah saw (וַיַּרְא), *sc.*, how things stood, or the audacity of Jezebel, from which the failure of his work was evident, he rose up and went to Beersheba, in Judah, *i. e.*, Bir-seba, on the southern frontier of Canaan. (See at Gen. xxi. 31.)

The expression in the original, "which to Judah," *i. e.*, which belonged to the kingdom of Judah, for Beersheba was really allotted to the tribe of Simeon, (Joshua xix. 2,) is appended not merely as a geographical indication that Elijah went outside the land, but to show that he meant to leave the kingdom of Israel, the scene of his previous labours; just as Jeremiah in a similar internal conflict gave utterance to the wish that he could leave his people, if he had but a lodging-place in the wilderness. (Jer. ix. 2.) וַיַּרְא is not to be altered into וַיִּירָא, *et timuit*, after the LXX. and Vulg., notwithstanding the fact that some Codd. have this reading, which only rests upon an erroneous conjecture. For it is obvious that Elijah did not flee from any fear of the vain threat of Jezebel, from the fact that he did not merely withdraw into the kingdom of Judah, where he would have been safe under Jehoshaphat from all the persecutions of Jezebel, but went to Beersheba, and thence onwards into the desert, there to pour out before the Lord God his weariness of life. (Verse 4.) The literal Hebrew is, "he went upon his soul," or his life, *i. e.*, not to save his life, (as many commentators have thought,) for his wish to die (verse 4) is opposed to this; but to care for his soul in the manner indicated in verse 4, *i. e.*, to commit his soul or his life to the Lord his God in the solitude of the desert, and see what He would determine concerning him.*

Elijah left his servant in Beersheba, while he himself went a day's journey farther into the desert, (Paran,) not merely because he was so filled with weariness of life in his dark oppression, that he thought he should have no further need of his servant, and therefore left him behind in Beersheba, but that he might pour out his heart before God alone in the desert, and yield himself up to His guidance. For however unquestionably his lamentation, in verse 4, for example, expresses a

* "For conscience' sake, from conviction, out of obligation, not from fear. After all his former experience, and from the entire relation in which Elijah stood to God, it was impossible that he should be afraid, and not be firmly convinced, that the God who had shut up heaven at his word; who had supplied him with bread and flesh for a whole year in the desert through the medium of ravens; who had supported him miraculously for years in a foreign land through the medium of a poor widow, who had concealed and rescued him for three years and a half from the search of the king; who had accredited and honoured him in the sight of all the people as His servant; who had given an immediate answer to his prayer for rain; could also defend him in this extremity, and rescue him from this danger, if such should be His will." (G. Menken.)

Digitized by Google

weariness of life, this merely indicates the feeling which had taken possession of his soul after a day's journey in the barren desert. And even there he lays his wish to die before God in prayer; so that this feeling is merely to be regarded as one result of the spiritual conflict, which his bodily exhaustion had now raised to a height that it cannot have reached when he was in Beersheba. If, therefore, he did not start with the intention of making a prilgrimage to Horeb, he had certainly gone into the desert for the purpose of seeing whether the Lord would manifest His mercy to Him, as He had formerly done to His people under Moses, or whether He would withdraw His hand entirely from him.

After a day's journey he sat down under a רֹתֶם, a species of broom, which is the finest and most striking shrub of the Arabian desert, growing constantly in the beds of streams and in the valleys, where places of encampment are frequently selected for the sake of the shelter which they afford by night from the wind and by day from the sun, (Rob. *Pal.*, I., 2 *gg*,) and wished "that his soul might die," and said, "Enough now; take, Lord, my soul, for I am not better than my fathers;" *i. e.*, I have worked and endured enough, and deserve no longer life than my fathers. From this it appears that Elijah was already of a great age.

Verse 5, *sqq*. In this disturbed state of mind he lay down and slept under a broom-tree. Then the Lord came with His power to the help of the despairing man. "An angel touched him," (wakened him out of his sleep,) and said unto him, "Arise, eat," and behold he saw at his head..... a bread cake baked over red-hot stones, a savoury article of food which is still a great favourite with the Bedouins, (see at Gen. xviii. 6; xix. 3,) and a pitcher of water, and ate and drank, and lay down again,

Verse 7. But the angel wakened him a second time, and called upon him to eat with these words, "For the way is too far for thee." (*Iter est majus quam pro viribus tuis.*—Vat.) Verse 8. "Then he arose, ate and drank, and went in the strength of that food forty days and forty nights to the mount of God at Horeb." As the angel did not tell him whither he was to go, and Elijah wandered to Horeb in consequence of this strengthening, it appears to have been his intention from the very beginning to go into the desert, and see whether the Lord would still further acknowledge him and his work; so that in the support and strength imparted by the angel he saw an indication that he was to follow the footsteps of the Divine grace still farther into the desert, and make a pilgrimage to Horeb, with the hope that there perhaps the Lord would reveal to him His counsel concerning the further guidance of the people of His covenant, as He had formerly done to His servant Moses, and give him the necessary instruction for the continuance of his prophetic service. *Horeb* is called "the mount of God" here, as it was proleptically in Exod. iii. 1, as the place where the Lord confirmed the covenant, already made with the patriarchs, to their descendants, and adopted the tribes of Israel as His people, and made them into a kingdom of God. The distance from Beersheba to Horeb is about two hundred miles. Consequently Elijah would not have required forty days to travel there, if the intention of God had been nothing more than to cause him to reach the mountain, or "to help him on his way." (Thenius.) But in the strength of the food provided by the angel Elijah was not only to perform the journey

Digitized by Google

to Horeb, but to wander in the desert for forty days and forty nights, *i. e.*, forty whole days, as Moses had formerly wandered with all Israel for forty years; that he might know that the Lord was still the same God who had nourished and sustained His whole nation in the desert with manna from heaven for forty years. And just as the forty years' sojourn in the desert had been to Moses a time for the trial of faith and for exercise in humility and meekness, (Num. xii. 3,) so was the strength of Elijah's faith to be tried by the forty days' wandering in the same desert, and to be purified from all carnal zeal for the further fulfilment of His calling, in accordance with the Divine will. What follows shows very clearly that this was the object of the Divine guidance of Elijah.*

Verses 9–18. *Appearance of God at Horeb.*—Verse 9. When Elijah arrived at Horeb he went into *the* cave,—the definite article points back to the cleft in the rock, in which Moses had stood while the glory of Jehovah passed by, (see at Exod. xxxiii. 22,)—and there he passed the night. And behold the word of the Lord came to him (in the night): "What doest thou here, Elijah?" This question did not involve a reproof, as though Elijah had nothing to do there, but was simply intended to lead him to give utterance to the thoughts and feelings of his heart.—Verse 10. Elijah answered, "I have striven zealously for Jehovah the God of hosts, for the children of Israel have forsaken Thy covenant, destroyed Thine altars, and killed Thy prophets with the sword; and I only am left, and they seek my life." In these words there was not only the greatest despair expressed as to the existing condition of things, but also a carnal zeal which would gladly have called down the immediate vengeance of the Almighty upon all idolaters. The complaint contained, on the one hand, the tacit reproof that God had looked on quietly for so long a time at the conduct of the ungodly, and had suffered things to come to such an extremity, that he, His prophet, was the only one left of all the true worshippers of God, and, on the other hand, the indirect appeal that He would interpose at last with His penal judgments. Because Elijah had not seen the expected salutary fruits of his zeal for the Lord, he thought that all was lost; and in his gloomy state of mind overlooked what he had seen a short time before with his own eyes; that even in the neighbourhood of the king himself there lived a pious and faithful worshipper of Jehovah, namely, Obadiah, who had concealed a hundred prophets from the revenge of Jezebel, and that the whole of the people assembled upon Carmel had given glory to the Lord, and at his command had seized the prophets of Baal and put them to death, and therefore that the true worshippers of the Lord could not all have vanished out of Israel.....Verse 11, *sqq.* The Lord replied to the prophet's complaint first of all by the manifestation of His control of the phenomena of nature, (verses 11–13,) and then by a verbal explanation of His design. (Verses 15–18.)

In this Divine revelation men have recognized from the very earliest times a repetition of the appearance of God, which was granted to Moses upon Sinai. As God, in token of His grace, granted the prayer of Moses that he might see His glory, after he had striven zealously for the

* See Hengstenberg, *Diss. on the Pentateuch*, vol. i., pp. 171, 172.

Digitized by Google

honour of the Lord, when the people rebelled by worshipping the golden calf; so did He also display His glory upon Horeb to Elijah, as a second Moses, for the purpose of strengthening his faith; with this simple difference, that He made all His goodness pass by Moses, and declared His name in the words, "Jehovah, a gracious and merciful God," etc., (Exod. xxxiv. 6, 7,) whereas He caused Elijah, first of all, to behold the operation of His grace in certain phenomena of nature, and then afterwards made known to him His will with regard to Israel and to the work of His prophets. This difference in the form of the revelation, while the substance and design were essentially the same, may be explained from the difference not only in the historical circumstances, but also in the state of mind of the two servants to whom God manifested His glory. In the case of Moses, it was burning love for the welfare of his people which impelled him to offer the prayer that the Lord would let him see His glory, as a sign that He would not forsake His people; and this prayer was granted him, so far as a man is ever able to see the glory of God, to strengthen him for the further discharge of the duties of his office. Hidden in the cleft of the rock, and shielded by the hand of God, he saw the Lord pass by him, and heard Him utter in words His inmost being.

Elijah, on the other hand, in his zeal for the honour of God, which was not quite free from human passion, had been led by the want of any visible fruit from his own labour to overlook the work of the Lord in the midst of His people; so that he had fled into the desert and wished to be released from this world by death, and had not been brought out of his despair by the strengthening with meat and drink which he had received from the angel, and which enabled him to travel for forty days to the mount of God without suffering from want,—a fact which was intended to remind him of the ancient God of the fathers, to whose omnipotence and goodness there is no end; so that it was in a most gloomy state of mind that he reached Horeb at last. And now the Lord designed not only to manifest His glory as the love in which grace and righteousness are united, but also to show him that his zeal for the honour of the Lord was not in harmony with the love and grace and long-suffering of God. "The design of the vision was to show to the fiery zeal of the prophet, who wanted to reform everything by means of the tempest, the gentle way which God pursues, and to proclaim the long-suffering and mildness of His nature, as the voice had already done to Moses on that very spot: hence the beautiful change in the Divine appearance."*

Verses 11, 12. After God had commanded him to come out of the cave and stand upon the mountain (that part of the mountain which was in front of the cave) before Him, behold Jehovah went by; and a great and strong tempest, rending mountains, and breaking rocks in pieces, before Jehovah—it was not in the tempest that Jehovah was; and after the tempest an earthquake—it was not in the earthquake that Jehovah was; and after the earthquake fire—it was not in the fire that Jehovah was; and after the fire a still, gentle rustling, literally, "the tone of a gentle blowing." Tempest, earthquake, and fire, which are

* Herder, *Geist der Hebr. Poesie*, 1788, vol. ii., p. 52.

Digitized by Google

even more terrible in the awful solitude of the Horeb mountains than in an inhabited land, are signs of the coming of the Lord to judgment, (*cf.* Psalm xviii. 8, *sqq.*) It was in the midst of such terrible phenomena that the Lord had once come down upon Sinai, to inspire the people who were assembled at the foot of the mountain with a salutary dread of His terrible majesty, of the fiery zeal of His wrath and love, which consumes whatever opposes it, (see at Exod. xix. 16, *sqq.*) But now the Lord was not in these terrible phenomena; to signify to the prophet that He did not work in His earthly kingdom with the destroying zeal of wrath, or with the pitiless severity of judgment. It was in a soft, gentle rustling that He revealed Himself to him.

Verses 13, 14. When Elijah heard this, he covered up his face in his cloak, and went out to the entrance to the cave. And, behold, he heard the question a second time, "What doest thou here, Elijah?" and answered with a repetition of his complaint, (see verses 9 and 10.) While the appearance of God, not in the tempest, the earthquake, and the fire, but in a gentle rustling, revealed the Lord to him as a merciful and gracious God, long-suffering, and of great goodness and truth, (Exod. xxxiv. 6,) the answer to his complaint showed him that He did not leave guilt unpunished, (Exod. xxxiv. 7;) since the Lord gave him the following command, verse 15, *sqq.*: "Go back in thy way to the desert of Damascus, and anoint Hazael king over Aram, (see 2 Kings viii. 12, 13,) and Jehu, the son of Nimshi, king over Israel, (see 2 Kings ix. 2,) and Elisha, the son of Shaphat, prophet in thy stead," (see verse 19,) and then added this promise, which must have quieted his zeal, that was praiseworthy in the feelings from which it sprang, although it had assumed too passionate a form, and have given him courage to continue his prophetic work: "And it will come to pass, that whoever escapeth the sword of Hazael, him will Jehu slay, and whoever escapeth the sword of Jehu, him will Elisha slay."

Verse 18. But in order that Elijah might learn, to his shame, that the cause of the Lord in Israel appeared much more desperate to his eye, which was clouded by his own dissatisfaction, than it really was in the eye of the God who knows His own by number and by name, the Lord added: "I have seven thousand left in Israel, all knees that have not bent before Baal, and every mouth that hath not kissed him."—"Into the desert of Damascus," *i.e.*, the desert lying to the south and east of the city of Damascus, which is situated on the river *Barady*; not *per desertum in Damascum*, (Vulg., Luth., etc.;) for although Elijah would necessarily pass through the Arabian desert to go from Horeb to Damascus, it was superfluous to tell him that he was to go that way, as there was no other road.

The words, "return by thy way...and anoint Hazael," etc., are not to be understood as signifying that Elijah was to go at once to Damascus and anoint Hazael there, but simply that he was to do this at a time which the Spirit would more precisely indicate. According to what follows, all that Elijah accomplished immediately was to call Elisha to be his successor; whereas the other two commissions were fulfilled by Elisha after Elijah's ascension to heaven. (2 Kings viii. and ix.) The opinion that Elijah also anointed Hazael and Jehu immediately, but that this

Digitized by Google

anointing was kept secret, and was repeated by Elisha when the time for their public appearance arrived, has not only very little probability in itself, but is directly precluded by the account of the anointing of Jehu in 2 Kings ix. The anointing of Hazael and Jehu is mentioned first, because God had chosen these two kings to be the chief instruments of His judgments upon the royal family and people for their idolatry. It was only in the case of Jehu that a real anointing took place; (2 Kings ix. 6;) Hazael was merely told by Elisha that he would be king, (2 Kings viii. 13,) and Elisha was simply called by Elijah to the prophetic office by having the cloak of the latter thrown upon him. Moreover, the Messianic passage, Isai. lxi. 1, is the only one in which there is any allusion to the anointing of a prophet. Consequently מָשַׁח must be taken figuratively here, as in Judges ix. 8, as denoting Divine consecration to the regal and prophetic offices.

And so, again, the statement that Elisha would slay those who escaped the sword of Jehu is not to be understood literally. Elisha slew by the word of the Lord, which brought judgments upon the ungodly, as we see from 2 Kings ii. 24; see also Jer. i. 10; xviii. 7. The "seven thousand," who had not bowed the knee before Baal, are a round number for the ἐκλογή of the godly, whom the Lord has preserved for Himself in the sinful kingdom, which was really very large in itself, however small it might be in comparison with the whole nation. The number *seven* is the stamp of the works of God, so that seven thousand is the number of the "remnant according to the election of grace," (Rom. xi. 5,) which had then been preserved by God. Kissing Baal was the most usual form in which this idol was worshipped, and consisted not merely in throwing kisses with the hand, (*cf.* Job xxxi. 27,) but also in kissing the images of Baal, probably on the feet.

Verses 19–21. *Call of Elisha to be a prophet.*—Verse 19. As he went thence, (namely, away from Horeb,) Elijah found *Elisha* the son of Shaphat at Abel-Meholah, in the Jordan valley, (see at Judges vii. 22,) occupied in ploughing; "twelve yoke of oxen before him, and he himself with the twelfth," (a very wealthy man therefore,) and threw his cloak to him as he passed by. The prophet's cloak was a sign of the prophet's vocation, so that throwing it to him was a symbol of the call to the prophetic office. Verse 20. Elisha, understanding the sign, left the oxen standing, ran after Elijah, and said to him, "Let me kiss my father and my mother," *i. e.*, take leave of my parents, "and then I will follow thee." As he has ploughed his earthly field with his twelve pair of oxen, he has now to plough the spiritual field of the twelve tribes of Israel. (Luke ix. 62.) Elijah answered, "Go, return, for what have I done to thee?"...These words can only mean, I have not wanted to put any constraint upon thee, but leave it to thy free will to decide in favour of the prophetic calling. Verse 21. Then Elisha returned, took the pair of oxen with which he had been ploughing, sacrificed, *i. e.*, slaughtered them, boiled the flesh with the plough, gave a farewell meal to the people (of his place of abode,) *i. e.*, his friends and acquaintance, and then followed Elijah as his servant,—his assistant.*

---

*Slightly abridged from C. F. Keil's Commentary on the Books of the Kings. Edinburgh: T. and T. Clark. 1872.

Digitized by Google

BISHOP BERKELEY.

II.

But Berkeley's fame as a practical Christian philanthropist was as great as, and, we think, more solid than, his fame as a philosopher. In 1721, he first indicated his interest in public matters by his *Essay towards Preventing the Ruin of Great Britain*. The occasion of this was the bursting of the South-Sea Bubble. The tone was too despairing, but he painted in strong, true colours the general decay of morals and religion, and sounded a loud recall to industry, frugality, and simplicity of life. But his charity was now to take a wider sweep. In 1724 he had become Dean of Derry, with a good income. But the idea suddenly took possession of him of founding a College in the Bermudas for training evangelists to labour among the planters, Negroes, and natives of America. The scheme is described at length, objections being met and means pointed out, in his *Proposal for the better Supplying of Churches in our Foreign Plantations*. The plan seems wise and well-considered. An efficient native ministry must always be the best evangelizing agency. The Bermuda isles were selected for their climate, and also as both near to America, and yet distant from its corrupt influences. The best proof of his own earnestness was his willingness to give up position and prospects at home, and his labour for four years in maturing the scheme. He secured five thousand pounds in private subscriptions. On one occasion a fashionable party rallied him on his "Quixotic" views: but when he had stated his case all were eager to go with him. His mistake was in relying on State-aid. On the faith of a Royal Charter and a promised grant of twenty thousand pounds he set sail, September 1728, with his bride and three colleagues. His plan was to await at Rhode Island, not far from New York, the payment of the grant, and prepare for future action. He waited there three years. On some pretext or other the grant dropped through, and with it the whole scheme.

These three years of disappointed hopes were not unfruitful. Rhode Island is a sort of American Isle of Wight. At that time it was the only place in or near America where perfect religious freedom existed, which made it a refuge for all opinions: but the society was intellectual and refined. Berkeley notes with pleasure that whatever other differences existed, all agreed that the English Church was the second best. One of his intimate friends was Samuel Johnson, D.D., a convert to his philosophy, and one of the ablest of American writers. At the same time the greater Jonathan Edwards was living in Massachusetts, also a Berkeleian, but it does not appear that he ever met Berkeley. The philosopher bought a small estate, and called his house Whitehall: the house is still shown, as well as the rocky grotto on the shore, which is said to have been his favourite study. His time was mainly spent in quiet reading and meditation, the fruits of which we have in his *Alciphron, or Minute Philosopher*, which was published on his return to England, 1732. The work consists of seven dialogues, and is an elaborate Defence of Christianity against the free-thinkers of the day. The sub-title, *Minute Philosopher*, is taken from a sentence of Cicero:

Digitized by Google

"*Sin mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant.*" Of course, the special objections met have little application to our day. But the facts and arguments embodied in the replies, the acute reasoning, the keen, delicate irony, the felicitous phrases, the learning and sententious wisdom can never lose their use and charm. Many of the scenes introduced by way of relief are painted direct from nature. It is impossible to judge from fragmentary specimens, but we can give no more.

"The profound thinkers of this way have taken a direct contrary course to all the great philosophers of former ages, who made it their endeavour to raise and refine human kind, and remove it as far as possible from the brute; to moderate and subdue men's appetites; to remind them of the dignity of their nature; to awaken and improve their superior faculties, and direct them to the noblest objects; to possess men's minds with a high sense of the Divinity, of the supreme good and the immortality of the soul. They took great pains to strengthen the obligations to virtue, and upon all those subjects have wrought out noble theories, and treated them with singular force of reason. But it seems our minute philosophers act the reverse of all other wise and thinking men; it being their end and aim to erase the principles of all that is great and good from the mind of man, to unhinge all order of civil life, to undermine the foundations of morality, and, instead of improving and ennobling our natures, to bring us down to the maxims and way of thinking of the most uneducated and barbarous nations, and even to degrade human kind to a level with brute beasts."

"They who cast about for difficulties will be sure to find or make them upon every subject; but he that would upon the foot of reason erect himself into a judge in order to make a wise judgment on a subject of that nature, will not only consider the doubtful and difficult parts of it, but take a comprehensive view of the whole, consider it in all its parts and relations, trace it to its original, examine its principles, effects, and tendencies, its proofs internal and external; he will distinguish between the clear points and the obscure, the certain and the uncertain, the essential and circumstantial, between what is genuine and what foreign: he will consider the different sorts of proof that belong to different things, where evidence is to be expected, where probability may suffice, and where it is reasonable to suppose there should be doubts and scruples; he will proportion his pains and exactness to the importance of the inquiry, and check that disposition of his mind to conclude all those notions groundless prejudices with which it was imbued before it knew the reason of them. He will silence his passions and listen to truth: he will endeavour to untie knots as well as tie them, and dwell rather on the light parts of things than the obscure: he will balance the force of his understanding with the difficulty of the subject, and to render his judgment impartial hear evidence on all sides, and so far as he is led by authority choose to follow that of the honestest and wisest man. Now it is my sincere opinion, the Christian religion may well stand the test of such an inquiry."

"*Crito.* Would any man in his senses give a fig for meditations and discoveries made over a bottle? And yet it is certain, that instead of

Digitized by Google

thought, books, and study, most free-thinkers are the proselytes of a drinking-club. Their principles are often settled, and decisions on the deepest points made, when they are not fit to make a bargain.—*Lysicles.* You forget our writers, Crito. They make a world of proselytes.—*Crito.* So would worse writers in such a cause. Alas! how few read, and of these how few are able to judge! How many wish your notions true! How many had rather be diverted than instructed! How many are convinced by a title! I may allow your reasons to be effectual without allowing them to be good. Arguments in themselves of small weight have great effect, when they are recommended by a mistaken interest, when they are pleaded for by passion, when they are countenanced by the humour of the age; and above all, with some sort of men, when they are against law, government, established opinions, things which as a wise and good man would not depart from without clear evidence, a weak or a bad man will affect to disparage on the slightest grounds."

Alciphron was published four years before Butler's Analogy: else the following might sound like an echo of the Analogy, "It will be sufficient if such analogy appears between the dispensations of grace and nature, as may make it probable (although much should be unaccountable in both) to suppose them derived from the same author, and the workmanship of one and the same hand."

When there was no longer hope of the arrival of the grant he returned to England. It is curious that one half of it, ten thousand pounds, went with Berkeley's consent to a kindred project, General Oglethorpe's colony in Georgia, of which John Wesley went out as chaplain. Berkeley gave his island-estate to Yale College, for the encouragement of classical study, and among many who received help from the endowment were Dr. Dwight and David Brainerd. After his return, along with some friends he sent to the same college a selection of books worth five hundred pounds.

In the beginning of 1784 Berkeley was made Bishop of Cloyne, a small diocese comprising the east of the county of Cork. In that quiet spot he lived without a break of absence twenty years, combining the life of a recluse student with projects and deeds of active philanthropy. A noteworthy proof of the latter is the "Querist," 1785, consisting of about six hundred questions bearing on the commercial, social, and religious wants of Ireland. In only few points do its suggestions fall behind our age; in most its breadth and foresight were far before his own, while some of its principles are still unrealized. The generous, tolerant spirit was remarkable in one of the ruling race. But in those days Berkeley was in great part "a voice crying in the wilderness." We give a few specimens:—

"Whether money be not only so far useful, as it stirreth up industry, enabling men mutually to participate the fruits of each other's labour? Whether the public aim in every well-governed State be not, that each member according to his just pretensions and industry should have power? How long will it be before my countrymen find out, that it is worth while to spend a penny, in order to get a groat? Whether it be not the true interest of England and Ireland to become one people? Whether,

Digitized by Google

if drunkenness be a necessary evil, men may not as well drink the growth of their own country? Whether, if people must poison themselves, they had not better do it with their own growth? Whether the number and welfare of the subjects be not the true strength of the crown? Whether, if there was a wall of brass a thousand cubits high, round this kingdom, our natives might not nevertheless live cleanly and comfortably, till the land, and reap the fruits of it? Whether our peers and gentlemen are born legislators; or whether that faculty be acquired by study and reflection? Whether a scheme for the welfare of this nation should not take in the whole inhabitants; and whether it be not a vain attempt to project the flourishing of our Protestant gentry, exclusive of the bulk of the natives? Whether there be any instance of a people's being converted in the Christian sense, otherwise than by preaching to them and instructing them in their own language? Whether my countrymen are not readier at finding excuses than remedies? What right an eldest son hath to the worst education? Whether a tax upon dirt would not be one way of encouraging industry? Whether the small town of Birmingham alone doth not upon an average circulate every week one way or other to the value of fifty thousand pounds? Whether the force of a child applied with art may not produce greater effects than that of a giant; and whether a small stock in the hands of a wise State may not go farther, and produce more considerable effects, than immense sums in the hands of a foolish one? Whose fault is it if poor Ireland still continues poor?"

In 1745 and 1749, Berkeley published two admirable letters, one to the Roman Catholics of his diocese, urging them by consideration for their own interest not to rise in favour of the Stuart Pretender; the other, to the Roman Catholic clergy of Ireland, exhorting them to inculcate on their flocks the virtues of industry and cleanliness. The courtesy, point, and graphic truth of the latter are perfect. Here are a few touches:

"Never was there a more monstrous conjunction than that of pride with beggary; and yet this prodigy is seen every day in almost every part of this kingdom. At the same time these proud people are more destitute than savages, and more abject than Negroes. The Negroes in our plantations have a saying, 'If Negro was not Negro, Irishman would be Negro.'.....Alas! our poor Irish are wedded to dirt upon principle. It is with some of them a maxim, that the way to make children thrive is to keep them dirty.....A sore leg is an estate to such a fellow, and this may be easily got, and continued with small trouble. Such is their laziness, that rather than work, they will cherish a distemper.....Though I am in no secret of the court of Rome, yet I will venture to affirm that neither Pope nor Cardinals will be pleased to hear that those of their communion are distinguished above all others by sloth, dirt, and beggary. .....*Fas est ab hoste doceri.* But in truth I am no enemy to your persons, whatever I may think of your tenets. On the contrary I am your sincere well-wisher. I consider you as my countrymen, as fellow-subjects, as professing belief in the same Christ. And I do most sincerely wish there was no other contest between us but, *Who shall most completely practise the precepts of Him by whose name we are called, and whose disciples we all profess to be.*"

Digitized by Google

The most wonderful circumstance in these letters was the fact of a Protestant bishop publicly addressing Roman Catholics; and, more wonderful still, the clergy thus addressed returned thanks to the writer, "assuring him that they are determined to comply with every particular recommended in his Address, to the utmost in their power." They add, "that in every page it contains a proof of the author's extensive charity; his views are only towards the public good; the means he prescribeth are easily complied with; and his manner of treating persons in their circumstances so very singular that they plainly show the good man, the polite gentleman, and the true patriot." Imagine such intercourse as this in the Ireland of 1873!

The last enthusiasm of charity in the good bishop's life was the famous tar-water. A terrible epidemic of dysentery in his neighbourhood having set him upon inquiring after a remedy, he bethought him that in Rhode Island he had heard of the American Indians using tar-water for this purpose. He tried it, found it effectual, and then published his receipt for the public benefit. Tar-water became the fashionable rage. We are constantly coming upon it in the records of those days. Manufactories were established in London, Dublin, and other places. Fielding says, (*Voyage to Lisbon,*) "such a panacea one of the greatest scholars and best of men did lately apprehend that he had discovered. It is true he was no physician, and yet perhaps no other modern hath contributed so much to make his physical skill useful to the public. I mean the late Bishop of Cloyne in Ireland, and the discovery is that of the virtues of tar-water." Fielding tried it for dropsy with good effect. Doubtless there was a ground of truth in the discovery, as experience proved. The error was the enthusiasm that saw in it a cure-all.

The chief interest of this episode to us consists in its furnishing the occasion of what in some respects was Berkeley's greatest and most characteristic work, the *Siris: a Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-Water; and divers other Subjects connected together and arising one from another.* The title is from Σειρίς, a chain or string. The work was published in 1744. The effects of the tar-water led Berkeley to examine into the cause, and this he concluded to be the fiery element imprisoned in it, which he again identified with the fire latent in all nature from the stone to the thunder-cloud. He sees in the subtle elementary fire the primary physical agent in the universe, and illustrates his theme from all sources, ancient as well as modern, Greek, Chaldean, Egyptian, Chinese, Persian. The work is full of the fruit of the recondite reading of his later years. Besides the main subject, which is pursued through all its windings, grains of ripe wisdom are strewn thickly on every page. He recommends tar-water, among other purposes, as a substitute for intoxicating drinks, or at least a remedy for the prevailing gross intemperance. Of the ladies of his day he says, "Their condition of life makes them a prey to imaginary woes, which never fail to grow up in minds unexercised and unemployed. To get rid of these, it is said, there are who betake themselves to distilled spirits. And it is not improbable, they are led gradually to the use of those poisons by a certain complaisant pharmacy,

Digitized by Google

too much used in the modern practice, palsy-drops, poppy-cordial, plague-water, and such like, which being in truth nothing but drams disguised, yet coming from the apothecaries, are considered only as medicines." Again on this subject:—

"The public virtue and spirit of the British legislature never showed itself more conspicuous in any Act, than in that for suppressing the immoderate use of distilled spirits among the people, whose strength and numbers constitute the true wealth of a nation: though evasive arts will, it is feared, prevail so long as distilled spirits of any kind are allowed, the character of Englishmen in general being that of Brutus, *Quicquid vult, valde vult.* But why should such a canker be tolerated in the vitals of a State, under any pretence or in any shape whatever? Better by far the whole present set of distillers were pensioners of the public, and their trade abolished by law; since all the benefit thereof would not balance the hundredth part of its mischief. To prove the destructive effects of such spirits with regard both to the human species and individuals, we need not go so far as our colonies, or the savage natives of America. Plain proof may be had nearer home. For, albeit there is in every town or district throughout England some tough dram-drinker, set up as the devil's decoy, to draw in proselytes; yet the ruined health and morals, and the beggary of such numbers, evidently show, that we need no other enemy to complete our destruction, than this cheap luxury at the lower end of the State, and that a nation lighted up at both ends must soon be consumed."

The character of his later reading is shown in his eloquent pleading for the ancients: "It might very well be thought serious trifling to tell my readers, that the greatest men had ever a high esteem for Plato; whose writings are the touchstone of a hasty and shallow mind; whose philosophy has been the admiration of ages; which supplied patriots, magistrates, and lawgivers to the most flourishing States, as well as fathers to the Church, and doctors to the schools. Albeit in these days the depths of that old learning are rarely fathomed; and yet it were happy for these lands, if our young nobility and gentry, instead of modern maxims, would imbibe the notions of the great men of antiquity. But in these free-thinking times many an empty head is shook at Aristotle and Plato as well as at the Holy Scriptures. And the writings of those celebrated ancients are by most men treated on a foot with the dry and barbarous lucubrations of the schoolmen. It may be modestly presumed, there are not many among us, even of those who are called the better sort, who have more sense, virtue, and love of their country than Cicero, who in a letter to Atticus could not forbear exclaiming, '*O Socrates et Socratici viri! nunquam vobis gratiam referam.*' Would to God many of our countrymen had the same obligations to those Socratic writers! Certainly where the people are well educated, the art of piloting a State is best learned from the writings of Plato. But among bad men void of discipline and education, Plato, Pythagoras, and Aristotle themselves, were they living, could do but little good."

Siris closes with these noble sentences: "Truth is the cry of all, but the game of a few. Certainly, where it is the chief passion it doth not give way to vulgar cares and views; nor is it contented with a little

Digitized by Google

ardour in the early time of life; active perhaps to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge must dedicate his age as well as youth, the later growth as well as first fruits, at the altar of Truth. *Cujusvis est errare, nullius nisi insipientis in errore perseverare.*—Cic."

There can be little doubt that Cowper's well-known phrase,

"The cups
That cheer but not inebriate,"*

was suggested by Berkeley. The whole sentence in *Siris* (par. 217) is, "The luminous spirit lodged and detained in the native balsam of pines and firs, is of a nature so mild and benign, and proportioned to the human constitution, as to warm without heating, to cheer but not inebriate, and to produce a calm and steady joy like the effect of good news, without that sinking of spirits which is a subsequent effect of all fermented cordials." Cowper was born in 1731. *Siris* was published in 1744, and at once became and long remained the most popular book of the day. "The Task" was published in 1785. The cause of the popularity of *Siris* was the tar-water, not the philosophy. Alas for popularity!

Another instance of the intensely practical nature of Berkeley is a letter he wrote to the public papers advocating a less cumbrous mode of dress for soldiers.

We would fain have looked into that beautiful home at Cloyne, at once a temple of industry, art, learning, charity, and piety, at whose doors in time of scarcity the poor every Monday morning received twenty pounds in gifts. But we must hasten on. The death of his son William in 1751 was a heavy blow to Berkeley's already shattered health. It is thus he tells his sorrow in a letter; "I was a man retired from the amusement of politics, visits, and what the world calls 'pleasure.' I had a little friend, educated always under mine own eye, whose painting delighted me, whose music ravished me, and whose lively, gay spirit was a continual feast. It has pleased God to take him hence. God, I say, in mercy hath deprived me of this pretty, gay plaything. His parts and person, his innocence and piety, his particularly uncommon affection for me, had gained too much upon me. Not content to be fond of him, I was vain of him, I had set my heart too much upon him—more perhaps than I ought to have done upon anything in this world."

Berkeley had long cherished a desire to spend his last years in Oxford, a desire we can well understand from his enthusiasm for learning. His son George's going there was an additional reason. He was anxious to resign his see, which George II. would not allow, saying he should die a Bishop in spite of himself. He arrived at Oxford, August, 1752; but he came only to die. He had long been a severe sufferer; but his death on Sunday evening, January 14th, 1753, was sudden. "His wife had been reading aloud to the little family the lesson in the Burial Service, taken from the fifteenth chapter of the first Epistle to the Corinthians, and he had been making remarks upon that sublime passage. His daughter soon after went to offer him some tea. She found him, as it seemed, asleep, but his body was already cold; for

* "Task," iv., 40.

Digitized by Google

it was the last sleep—the mystery of death; and the world of the senses had suddenly ceased to be a medium of intercourse between his spirit and those who remained." His will contained this strange clause:—"*Item*, that my body, before it is buried, be kept five days above ground, or longer, even till it grow offensive by the cadaverous smell, and that during the said time it lie unwashed, undisturbed, and covered by the same bed-clothes, in the same bed, the head being raised upon pillows." He lies in the chapel of Christ Church. His epitaph, which states his age incorrectly, contains the following sentence, *Si Christianus fueris, si amans patriæ, utroque nomine gloriari potes, Berkleium vixisse*: "Whether perchance thou art a Christian or a lover of thy country, thou hast reason to rejoice that Berkeley has lived."

J. S. B.

CHAPTERS FROM THE HISTORY OF SPAIN.

IV.—THE NEW WORLD.

THE discovery of America occupies a most important place in the reign of Ferdinand and Isabella; the consequences which resulted from it, both for the Spaniards in the first instance, and then for the rest of Europe, cannot be overrated; and the romantic interest attaching to the voyages of Christopher Columbus and Hernando Cortès render this episode in the history of the Peninsula during the sixteenth century particularly attractive. We shall therefore endeavour as briefly, and yet as completely, as we are able, to place before our readers an account of the first intercourse of Europeans with the New World, premising, however, that the abundance of materials at our disposal, and the small amount of space which we can command, must necessarily limit our narrative to the proportions of a mere *résumé*.

During the latter part of the fifteenth century an ardent spirit of discovery arose in Europe, the principal object of which was to find a passage by sea to the East Indies. The Cape Verde islands, the Azores, much of the western coast of Africa, and the Cape of Good Hope, were successively discovered by the Portuguese, and the probability of reaching India by sea was gradually becoming stronger. The States of Venice and Genoa concentrated the commerce of Italy, and the overland trade with India was engrossed by Venice. In this state of things a project was formed by Christopher Columbus, a citizen of the rival State of Genoa, to sail westward to the Indies,—an idea which shows the knowledge which Columbus possessed of the figure of the earth to have been far superior to the general notions of his age. Before attempting to give here a description of that illustrious man's voyages, let us sum up what is generally known respecting the ancient history of the country which was to be the scene of his adventures.

The existence of land beyond the Atlantic had been, as most persons acquainted with classical literature are aware, vaguely suspected by ancient writers. Aristotle and Strabo allude to it in their works;* and

* Arist., *De Mundo*, edit. Bekker, cap. iii,, p. 392; and *Meteor.*, lib. ii., cap. v., p. 362; Strabo, *Geogr.*, lib. ii., pp. 113, 114.

Digitized by Google

although the following passage in Seneca's Medea may be nothing else but a mere poetical fancy, yet the precise intimations it contains render it extremely curious:—

Venient annis
Secula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
*Detegat orbes; nec sit terris Ultima Thule.**

Two centuries before the discovery of America, Dante had intimated vaguely his belief in an undiscovered quarter of the globe:—

"'O brothers, who amid a hundred thousand
Perils,' I said, 'have come unto the West,
To this so inconsiderable vigil
Which is remaining of your senses still,
Be ye unwilling to deny the knowledge,
Following the sun, of the unpeopled world.'"†

But the most extraordinary proof which the literature of the fifteenth century gives us of a popular belief in the existence of a Transatlantic world, is to be found in the following passage taken from the *Morgante Maggiore* of the poet Pulci. We give Mr. Prescott's translation. The hero, alluding to the vulgar superstition respecting the Pillars of Hercules, thus addresses his companion, Rinaldo:—

"Know that this theory is false; his bark
The daring mariner shall urge far o'er
The western wave, a smooth and level plain,
Albeit the world is fashioned like a wheel.
Man was in ancient days of grosser mould,
And Hercules might blush to learn how far
Beyond the limits he had vainly set
The dullest sea-boat soon shall wing her way.
Man shall descry another hemisphere,
Since to the common centre all things tend;
So earth, by curious mystery Divine,
Well balanced, hangs amid the starry spheres.
At our Antipodes are cities, states,
And thronged empires, ne'er divined of yore.
But see, the sun speeds on its western path
To glad the nations with expected light."‡

Every thing tends to prove that the early inhabitants of America came over from the northern part of the Asiatic continent. Humboldt remarks that "the American nations, with the exception of those which dwell near the polar circle, form one single race of men, characterized by the shape of the skull, the colour of the skin, and the flat and soft qualities of the hair. The American race offers the most perceptible connection

---

* Verses 875–879 † Inferno xxvi. Longfellow's Translation.

‡ Canto xxv., st. 229, 230. For other quotations see Humboldt's *Histoire de la Géographie du Nouveau Continent.*

Digitized by Google

with the Mongol tribes, which include descendants from the Hiong-nu, formerly known under the name of Huns, besides the Kalmuks and other groups. Recent observations have even proved that not only the inhabitants of Unalaska, but even several tribes of South America, point out, by the osteological characters of the head, a transition from the Mongol to the American races. When the brown-coloured Africans have been better studied, and also that group of people which inhabits the interior and north-east of Asia, and which are designated by certain travellers under the name of Tartars or Tschudi, it will be found that the Caucasic, Mongolian, American, Malay, and Negro races, are less isolated than is generally supposed, and that the family of man possesses one single organic type, modified by circumstances which we may perhaps never know.*

There is a short paragraph quoted by almost all authors who have treated this curious subject, in which the Mexican chroniclers seem to have aimed at compressing, in a few lines, the history of the ancient American races. They say that the inhabitants of the districts conquered by Hernando Cortez had come successively from distant lands situated in the north or the east, in twelve or thirteen companies or groups. The first were the Chichimecs, who lived by hunting, and who were governed by the instincts of savage life. Then came the Colhuas, who taught the Chichimecs to till the ground, to cook their food, and to make use of various objects employed in civilized life; finally, after a long interval of time appeared the Nasuas, or Mexican races, which changed the religion of the people, and introduced the worship of idols. The name Aztec is the one by which the ancient Mexicans were known: it would be more correct to designate them as Chichimecs; they were really invaders who, coming from Atzlan and California about the twelfth century of our era, subdued the higher civilized nations of the Toltecs. These were well instructed in agriculture and many of the most useful mechanic arts; were nice workers of metals; invented the complex arrangement of time adopted by the Aztecs; and, in short, were the true fountains of the intellectual and social progress which distinguished that part of the continent in later times. They established their capital at Tula, north of the Mexican valley, and the remains of extensive buildings were to be discerned there at the time of the conquest.†

"Midway across the continent, somewhat nearer the Pacific than the Atlantic ocean, at an elevation of nearly seven thousand five hundred feet, is the celebrated valley of Mexico. It is of an oval form, about sixty-seven leagues in circumference, and is encompassed by a towering rampart of porphyritic rock, which nature seems to have provided, though ineffectually, to protect it from invasion.

"The soil, once carpeted with a beautiful verdure, and thickly sprinkled with stately trees, is often bare, and in many places white with the incrustation of salts, caused by the draining of the waters. Five lakes

---

* Humboldt, "*Vues des Cordillères*," introduction, vol. i., p. 20.
† Prescott.

Digitized by Google

are spread over the valley, occupying one-tenth of its surface. On the opposite borders of the largest of these basins, much shrunk in its dimensions since the days of the Aztecs, stood the cities of Mexico and Tezcuco, the capitals of two potent and flourishing States, whose history, with that of the mysterious races that preceded them in the country, exhibits some of the nearest approaches to civilization to be met with anciently on the North American continent."*

Of course when we want to form a correct idea of the social condition of any people, and to determine with something like accuracy the extent of their intellectual culture, our first inquiry is a philological one; we seek to ascertain whether that people has left any literary monuments; what was their language; their system of numeration, their chronology, their religious belief. Here let us quote an important passage from the work of Las Casas, the devoted friend of the Indians, entitled, "*Historia general de las Indias.*" "It ought to be known that in all the republics of this country, in the kingdoms of New Spain and elsewhere, there was amongst other professions, that of chroniclers and historians. They possessed a knowledge of the earliest times, and of all things concerning religion, the gods, and their worship. They knew the founders of cities, and the early history of their kings and kingdoms. They knew the modes of election and the right of succession; they would tell the number and character of their ancient kings, their works and memorable achievements, whether good or bad, and whether they had governed well or ill. They knew the men renowned for virtue and heroism in former days; what wars they had waged, and how they had distinguished themselves; who had been the earliest settlers, what had been their ancient customs, their triumphs, and defeats. They knew, in fact, whatever belonged to history; and were able to give an account of all the events of the past....These chroniclers had likewise to calculate the days, months, and years; and though they had no writing like our own, they had their symbols and characters through which they understood everything; they had their great books, which were composed with such ingenuity and art that our alphabet was really of no great assistance to them.....Our priests have seen those books, and I myself have seen them likewise, though many were burnt at the instigation of the monks, who were afraid that they might impede the work of conversion. Sometimes when the Indians who had been converted had forgotten certain words, or particular parts of the Christian doctrine, they began—as they were unable to read our books—to write very ingeniously with their own symbols and characters, drawing the figures which corresponded either to the ideas or to the sounds of our words. I have myself seen large portion of the Christian doctrine written in figures and images, which they read as we read the characters of a letter; and this is a very extraordinary proof of their genius.....There never was a lack of these chroniclers. It was a profession that passed from father to son, highly respected in the whole republic; each historian instructed two or three of his relatives. He made them practise constantly, and they had recourse to him whenever a doubt arose on a point of history.....But not these young historians only went to consult him; kings, princes, and

* Prescott's "Conquest of Mexico," vol. i., pp 9, 10.

Digitized by Google

priests came to ask his advice. Whenever their was a doubt as to ceremonies, precepts of religion, religious festivals, or anything of importance in the history of the ancient kingdoms, every one went to the chroniclers to ask for information."

It is a matter of considerable regret that the mistaken zeal of Dominican and Franciscan friars should have committed to the flames so many of the hieroglyphic MSS. of the old inhabitants of Central America; several of them, however, escaped, and are now to be seen in public libraries, as curious relics of a nearly extinct and forgotten literature. Another class of productions must also be named, almost equal in importance to those we have just been alluding to, because they help us to decipher the hieroglyphs in which the earlier MSS. are written; we mean the books which, soon after the conquest of Mexico, were composed by natives who had learned the art of alphabetic writing from their conquerors the Spaniards. Of works belonging to the latter class we have an interesting specimen in the *Popol Vuh*, or National Book, published a few years ago with a French translation by the Abbé Brasseur de Bourbourg. As an example of a collection of hieroglyphs we can adduce a most remarkable and curious instance in the work known as the Troano Manuscript, also recently brought out by the same learned abbé at the expense of the French Government. The *Popol Vuh*, originally written in the *Quiché* dialect used by the natives of the province of Guatemala, is particularly valuable as explaining the principal points connected with the religion and cosmogony of the ancient Mexican races. Without endeavouring to give an analysis of the interesting data contained in this volume, we shall merely draw the attention of our readers to the manner in which the unknown author of the work tries to account for the confusion of tongues.

"All men had but one language, and they did not invoke as yet either wood or stones; they only remembered the word of the Creator, the Heart of heaven and earth; and they spoke while meditating on what was hidden by the spring of day; and full of the sacred word, full of love, obedience, and fear, they made their prayers, and lifting their eyes up to heaven, they asked for sons and daughters: 'Hail! O Creator and Fashioner, Thou who seest and hearest us! do not forsake us, O God, who art in heaven and earth, Heart of the sky! Heart of the earth! Give us offspring and descendants as long as the sun and dawn shall advance. Let there be seed and light. Let us always walk on open paths, on roads where there is no ambush. Let us always be quiet and in peace with those who are ours. May our lives run on happily! Give us a life secure from reproach. Let there be seed for harvest, and let there be light.' They then proceeded to the town of Tulan, where they received their gods. And when all the tribes were there gathered together, their speech was changed, and they did not understand each other after they arrived at Tulan. It was there that they separated; and some went to the east, others came here. Even the language of the four ancestors of the human race became different. 'Alas!' they said, 'we have left our language. How has this happened? We are ruined! How could we have been led into error? We had but one language when we came to Tulan; our form of worship was but

Digitized by Google

one.' 'What we have done is not good,' replied all the tribes in the woods and under the lianas." *

Besides the remarkable coincidence which we find between this passage and the description given in the eleventh chapter of the Book of Genesis, we may observe, that the Quiché nation is the only one, except the Jews, which has dwelt much on the problem why there should be many languages instead of one. We say, the only nation; for it is impossible to place in the same order of merit an Esthonian legend alluded to by Grimm, and another story which is to be found in the traditions of the Tlinkithians, one of the four principal races occupying what is still called "Russian" America.

(*To be continued.*)

THE USE AND ABUSE OF SOCIAL RECREATIONS.

II.

We have now, as was intimated in our former paper, to look at the natural tendency of amusements and recreations from another point of view. This is necessary because, while some have made too little of it, and, with the self-confident assurance that they could stop at any time, have gone on, and gone down, till they have found themselves eddying helplessly in the vortex of social dissipation, financial embarrassment, and moral ruin, others have made too much of it—have talked as though men were like "dumb, driven cattle," and their appetites and passions the tyrannical drovers to goad them on to the shambles for slaughter, without hope of redemption. These latter look upon such tendencies as we are speaking of as if they were subject to, and illustrations of, some law of physical necessity; as if there were no power in man, or to be commanded by man, which will enable him effectually to say to the flood of his disposition to over-indulgence, "Hitherto shalt thou come, but no further." We applaud the motive which lays such stress on the fact of the danger arising from this quarter, but we doubt the wisdom of the plan sometimes taken to obviate it. We cannot have individual life without liability to wrong practice, nor social life without emulation. The notion that man is under some subtile, fatalistic spell for evil—that the occasional indulgence in a pastime or an appetite must inevitably tend to vicious, sinful excess—is ruinous to all his hopes, not only for the correction of vice, but also for the preservation of virtue. Men are not thus subjected and helpless on the one hand; nor is it by crushing out instincts or starving legitimate appetites on the other, that they are to be made virtuous and godly. People do not dam up the gushing spring because its waters will either mingle with those of other springs, or accumulate and become stagnant. And even so we, while seeking to correct the evils and excesses of life, must not attempt to stay the foun-

---

* This version is the one given by Professor Max Müller in his "Chips from a German Workshop," vol. i., pp. 339, 340. See also Brasseur de Bourbourg: "*Le Popol Vuh*," pages 211 and following.

Digitized by Google

tains of life. We must not wish a man to be born blind because of the "lust of the eyes" which is in the world; nor, if we had the power, strike him dumb because of the general proneness to "evil-speaking, lying, and slandering." We must not take away the boys' marbles because we look with horror upon the "hells" of the gambler, nor forbid their capering because the looseness of the casino is loathsome to us. No wise man will teach young people the duty of living in solitude, or of entering the cloister, because the tendency of their life's associations, if not duly directed, is to make them light and frivolous. We cannot make society a padded room because of men's sinful extravagancies, and it would be a mistake in policy to do it if we could. There is a more excellent way than this of guarding humanity against its liabilities to error, and of restraining its propensities from undue gratification. The virtuous homes of England, where sisters dwell and brothers meet, with their free and healthy intercourse and wholesome moral feeling, are stronger against one of the great evils which afflict society than all the walls of monasteries ever built. And the same law which prevails in the family may be allowed to reign in the wider range of social life without damage to any of its interests, but the reverse. *Self-government*, whether of a community or of a man, which involves liability to do wrong as well as the possibility of doing right, is the principle which we commend to those who lay so much stress on the evil and strength of natural tendencies as to put an end to all recreation whatever. One of the first steps in wisdom is the observance of the adage: "Man, *know* thyself;" and the next is, "Man, *govern* thyself." And with this agrees the broad, far-reaching proverb of Scripture: "Discretion shall preserve thee, understanding shall keep thee."

Of associations, some are separable, others inseparable, from certain recreative pursuits and pastimes. But perhaps concerning most a more useful distinction would be this: they are separable in thought, inseparable in practice. There are games which have vile historical associations, from which doubtless they *may* be detached: the question really is, *Are* they so detached? Does not the possible severance break the charm? In some other social pleasures, too well known to require mentioning, the associations constitute the chief attraction. He who doubts this had better ask a number of young gentlemen to meet at an early hour in the morning in some retired spot, to have a quiet country-dance by themselves, and see what they will say to his invitation. Some athletic exercises, pursued out of doors, are separable from that which is vicious, and are in fact separated, but many public amusements are not. It is true the evil surroundings are more or less adventitious, but nevertheless they are practically unavoidable. There *could* be horse-racing without betting and "blacklegs," but where is it found? There *could* be theatrical performances without all the dark accompaniments which the mind connects with the very idea of the theatre, but where are they? To serve a purpose, men make a distinction: they go to see the race or the play, not to countenance all that is done in the purlieus of the place of concourse; but the distinction is not thorough, not real. They sanction by their presence that which countenances the vice, and which the vice in turn supports. It has been suggested that the *coulisses* of the theatre might be purified. Thus,

Digitized by Google

it is speciously held, if more religious and moral people attended, their presence would be likely to suppress the improper element, and lead to reformation. But surely no man of competent knowledge could even imagine that such a course would prove at all effectual. Associations as old almost as history itself are not to be so easily and thoroughly obliterated as this suggestion implies. We must take places of public amusement for better for worse, with all their attendant dissipations and seductions, as they actually present themselves. Theories of what they ought to be, or might in time be made to be, will not avail to solve the practical difficulties relating to them, or mitigate our condemnation of a resort to them.

Amusements of any kind in excess are ever vicious and hurtful. The excess is itself the vice when often there is no other. And this we believe to be one of the evils in modern life most needing to be corrected. It is absolutely essential to the value of recreations that they be occasional, as impromptu as possible, enlivening, refreshing both to body and mind. As soon as any form of pleasure settles down into the shape of a serious business, it is no longer in any proper sense of the word a recreation. It is true that all English sports and pastimes are more or less serious, because seriousness of a certain sort is a national habitude: we "make a business of everything." Of course, we allow that there must be zest in the pursuit of pleasure, else it would be no pleasure. Still, we say, *Ne quid nimis:* as soon as you over-do a thing, you destroy its worth as a recreation.

The excessive and continuous indulgence either of sports or social gratifications is deeply mischievous, both physically and morally: mischievous to the individual, to the claims of business, to the devout orderliness of the family, to the spiritual life and vigour of the Church of Christ; and, without formally dwelling on each, our remarks will bear more or less directly on these several topics. There is boating: a healthful and refreshing exercise in itself, but very doubtful indeed as to its effect when it becomes an eager neck-to-neck contest, for which months of hard training are required by such as engage in it. The allusion is too significant to be doubtful. What is this "University Boat-Race" threatening to become? Horse-racing is condemned not so much for its cruelty to horses as for its betting and blackguardism, but are not the associations of this particular boat-race becoming already similar? Is the effect of it good in any sense? Certainly there seems to us a wide distinction between a pleasant aquatic competition between the Universities and this trial of strength and skill on the Thames, amidst excited crowds, which almost darkens with its shadow the "Grand National" itself.

But we wish our remarks to apply nearer home than we have indicated. In the circles round which our eye is just now glancing there are, especially during the winter months, parties given at home, or pleasures to be enjoyed abroad, continually. And in view of these we desire to emphasize the fact that any amusement which overstrains the energies of the body, or overtaxes the faculties of the mind, loses its natural quality, and retains only the name of recreation. The best time to test the healthiness of such evening parties as we are alluding to is in the

Digitized by Google

cool, clear light of the morning, over the breakfast-table, or at the entrance to the office or shop. Look at those young men going in. We need not ask them how they are, because the answer is stereotyped: "All right." But *look* at them closely, and you will see at once that they were "out" last night. Listen to them, and you will learn that they are going "out" again to-night, and again to-morrow night. Then, if you happen to be in their confidence, you will hear them vow business to be "a bore," and that they are sadly "overdone" by it. If also you call on their mammas, you will not seldom find them pitying "poor Fred," or "poor Frank," because he is so "overworked at the office." From all which you will gather that these young men are wasting their strength and exhausting their spirits in a round of enjoyments and pleasures, and then taxing "the business" with the blame; that their whole views of life are inverted, and their thoughts dissipated. To them pleasure is the one business of life; business proper is an annoyance, because it requires that concentration of mind and energy which they are unwilling, and becoming even unfitted, to give to it. Let us call a young lady, too, into court as witness: "I am going to write on social amusements." "Are you? Then do write against cards and evening parties. I have been visiting this Christmas, and I am wearied to death. Not home till three in the morning; not up till ten; then to another party at night; and this for weeks, till I'm done up." "And, pray, what did you do all that time?" "O, some played cards, and there was music sometimes, and, O, I don't know! But I got very tired of it all." Precisely! and this is the experience and the complaint of thousands, who would speak out as honestly as this young lady did, but for the unfortunate delusion that they must have been enjoying themselves; or else for the impression that these gatherings for amusement are "the right thing," whatever that may mean.

What is said of the effects produced on young people by the practices on which we have been animadverting, may, with a very slight difference, be said of their effects on older people. The fact is, that this round of "engagements" has become, in certain circles and coteries, a kind of conventional necessity, from which many persons and many a family would gladly free themselves but for the fear of their friends. And their friends are in turn afraid of them; and so it comes to pass that numbers of households "go out," or "receive," evening after evening, for the sake of mutual enjoyment, when possibly three-fourths of the persons composing them, and those the more intelligent and influential, wish the irksome custom abolished. Let these latter note the saying of Dr. Pressensè, quoted at the head of our former paper, and, refusing to submit to the sway of current social ideas and customs, dare to be "courageous innovators," rather than the "timid conservators" they have been. They would find their account in it. A leading family or two in any given neighbourhood could easily check the evil. The laws and usages of society are, or ought to be, subject to the will of those who constitute society; and if false or extravagant ideas prevail, those who lead in such things can easily turn the course of fashion, if they will. Let them consider: a pleasure-loving people, subject to the relaxing, effeminate influences of frequent dissipation, cannot be robust in health, vigorous in

Digitized by Google

business, united at home, devoted in the Church. If it be replied, "They can: why not?" we ask, How can health be preserved if people habitually over-tax themselves by their devotion first to the duties of the day, and then to pleasure-seeking at night? What but moral degeneracy can result from such habits, especially to young persons? How is it possible for religion to flourish in such an atmosphere? When and how is the family worship of Almighty God to be observed amid this frequent gaiety? Let us look to it. For if we foster not piety at the hearth, it will not, cannot, flourish in the Church. We are not over-precise, and do not wish to give any of our friends "a formal lecture, spoke with prudish face." We love cheerfulness, vivacity, relaxation, at due intervals and proper seasons. But conventional, stereotyped gatherings, whose law is dull routine and formal ceremony, with not a particle of freshness about them, are not relaxations. There is no unbending in them. Every one, dressed up and on his best behaviour, stands sentinel over every one else; each present must run the gauntlet of platitudes and commonplaces, which usage compels on such occasions. So far from being recreations, they are frequently additional burdens, without a necessity for them, to a life which of necessity is well-nigh in these times overburdened without them.

We fear our Churches are suffering grievously from this form of excessive social indulgence. Let our week-evening services speak in evidence. Many a household can find time for a series of assemblies, whose members are very seldom, if ever, found on the week-night in God's house; and this, not so much because they lack consciousness of the duty or appreciation of the privilege, but because they are under the spell of a hard bondage. Moreover, the festivity is sometimes held on the night of the public service for that particular neighbourhood, and (we do not speak without book) within a stone's-throw of the chapel, where the perplexed preacher does his best to edify the two or three who are old-fashioned enough to think a week-night Divine service of some importance. After such a *contretemps*, the minister mildly expostulates, but he is disarmed at once by the genial manner of the apologizing hostess: "We cannot find evenings for everything, you know. We could not possibly help it this time. We found it was the only night left us. Mr. J——'s was the night before last; Mr. S——'s is to-night; Mr. B——'s is to-morrow night; Mr. R——'s on Friday; so that we could not help ourselves. We were very sorry we could not have the pleasure of your company, but we knew you would have to be at the chapel." All that can be done is for the minister to bow, with the best grace he can, to the plea of imperious necessity! It would be rude in him perhaps to press the matter further.

But as we are not in any lady's presence just now, let us look a little into this explanation. What does it assume? Why, that this round of family dislocations is a thing indispensable; but that the service of the Church, forsooth, if not a movable feast, is that which can be easily observed or dispensed with, as it suits our convenience. We do not mean to imply, in these remarks, that every one must be at public worship as often as it is held. Nothing of the kind. But in all seriousness we ask, What must be the influence on the younger members of our families just

Digitized by Google

springing into life, just in the stage when character begins to acquire its life-long consistence, if their parents and friends accustom them to an assiduous attention to the excitements of company, and do not train them to value the ordinances of religion? Lamartine once said, "Where the heart of the young is, there is the spirit of the future." And if we set the heart of our youth on self-indulgences, the characteristics of the future generation will not be pious or godly. If we care for the spiritual vigour and fruitfulness of the Christian Church, if we care for the spread of life-hallowing faith and love, if we desire the salvation of men, we must, we shall, teach our sons and daughters that the claims of religion and of Christ are supreme, and that the pursuit of even innocent pleasure must be placed in strict, if need be stern abeyance, whenever there is the danger of a conflict between the one and the other.

The habits which we would fain check must inflict serious damage on their subjects. The consequences of inhaling, for several hours, anything but oxygenous air during a modern fashionable party, are as nothing compared with the moral mischief resulting; and yet, because this is subtile in its play, and slow in its appreciable developments, it is lightly—far too lightly—estimated. This injury, too, as it seems to us, is to a very large extent independent of those particulars about the lawfulness, or unlawfulness, of which there is so much discussion. It flows simply from the excess, rather than from the inherent wrongfulness of what is done at many such re-unions. Of course we are not unmindful of distinctions of practices, but these, as we have said, it is not our design to describe: what we would urge is, that apart altogether from the question of what is right and what is wrong in them, the over-doing is itself dissipating, is morally hurtful and pernicious. We lay stress on this the more because of another apology which we remember to have heard: "But then, you know, we had no cards, no dancing; nothing wrong." This disclaimer carries with it something solid and conclusive; and yet, thinking of the evils now under discussion, on a more close acquaintance with the kind of party apologized for, you are not seldom at your wit's end to know what there was that was right in it. And if there was nothing right, must there not have been something wrong? Still, there is no need to be severely critical on any one particular case of this description. We are speaking against whatever tends to *much* though not *gross* indulgence. Both the letter and the spirit of Scripture is on our side. None who fear God, who care for the welfare of their families, in the truest and the best sense; none, especially, who make conscience of their duty toward Christ, His Church, and the salvation of men, should allow themselves to be in the least governed by the practices of the world around them. Such should neither be "drunk with wine," nor with "revellings," nor "banquetings," nor anything "wherein is excess." In the midst of all companies, and all social relaxations, they should hearken to this familiar voice: "Let your moderation be known unto all men. THE LORD IS AT HAND."

J. W.

Digitized by Google

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

How I came out from Rome. An Autobiography. By C. L. Trivier. Translated from the French. London: The Religious Tract Society.—M. Trivier, once a priest in the Romish Church, narrates his conversion from Popery to Scriptural Christianity, and the Religious Tract Society has done well in having his Autobiography translated into English in a handsome little volume. The writer had been for six years vicar in the parish of St. Michel, at Dijon, department of the Côte d'Or. He was a zealous propagator of all the practices and voluntary devotions of his Church, a fervent advocate of its fraternities, festivals, medals, and images, and for several years a member of the Society of St. Vincent de Paul, and president of the local Society of St. François-Regis.

Very studious, averse from the idle recreations indulged in by many of his clerical brethren, and of unblemished character, his account of himself is worthy of respectful consideration, and calculated to do much good. Such a man could not feel at home in the confessional, and of all his functions, that of confessor was most wearisome, and an ever-recurring source of trouble to him. He found himself surrounded with a mass of immorality which no effort could in any perceptible degree diminish, and had long entertained a strong desire to abandon the confessional and devote himself to preaching, saying masses, and visiting the sick and poor, but could not succeed in obtaining an appointment to any position where his ideal could be realized.

A brother curé in the same church of St. Michel, with whom he was on terms of intimate friendship, one day, in the spring of 1842, put into his hand a little pamphlet which he had that morning found in his confessional, having on the title-page, "Apostasy and Supremacy of the Church of Rome." Such a writing he had never seen before. A passage in which the author undertook to prove that St. Peter could not have been Bishop of Rome, for the good reason that he was never in that city at all, struck him as most extraordinary, and led to a few sentences of earnest conversation with his friend; whom he startled by suggesting the inevitable conclusion that if the Apostle was never in Rome he could not have been bishop there; if not bishop, the bishops of Rome could not be his successors, and consequently, the Pope could not be head of the Church. "And if not," said he, "who is the head of the Church?" M. Leger turned the conversation, but M. Trivier could not resist the train of thought which followed; and a deliberate perusal of the entire pamphlet led him to doubts and inquiries alike novel and resistless. From that day he pursued his wonted studies with a new object; new ideas mingled with every subject of thought, and ere long he found himself searching into all the vital questions on which Protestant and Papist are divided.

Digitized by Google

Chiefly he dwelt upon the inconsistency of his Church in professing to found her belief upon Holy Scripture, and yet discouraging the reading of the Bible. He observed that while Protestants insist on proof, Romanists discountenance inquiry, and while writers of the Romish Church charge us with corrupting the sacred text, we are scrupulously careful to quote it with literal precision,—that while they say our Bibles are incorrect, our commentators and divines perpetually appeal to the original texts, and with one accord labour to make the originals themselves the standard of their faith, and the subject of their interpretation. Having been himself a steadfast believer in the authority of the Papal Church, and of ecclesiastical traditions, he was dissatisfied that he could find no code of tradition, nor any authorized exposition of what should be accepted as tradition, beyond a general and indefinite mention of doctors, fathers, and councils; whereas we have an established canon of inspired Scriptures, the rule of faith which is accessible to all, and familiar to all.

Then he found the teaching of ancient fathers of the Church, on points of the highest importance, totally at variance with the canons of modern councils, and perceived the practices of apostles and confessors in primitive times to have been altogether different from the obligatory ceremonial and discipline of later ages. In spite of himself he was compelled to admit just the contrary to all the prepossessions and attachments of his previous life, and by conscientious and anxious research, with little external aid, gradually became master of the great controversy, taught the truth in the pulpit, and enforced it in the confessional, until the conviction of his mind ripened into a thorough change of heart. A renewed heart with an enlightened conscience could no longer submit to the dishonesty of the confessional, nor to the absurd sacrilege of the mass; and on the 19th of May, 1845, after more than three years of prayerful and incessant study, he sent a letter of resignation to his bishop.

The book before us contains an intensely interesting and most instructive report of his inquiries and conclusions during that time. Our attention has been rivetted in its perusal, and it were to be wished that it could be put into the hands of every inquiring Romanist, or wavering Protestant. There is not a sentence of unkindness, levity, or vituperation in it: nothing bitter—nothing disrespectful—towards any of his former brethren. He did not write for gain or popularity. He waited until the decline of life; and now, for the glory of God and the good of his fellow-men, tells them with Christian calmness and dignity *how he came out of Rome*. And here is the closing sentence of his Autobiography:—"I can repeat and ratify what I said to the Bishop of Dijon, in my letter of resignation: 'It is with a heart full of the liveliest gratitude that I return thanks to God for having delivered me from the power of darkness, and translated me into the kingdom of His dear Son.'"

Some present Difficulties in Theology. Being Lectures to Young Men delivered at the English Presbyterian College, London. With Preface by the Rev. J. Oswald Dykes, M.A. London: Hodder and Stoughton, 1878.—These four Lectures were delivered "to an audience composed entirely of

Digitized by Google

young men, at whose desire they have been given to the public." The first, by Mr. Dykes, supplies an able, lucid, and convincing argument on "The Authority of Holy Scripture." How much soever that authority may be decried, to believe that which is stated to us by One who has all knowledge, and who cannot lie, is surely not to be guilty of abdicating our reason, any more than it is to believe what Julius Cæsar has related of his campaigns in Gaul, or what Faraday or Darwin relate as to their observation of physical facts; and to acknowledge the binding force of His law, who is Himself the Author and the Lord of nature, is not to surrender ourselves to an ignoble bondage, but to secure the truest liberty. Let the position be once established that God has given His testimony for our belief, and His law for our obedience, in the Scriptures, and their "authority," both over the mind and will, must be at once conceded. When we state our conviction that the lecturer has so conducted his argument as to warrant the conclusion that "he who disbelieves the great fact that God revealed the Gospel, betrays either greater ignorance of, or a more unreasonable disregard to, evidence, than if he refused to believe in the existence of pre-Adamic races of animals, or of the planet Neptune," we shall have given a strong, but just tribute to its worth.

The sometimes boasted disbelief in the possibility of miracles cannot originate in science or the knowledge of the facts and laws of nature, but must arise out of philosophical assumptions as to the ground and cause of nature. If any man be pleased to assume that there is no living, intelligent, free, and almighty Being, who is the Author of the universe, but that it has simply been evolved, by the force of necessary law, from an eternal, absolute, and uncompounded principle or substance, which is distinguished by the negation of all personal attributes, then, to that man, a miracle must, of course, be regarded as impossible. But, to condense the argument of John Foster, the man who is in a position to put forward that assumption as a scientific axiom, must himself have perfect knowledge both of nature and the supernatural,—must himself be the very being whose existence he denies; and, to him who once admits the possible existence of a living, personal, and almighty God, the hardihood of one who dares to affirm that a miracle is impossible, must appear to be unscientific and unreasonable in the extreme.

Henceforth, the only questions of which true science requires the solution, in any given case of alleged miracles, are, First, Was there justifying cause for the interposition? For no reasonable man will suppose that the great Author of nature would interfere with the course of its established order, but for the promotion of ends still higher than those which it alone was fitted to subserve. And, Secondly, Are the alleged miracles reported to us by competent and honest witnesses?

Dr. Lorimer, after an able discussion of the position that "the disbelief of some men of science in the Christian miracles is un-scientific," which he sustains, as to the legitimate logic of the question, by quotations from the late Mr. John Stuart Mill, concludes that, "in presence of these remarkable statements of the greatest master of inductive logic which this century of brilliant

Digitized by Google

scientific progress has produced, we are fully justified, surely, in maintaining that the claim put forward for the disbelief in miracles, that it is the legitimate out-come of inductive science, is a claim without right and justice,—a claim disowned and repudiated by inductive science itself, as represented not only by its father and founder (Bacon), but also by the latest and ablest expounders of its logical principles, processes, and methods, in our own day."

In the Lecture on "Unbelief, Doubt, and Faith," by the Rev. J. Gibb, we have an eloquent account of the triumphs of early Christianity alike over the Jew and Gentile forces which were arrayed against it, over "imperial persecutions, mob-outrages, and the opposition of the leaders of thought;" and are again reminded how the philosophic and literary assailants of the religion of the Son of God, in those remote times, anticipated their most recent representatives in the points of assault selected, and the weapons employed: and it is hardly to be supposed that civilized Europe, which then, after some four centuries of eager contest, surrendered to the forces of Christianity, will now reverse the process, and pronounce its verdict in favour of Celsus, Porphyry, and Julian.

The fourth and concluding Lecture, by Professor Chalmers, supplies an able discussion of the two theories of the Atonement, the Moral and the Expiatory; or that which "represents the death of Christ as referring primarily and immediately to man, as having for its main object and central design to produce a moral effect or impression upon the hearts of men—a *subjective* change on the sinner himself;" and that "which regards the death of Christ as referring primarily and immediately to God, and effecting a change in His relation to the sinner,—being in the first instance an act of homage to the Divine law and justice, and establishing, in consequence, a new and unexampled form of the Divine administration, under which the guilty are freed from the penalty of their transgressions, and treated as if they were righteous." We will not attempt to trace the line of argument pursued, but commending the volume to all who may be perplexed with doubt on any of the subjects discussed, would give the following paragraph, as indicating the side of the question which Dr. Chalmers defends. "There are many grounds on which the moral theory of the Atonement, as distinguished from the expiatory, may be shown to be unsatisfactory and untrue. For instance, it gives no account of the salvation of those who died before the advent and passion of Christ. We can understand how the death of Christ, as 'the Lamb slain from the foundation of the world,' could be an adequate ground, in the judgment of the Eternal, for the remission of sins that were past; but how could it exert any moral influence, before it actually took place, and on those who never heard of it? Again this theory ignores the work of the Holy Spirit. It assumes, contrary to all experience, that nothing more is required to change the heart and sanctify the life, than such appeals to the understanding and the affections as a simple display of Divine love presents, or as the urgency of human lips can make. Even should the grace of the Holy Spirit be assigned a place, this theory fails to bring it into connection with the

Digitized by Google

humiliation and sacrifice of the Son of God, or to show how it is 'shed on us abundantly through Jesus Christ our Saviour.' And, once more, it can be conclusively shown that, apart from its expiatory character, there is no such superlative display of Divine love in the death of Christ, as invests it with the moral power ascribed to it." It is robbed of its greatness, if it be taken to bridge no chasm between man and God, but only to teach that there was no chasm to be bridged. "It is reduced to the rank of one out of the many expedients that might have been resorted to for the same end. It becomes a mere pageant, a *mise en scène*, which fails to impress, because intended for no other purpose than to impress."

The Words of the New Testament, as altered by Transmission and ascertained by Modern Criticism, for Popular Use. By Professors Milligan and Roberts, of Aberdeen and St. Andrews. T. and T. Clark, 1873.—The present work does for purely English readers what Lightfoot's, Trench's and Ellicott's works do for readers of Greek,—it describes the methods and results of modern criticism of the New Testament text. We wonder that this has not been attempted before, and are glad that now it is done so well. Intelligent teachers, local preachers, and general students of God's Word will here find in brief a clear and trustworthy account of the modern movement for a restoration of the original text as it left the hands of the inspired writers. As there is not a single reference to the original, the English reader has all the materials for judgment before him. The work consists of four parts. The First, the slightest of the whole, explains how variations in the text have arisen mainly from oversight and errors of copyists, and then sketches the history of the principal manuscripts and versions as well as the labours of the leaders of modern Biblical criticism. Here we could have desired fuller information and detail, especially on the last point. Perhaps the writer was afraid of repelling beginners. Solid facts bearing on the character of the different manuscripts and the rise and progress of textual criticism might well take the place of general reflections. This is only suggested as an improvement on what is good. The Second Part is an exceedingly clear and condensed account of the *rationale* of the methods of textual criticism, showing its strictly judicial character, assigning to the several sources of evidence their proper weight, and deducing the practical rules by which the critic works. An interesting feature of both parts is in the examples which are given on each point, so that the reader sees the theory at work. The Third Part examines certain critical passages by the rules thus laid down. We can only note that the writer decides that the weight of evidence is generally in favour of the readings which establish the doctrines of orthodox Christianity. Thus he decides for "Only-begotten God," John i. 18; "Church of God," Acts xx. 28; "Sanctify Christ as Lord in your hearts," 1 Peter iii. 15, compared with Isai. viii. 13; "He that acknowledgeth the Son hath the Father also," 1 John ii. 23. The Fourth Part goes in detail through the New Testament books, noting the chief alterations in the text which seem to be necessary, without entering into reasons. As

Digitized by Google

a compendium this part will be useful for reference. The whole work answers its purpose well, as an introduction to a field generally reserved for trained students.

The Biblical Cyclopædia. By William Jones, M.A. London: W. Tegg.—This is a new edition of a work which has long been known to students of limited means. Although "revised and enlarged," further revision is required to free it from grave misstatements as to the sentiments of theologians who differ from the compiler. As an example, the article on the "Atonement" states that in the Arminian scheme "the proper Divinity of the Son of God is not essentially connected with the value of His sacrifice." Surely it is time that they who offer information to others should know that Arminians firmly maintain, not only the proper Divinity of Christ, but that, while suffering could be endured by the manhood alone, the union of the Divine nature with the human was necessary to make the blood of the Sufferer so "precious" that it can "take away sin." The book is well printed and is handsomely bound.

A Compendium of Evangelical Theology, given in the Words of Holy Scripture. By the Rev. William Passmore. Crown 8vo., pp. 957. London: Longmans and Co.—This volume has forty chapters, embracing the Being of God, Angels, Creation, Man, the Work of Redemption, the Sacraments, the Resurrection, and the Future Life. Though specially adapted to Dr. Hodge's "Outlines of Theology," it may be used as an independent book. The labour of Mr. Passmore must have been great. The plan is novel and clear; all the passages are printed in full, and a copious index is given. Every chapter is a study, and the book is very convenient for reference. While not endorsing every notion which it suggests, we strongly recommend it to all who desire a comprehensive acquaintance with, and ability rightly to "divide," the Word of truth.

Eleven Years in Central South Africa. By the Rev. T. M. Thomas, of the London Missionary Society. Illustrated with thirty-two Engravings, and a Map of Interior Africa.—This is a bulky and readable volume for stay-at-home travellers. Mr. Thomas seems to come up to his own ideal of what a missionary should be who has to do pioneer work among a people who have never heard the Gospel. He is a pleasant and modest writer, and confines himself to what has come under his own observation among the races beyond the famous Victoria Falls, and near the Zambezi River. The book is full of incidents connected with the writer's travels, some of which are touching and of deep interest. We are also favoured with a description of the natural scenery, the botany and the zoology of what a few years ago was a vast unexplored district. Facts are detailed calculated to awaken the pity and stimulate the efforts of the Christian philanthropist to give the people here described the Word of Life, and to repress or extirpate the horrid slave-trade that is carried on to such a fearful extent in Central Africa. Mr. Thomas mourns over the failure of the Zambezi Mission, and the death of Bishop Mackenzie, with that of others of his band; and regrets the partial failure of the mission to the

Digitized by Google

Makololo. He speaks gratefully, however, of his own mission to the "Amandebele" as having been blessed, if not in drawing great numbers to the Saviour, yet in preparing a people for the Lord. Some sixteen hundred miles from Cape Town, at his chief station, called "Ingate," as many as a thousand Africans, with the king in the midst, would assemble to hear the Gospel preached. "The whole land," he says, "is open to the soldiers of the Cross. We may go in and take possession, not seeking the gold of its quartz reefs, or the diamonds of its river-beds, but offering to all 'the unsearchable riches of Christ;' securing priceless gems which shall deck the Mediatorial Crown of Jesus."

Detached Links. Extracts from the Writings and Discourses of Joseph Parker, D.D. London: Dickinson.—As a rule, "Elegant Extracts," however disguised, are a failure. They are necessarily fragmentary, incomplete, and destitute of setting and repose. No author who is a man of mind and power can come unscathed out of the ordeal of having his thoughts chopped up and presented piecemeal to an admiring public. Dr. Parker has, for his own reputation, been exceedingly careless, when, "in a kindly manner, he consented to the present publication of 'Detached Links.'" Like their material brethren, detached links of thought fall to the ground with a clang, useless to most and annoying to all. This is the fate imposed upon them, however shapely their form, and however precious the metal of which they may be composed. In this volume there are some very striking antitheses, some polished epigrams, and some sentences most convenient for "lifting" from Dr. Parker's enclosure into that of unscrupulous ecclesiastical borderers. There are passages that convince the reader that these "links" come from chains wrought by a master; but just as they begin to exert their power and bind the mind a little, it is found that, though good in themselves, they hold on to nothing, and consequently can attach to nothing. One extract we append as a sample of a thousand "links." "The great appeal which Christianity makes to the world is this: 'I come to make human life freer, grander, purer; I come to open worlds in which human life can be more perfectly developed; I come to set man towards men in the relation of brother towards brother; to dry the fountain of human sorrow; to break the chains of human captivity; to dispel intellectual and moral darkness, and to bring in an unending summer day;' and any religion that comes with a profession of that kind, even were it nothing more, will, *primâ facie*, demand to be heard as possibly from God."

Fellowship an essential Ordinance of the Christian Church. By the Rev. W. H. Thompson. Newark: Tomlinson and Whites.—The constitution of the Christian Church, as it appeared in the first expression of its spiritual life, is a question to which modern tendencies require us to give special attention. It is noteworthy that St. Luke immediately attaches his statement on this subject to the great demonstrations of Pentecost. The outward form which the Church so promptly took was obviously the legitimate expression of its inner life. The essential

Digitized by Google

elements of Church-order for all time are those named in Acts ii. 42.

Mr. Thompson's sermon is directed especially to the maintenance of "fellowship" as an essential characteristic of the Church of Christ. He furnishes various and cogent reasons why "fellowship has this pre-eminence." The mode in which Christians shall realize it is not specified in Scripture; but the fact that partaking of the Lord's Supper is mentioned as *one* of the particulars by which the brotherhood was characterized, precludes the supposition that it may be adequately maintained by the celebration of that ordinance alone. The "fellowship," it is held, is clearly a distinct institution. It ought to be remembered by us that the most spiritually-minded members of other communions are painfully conscious of the defect which marks their own Church-organizations. Our "Class-meeting," when properly conducted, meets the requirement of Scripture; and cannot fail to be the occasion of instruction and edification to those who avail themselves of it. Mr. Thompson's sermon is opportune; and we recommend it to the serious perusal of those for whom it is intended.

Heresy and Christian Doctrine. By E. D. Pressensé, D.D. Translated by Annie Harwood. London: Hodder and Stoughton. 1878.—We are always pleased to meet with Dr. De Pressensé in the sphere of literature; and have read with interest and advantage all his productions that have issued from the English press. Those who have studied German authors will probably say, that Pressensé's writings are remarkable rather for breadth than for depth and thoroughness; but they are eminently readable, and some who would recoil from many elaborate works of German origin, will be attracted by the facile style of our French author.

It is in the domain of history that Dr. De Pressensé chooses to be known, though a severe criticism may well enough question his adequate possession of the historic faculty. No doubt the earlier volumes of this series have been extensively read among us, and especially the "Apologists and Martyrs;" which is certainly a graphic and effective piece of writing, though it will be thought by some that his admiration for those ancient heroes of the faith has given the reins to his undoubted dramatic power, and to some extent disturbed the balance of his judgment. The volume before us will scarcely be so popular as its predecessors. The subjects which it treats will largely account for this. The study of ancient heresy, and of the development of Christian doctrine, will have little or no attraction for general readers. It is, however, essential to a competent understanding of Christian theology. Dr. De Pressensé has thoroughly studied the original literature of his subjects; and presents in these pages an excellent analysis of it. Whether from choice or otherwise, he has not allowed himself space for exhaustive treatment. The remarkable phases of thought which are embraced under the generic term of Gnosticism, he has only partially given. Those erratic results of the unsettlement of ancient forms of thought, and the struggles of the philosophic eastern mind to form out of a combination of the old and the new a homogeneous system, must be studied in the masterly work of Neander. That expression of a yearning desire for

Digitized by Google

more earnest Christian life denominated "Montanism," is well discussed by Dr. De Pressensé, as are also what he terms the "schools of Unitarians." The treatment is more free when he passes into the second part of his work. His analysis of the systems of the different schools of theology, from Justin Martyr to Cyprian, is valuable, if not all that the theological student may desire; who will here obtain a good preparation for the study of the writings of those early Christian theologians. And persons whose requirements do not extend so far, and whose opportunities for reading are restricted, will be able to gain from this volume a clear general idea of the processes of thought through which the Christian system passed in arriving at the form given to it by the Council of Nice.

An Appeal for a Great Extension of Missions. Christian Book Society.—The object of this appeal is good: but of its substance the same cannot be said. It is full of doubtful criticism, and of English not doubtful. Thus Luke xviii. 8 is rendered, "Surely He shall find faith on the earth." So in the exposition of a parable we read, "Good and bad" (*i. e.* uneatable) "fishes." As to the English: faith is spoken of as "not made a majority." And again, "I am long since a member of both societies."

HOME-MISSIONARY CORRESPONDENCE.

Extracts from Reports presented to the Annual District-Meetings, 1873.

1. City Road (*Chequer Alley*).—*From the Rev. George Bowden.*—This mission includes a complete organization for Christian work. Sunday and day-schools, Temperance Society, Young Men's Improvement Society, Mothers' Meeting, Tract Society, out-door services, noon-day prayer-meetings, and four Society classes. These have all been diligently wrought during the year. The mission has been subject to the trial, always a great one in this kind of work, of a change of the missionary minister. Mr. and Mrs. Poulton, who have received a hearty welcome, are giving diligent care to the various branches of the work, and bring to it much experience, with those qualities which will both conserve and extend it. They are most effectively sustained by Miss Macarthy, who continues to toil to the full measure of her strength. A larger number of the adults of the neighbourhood attend both the meetings for preaching and prayer. We have had to rejoice over the conversion of several desperate characters, some of whom now adorn the doctrine of God our Saviour, while others have died happily in Jesus. The day-school has an excellent teacher; and a successful civilizing and religious influence is exercised by Miss Walker over the children committed to her care. Special difficulties are encountered in bringing children of such irregular habits up to the level for Government inspection. Out-door services have been held on Sunday evenings, and the singing on the way to the chapel has brought in neglecters of worship. We are arranging for some larger outdoor services in a burial-ground near, belonging to the Society of Friends. During the last few years several new missions have been commenced in this district, and the reli-

Digitized by Google

gious agencies at work are quite fourfold more extensive than they were six or seven years ago.

2. LONDON: GERMAN MISSION.—*From the Rev. W. H. Johnston.*—Those among whom this work is carried on are bakers from Prussia, butchers from Würtemberg, watchmakers from the Black Forest, and sugar-bakers from Hanover, with shoemakers, tailors, publicans, street musicians, cigar-makers, (mostly Jews,) and persons of various other employments from different German countries. There are not only natives of Germany, but also of Switzerland, Alsace, Austria, Schleswig-Holstein, and the German provinces of Russia. There are also, at times, in our meetings, Dutchmen, Frenchmen, and Sclavonics, who understand German. Many have left Germany on account of the military laws in force there, or because they have been guilty of dishonesty, fallen into bankruptcy, or wanted to get married in cases where the law did not allow of it. Several have come from France on account of the war, and brought in many cases Communistic notions with them. Most of the Germans are Lutherans and Reformed Protestants, who seem to rest their hopes on baptism, confirmation, the Lord's Supper, and the religious system of their Church. Others are Roman Catholics from Prussia, Baden, Austria, etc., some of whom hate Protestants as intensely as any in this country; many, and that the larger portion, are quite careless, never go to confession nor to any place of worship. Some, however, seem devout, are particularly anxious to obtain a Bible, and heartily welcome our visits. Others are neither Protestants nor Papists, but Atheists, ridiculing all religion, and sometimes speaking of our Saviour with the utmost contempt. Others are Jews, and come but seldom into our meetings. Among the sugar-bakers there is much drunkenness, as well as other evils, many of them seeming to know little more of true religion than the inferior animals, and leading a rough and quite uncultivated life. Out of these foreigners God has enabled us to gather together a hundred and seventy-six Church-members, (including those on trial,) among whom are eleven class-leaders, nine preachers, and other workers, all of whom are Germans. Many of the members have been Roman Catholics or infidels, and some of them Jews. We hold eight services every Sunday, (two of them in the open air,) and five in the week. Although our people are, in general, poor, about £200 or more has been raised in the year by us towards the carrying on of the different parts of the work. Our mission has already exerted an influence on some parts of Germany, and brought about much good when our members have been on a visit to their homes; and some who are the fruit of the mission are labouring there. Mr. Nieffer, one of the missionaries in Germany, but who died this year, was converted among us, by the blessing of God upon this mission, and that under very remarkable circumstances. During the past year the collections have been, taken together, considerably larger than in the previous year; there have been more conversions; and our people have worked harder than usual in the promotion of the cause of God.

3. SANDHURST.—*From the Rev. Joseph B. Alger.*—The work of this mission Circuit has been vigorously carried on during the past year. It comprises six villages, where, but a few years ago, no Methodism existed. About two hundred and twenty preaching-services are held during the quarter, in addition to prayer-meetings and out-door services. A substantial and neat day-school room has been erected at Sandhurst, towards which the sum of £158 has been paid. The debt on Crowthorne chapel has been reduced to £17. 10s.; and a new slate roof has been put on the chapel. Suitable sites for three new chapels have been

Digitized by Google

secured, by the payment of a considerable part of the purchase money, in places where no Methodist property has ever been held. A large number of tracts and religious periodicals and hymn-books have been distributed. Open-air services are frequently held, and a disposition to listen to the preached Word seems to characterize the people. The surrounding parishes are almost without exception occupied by Ritualistic clergymen, who spare no effort to get hold of the young, and are zealous in spreading pernicious doctrines.

4. HIGHBURY. (*Wood Green and Seven-Sisters' Road.*)—*From the Rev. John Walton.*—This mission has been carried on during the year with moderate success. At *Wood Green* there have been some discouragements, but the Society has increased, and there is an excellent spirit of hearing. The Sunday-school is in a prosperous condition, and several of the young people in it have joined themselves to the Lord.

At *Finsbury Park*, (*Seven-Sisters' Road,*) the cause has held its ground, without, however, making any great progress. But there is a numerous congregation, and a promising Sunday-school, with other elements of future enlargement. There has been an addition of fifteen Church-members during the year. Anything like sudden expansion, either at Wood Green or Finsbury Park, was never expected by thoughtful men who know the neighbourhood; but, by the blessing of God, they will repay hard, painstaking, and sustained labour. Our brethren on the mission have done their work faithfully, and it is for us to be steadfast and immovable, and in due season we shall reap, if we faint not.

5. SPITALFIELDS. (*Globe Road.*)—*From the Rev. William Wilson.*—The resuscitation of Methodism in this Circuit dates distinctly from the period when it was placed under the financial and fostering care of the Home-Missionary Committee. But for this care and seasonable help, it is probable that our fine old chapel at Spitalfields would have been, at present, a store, and Globe Road a stable. We report, with gratitude, that both places of worship are in excellent repair, upwards of two thousand pounds having been expended upon them during the missionary period. The debt, of fifty years' accumulation, has been removed from Globe-Road Trust, and it has evinced gratitude for its deliverance from threatened extinction by contributing £36 towards the income of the Circuit. Three years ago, the grant from the Home-Mission and Contingent Fund was £80.; at the close of this year it will entirely cease. Every Connexional Fund has been sustained with increased liberality. The Sunday-schools are too large for the rooms in which they are conducted; and this year, on the "Blake System" of collecting for Home and Foreign Missions, the children have raised £53; and with boxes and Christmas Offerings, £20 13*s.* in addition; making a total from this source of £73 13*s.* We have no debt on our trusts or Circuit, and our people both are grateful for past help, and anticipate the future with hope.

6. BETHNAL GREEN.—*From the Rev. T. B. Stephenson.*—The work of the year has been steadily done, and with some success. The number of sittings taken in the Approach-Road chapel is increased; and the congregation, especially in the evening, is large. The Sunday and day school are both full; and during the last few months a large number have been converted to God. In connection with this chapel we have maintained during the year three mission services, in which congregations of the poorest and most neglected classes have been gathered. Two of these services are held in rooms which we hope to maintain as mission-rooms; and, in association with these, mothers' meetings, night schools, and other allied agencies are at work.

Digitized by Google

Connected with these missions, there are upwards of fifty persons who are meeting in class. In respect of genuine mission-work amongst the masses of Bethnal Green, the Circuit is now, by God's blessing, doing more than it has ever before been able to do.

7. STRATFORD. — *From the Rev. Edward Workman.*—The mission at Stratford has been attended with cheering success in all its departments during the past year. Several persons have been truly converted to God, many of whom are young men, who promise well for the future of the Church; and are chiefly the fruit of a Young Men's Association recently established, and numbering upwards of eighty members. The congregations are large, and the Communion service, the love-feasts, the class-meetings, and prayer-meetings, are generally well attended. The Tract Society is most efficiently worked. The two Sunday-schools are so full that further accommodation is needed; numerous applications for admission of children have been necessarily declined. New premises for school and Society purposes are about to be erected at a cost of about £2,000. The accomplishment of this undertaking will, it is hoped, greatly contribute to the advancement of Methodism in the neighbourhood.

8. WATFORD.—*From the Rev. William Ludlow.*—Our new chapel was opened in 1869, and this year we have succeeded in paying off the remainder of the debt. It was thought that the present building would meet the requirements of Methodism in Watford for ten years; but in less than four years it has proved far too small. For some time, every sitting has been let; the free sittings have been necessarily encroached upon, and we have been obliged to refuse repeated applications for pews and sittings. Altogether, we regard the prospect of Methodism here as very hopeful.

HOME MISSIONS AND THEATRES.

At the last Annual Meeting of the London City Mission the Rev. Dr. Cumming spoke as follows:—

"The church in which I have long officiated is the centre of eleven theatres; two of them are so close that if it were not for the roof I might pitch a stone from my pulpit into Drury Lane with my right hand, and into Covent Garden with my left. I think there might be a special effort in connection with those vast buildings, and the people connected with them. I have a little service on Friday evenings, lasting just an hour; and actors, and actresses, and scene-shifters come in occasionally, and take a mouthful of living bread and go away. I remember one lady who attended for some time. She was shown into a pew by a gentleman who usually occupied it. After she had been there several months, she told the gentleman who had been so courteous and kind, that she was now going away, and was very sorry that she should not be able to hear the truth preached there longer. The gentleman asked who she was, and she stated that she had come to the church now for a good while, and had got much good from it, and that her name was Madame Grisi,—a celebrated actress, who sat there and listened to the preaching of the truth.

"I think it would be a good thing if this Institution were to appoint a missionary to these play-houses. I once made the experiment in the winter season, when they have a great many children performing mountebank tricks in the theatres. The theatre people came to my schools and picked out a number of boys and

Digitized by Google

girls for the purpose. I then resolved to call with the schoolmaster upon the mothers of these children, and I said to them, 'Your children go at eight o'clock at night, and do not get home till twelve or half-past; they are hung up with wires, and fly through the theatre as angels with wings; they then put off their angelic robes and put on their dirty rags and go home. I think the whole effect of such a thing must be very injurious.' The answer they gave us was a very sorrowful one. 'We are starving, and we get a shilling a night while the pantomime season lasts, and we cannot afford to give it up.' Afterwards, in preaching for my schools, I said, 'I really think the theatres ought to contribute handsomely to their support,' and I suggested that some of my elders and congregation might pay them a visit, and ask for some assistance—not that I approve of plays, or acting, or theatres in any way. The next day I received a letter signed by an actress, who said, 'I was listening to you yesterday, as I do every Sunday, and I was so vexed that you disparaged the theatre and the acting there. If you knew it better, I am sure you would not speak so unfavourably of it.' I wrote a polite letter to her, saying that I meant no attack upon the theatre, but simply desired to express my conviction that there is no good moral influence produced, as far as I can see, upon the masses that lie around Drury Lane and Covent Garden. She again wrote to me, and said, 'Will you come and see the piece in which I am to perform? It is called *Manfred* and I think you will be so charmed with it that you would rather speak favourably than unfavourably, as you have done of the theatre.'

"On the next Sunday I stated from the pulpit that I had received such a letter; that I had never been inside one of the eleven theatres that clustered around me, nor had I the least idea of the nature of the performance, except from the newspapers; that I was too old now to begin a habit which I had not indulged in in my early days. But I said I would go to the entrance of the theatre and purchase the play; and that next Sunday I would read the portion of it said to be so favourable, and any other portion that I thought it my duty to bring forward; and then we should be able to judge of the encomiums passed upon the play, and the moral effect it was likely to produce. Next Sunday there was a tremendous crowd of actors, actresses, and scene-shifters in the Scottish Church. I analyzed the play (composed by Lord Byron) with perfect impartiality. There was one suicide in it, and one murder, two or three lies, and several equivocal incidents, that made me feel this lady must have transubstantiated the whole thing into something precisely the opposite of what it was. I then said, 'Instead of being drawn to the theatre, and charmed by what has been produced, as one of the most electric specimens of its beauty, I am more disgusted with it, and less inclined to have anything to do with it than I ever was in my life.' Strange to say the actress (of whose future I know nothing) wrote to me the next day, saying, 'I beg to apologise for suggesting what I did, and complaining that you opposed the theatres. To tell you the truth, it is my bread, and that explains the reason of my writing.'

"I have been all around that neighbourhood, sometimes between ten and eleven o'clock at night, and you can have no idea, unless you have been there, of the scenes that take place in the gin-shops, and in the streets, and of the language uttered by persons who appear to be respectable. There is a fearful moral degradation there, and it does strike me that the theatres have some portion of the responsibility of that degradation to bear."

Digitized by Google

CHRISTIAN WORK AT EPSOM RACES.

SUNDAY on the course at Epsom is a day of toil and pleasure. The professional class then muster in their vans, carts, and waggons, which are heavily laden with all the materials for their booths, shows, and games. Punch and Judy are in the box ready for the performance on Monday. The men with sticks, Aunt Sallies, and cocoa-nuts are seeking for good pitches. Publicans are overlooking the carpenters who are putting up their tents. Tawny gipsies are coming in from distant places—notably from Essex, where so many of them live. Thousands of rustics walk in from surrounding hamlets, to saunter up and down the heath, and enjoy the ever-changing scene. In the midst of all these people a band of preachers take up a position opposite the grand stand, and begin to sing the songs of Zion. It is a strange sound, hundreds turn their faces towards the spot, and saunter up to listen. The company of preachers were superintended by Mr. J. G. Browne, town missionary in Epsom, and consisted of three London City missionaries, a London pastor, a converted gipsy from Epping Forest, and an earnest man, formerly a street conjuror. Singing, reading of the Scriptures, prayer, and preaching succeeded each other for two hours. No annoyance took place, except from a solitary Irishman, who yelled a good deal now and then, but did no harm. Tracts were largely distributed on the course, and went on, notwithstanding donkey-riding, "cockshying," and other similar pursuits.

When twilight was coming on, the preachers assembled in the street leading to the Waterloo-Road station, and began a service for the benefit of the tramps and vagrants who pass that way to the Downs. Here Walter Penrose, a converted and musical costermonger from Vinegar Ground, London, did good service by playing sacred tunes on his concertina, and leading the singing. Short, fervent, powerful addresses were delivered in rapid succession, and fixed the attention of the multitude. Betting men, tramps, shoe-blacks, fly-men, cadgers, loose women, soldiers, and many of the townsfolk, were there, and listened with profound attention, and there is every reason to believe that great good was done to many, who from their nomadic habits never enter Christian sanctuaries.

In the midst of Epsom stands a clock tower, at the foot of which, at eight o'clock on Monday evening, the preachers resumed their noble toil. The Word was spoken with power. Crowds of racing men were present, and not a few of them wept,—ay, wept under the power of Divine truth. The addresses seemed to pierce them to the heart, and to awake feelings long dormant. Such an heroic effort to win souls from the very jaws of Satan deserves praise, and cannot go unrewarded from on high.

On Tuesday, the way to the course was lined by tract-distributors, who proffered tracts to all who went and came to the races. Most awful expletives were uttered by some of the passers by; but others took the publications, and read them as they went on. In the evening there was open-air preaching in the midst of public-houses, crowded with noisy customers, banjo-playing, street-singing, and drunkenness. And so the warfare was carried on until dark night ensued, and silence fell on the town, to be broken at early morn by the roar and turmoil of the Derby day, when the little band of Christians would stand face to face with the masses of holiday-makers, and with developments of vice, misery, and riot, disgraceful to our national character. All honour to the men who thus fight with wild beasts at Ephesus! They deserve the warmest sympathy of the Christian Church, and the prayers and blessings of all who desire the salvation of those who mind earthly things. —*Christian World.*

Digitized by Google

POETRY.

TRIED BY FIRE.

'The fire shall try every man's work of what sort it is."—1 Cor. iii. 13.

Pain's fierce, hot flames within me quiver;
My God Himself the fire doth blow;
With anguish sore my heart doth shiver,
And trembles at the fiery glow:
Calmly I whisper: "As God will,"
And in the hottest fire hold still.

To lay my weary heart, He hastens,
Upon His anvil, hard and cold;
And there with hammer strokes He chastens,
And fain His likeness would behold.
I bow and answer: "As God will,"
And to His heaviest stroke hold still.

He holds my heart, and as He beats it
The sparks fly off at every blow,
He turns it o'er and o'er, and heats it;
He lets it cool; He makes it glow;
Yet calmly speak I: "As God will,"
And in His mighty hand hold still.

And what would profit idle sorrow?
The trial longer-lived would be;
The end may come, and will to-morrow
If God has done His work in me:
In faith I answer: "As God will,"
And to the end hold by Him still.

He kindles, for my profit purely,
The wild, hot flames of pain and woe,
And all the heaviest strokes are surely
From His wise Master-hand I know:
In prayer I answer: "As God will,"
And wait on Him, and suffer still

From the German of Julius Sturm.

Digitized by Google

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

ROMISH PRACTICES IN THE CHURCH OF ENGLAND.—An influential deputation lately presented a memorial from the laity, containing upwards of sixty thousand signatures, to the Archbishops of Canterbury and York, against Romish teaching and practices in the Church of England. The memorial referred especially to the doctrinal errors taught by the high sacramentarian school, and to the declaration of the Lords of the Council in Mr. Bennett's case, that that gentleman's language was "perilously near a violation of the law." The memorial was addressed to the entire English episcopate, though they were represented at the interview with the deputation, which took place at Lambeth Palace, by the two Archbishops only. Their lordships were reminded of their solemn consecration vows, by which they are to use "all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same." It was suggested that, as means to this end, they should exercise all the authority vested in them for the suppression of ceremonies and practices adjudged to be illegal; that they should take care that, in the consecration of new, and in the restoration of old churches, no ornaments should be allowed that might facilitate the introduction of superstitious practices and erroneous doctrines; and that, in the admission of candidates to holy orders, in the licensing of curates, and in the distribution of patronage, they should protect the memorialists and their families from teaching which, though it might not subject the individual offender to judicial condemnation, was, when taken in its plain and obvious meaning, subversive of the truths revealed in Holy Writ. The memorialists informed the bishops, in conclusion, of their deliberate conviction that "any hesitation on the part of the rulers of our Church in the present crisis to take action on these points, will destroy the confidence and alienate the affection of a large portion of its lay members, and imperil its position as the Established Church of this Protestant kingdom."

Lord Fitzwalter and other members of the deputation, having addressed the Archbishops in support of the views embodied in the memorial, received the promise of a written reply: the Archbishop of Canterbury, however, stating verbally, that he was extremely grateful to the laity for being present in such large numbers, and regarded it as a hopeful sign. They had asked him two questions:—whether the law should be obeyed, and whether he was prepared to do all he could to enforce it. To both these questions he distinctly answered in the affirmative. As to whether the law was to be a dead letter, he answered in the negative. The Nonconformists thought they would gain greatly if the Church were disestablished, but he thought the only Church which would gain by it was the Church of Rome.

Before the deputation retired they tendered their thanks to the Archbishops. Sir H. Verney, in speaking to this point, remarked that there was nothing so dangerous to the political state of the country as Ritualism in the Church of England. He was not afraid of the

Digitized by Google

Dissenters, but he was of the young lady who crossed herself when at church. He hoped their Graces would use their high authority to prevent these practices, and induce their brother-bishops (he laid great weight on that) to do the same thing. The Archbishop of Canterbury, in his concluding reply, after again thanking the laity for being present in such large numbers, said that,

"Sir Harry Verney had opened up another point—with regard to the friendship that may exist between individual members of the Bench and persons of extreme opinions. He was not aware what Sir Harry Verney alluded to. One point he had referred to was a difficult one, and beyond the power of the bishops to deal with—that was as to the young ladies. He thought that even Sir Harry Verney, or the House of Commons and Lords together, would be unable to get rid of that difficulty. There was running through society a current of feeling, represented by these practices, that fathers of families found it difficult to deal with. They should, therefore, not be severe on their spiritual fathers if they found the same difficulty."....

The existence in the National Church of an infidel party on the one hand, and of a thoroughly superstitious sacerdotal party on the other, with the Evangelical party as a sort of wedge between, and that party not too well united in itself, could not fail to produce, and is producing, evil results to religion and to morals, and is threatening disaster to the nation consequently. What is to be the upshot is a matter on which men's minds are notoriously divided, and very much at sea. That very condition which to many pious people in the Church, as well as to Nonconformists and others without, indicates perilous weakness, is actually assumed by many others to be a tower of strength. The comprehension of all parties and schools of thought within the bounds of the National Establishment is considered by these the true ideal. Of course there are certain limiting lines; but when Bishop Colenso on the one hand, and Mr. Bennett on the other, are comprehended, those lines must be sufficiently elastic. The Bennett Judgment has been hailed as a measure of practical comprehension; and it remains to be seen whether the theory of the broadest party is not to be the triumphant theory, if an Establishment is to continue in favour with the nation.....

Above four hundred and eighty priests of the Church of England have petitioned Convocation upon the subject of confession. (We omit reference to other points of the petition, such as prayers for the Blessed Virgin Mary, a Holy Community of Burials, etc., etc.) It has been said that if so many as ten "priests" had dared to present such a petition forty years ago, a loud voice of indignant justice would have demanded their speedy ejection from the Established Church. But now the petition has been formally received, discussed, and its subject analyzed in a full meeting of bishops, and the discussion occupies two whole columns of the newspapers. We have the definition of confession as "sacramental," "habitual," "occasional," and so forth. The two former kinds seem discountenanced by all the bishops except two. But all the bishops appear to confound things that essentially differ—viz., the confession, as used in the Church of Rome, and other corrupt Churches; and that modified admission of spiritual advice and comfort which the Prayer-Book's Office of Holy Communion indicates. The pregnant suggestion, however, appears to be that four hundred and eighty "priests," so bold as to petition openly for the establishment of licensed confessors, are really backed by a much larger number, who either have adopted or desire to adopt the "habitual" practice. It is notorious that many members of congregations are falling into this mode of pacifying their consciences. One bishop, on this account,

Digitized by Google

argues that to attempt to restrain this tendency is hopeless and unwise. Another, while denouncing the term "sacramental" confession as purely Popish, yet pleaded for the ordinance, and for its being recognized and regulated—on two accounts, it would seem; first, because it had given great comfort and advancement in the spiritual life to some, and secondly, because scandalous evils had arisen from young women going to young clergymen for direction. No doubt the Bishop of London and the Archbishop of Canterbury spoke satisfactorily on the whole matter;* but to many it seems strange that a committee should be appointed to consider the question at all. The "Times" intimates that if this sort of thing goes on, the people of England will make short work of it with the Established Church. The "Record," while expressing great indignation that so many as four hundred and eighty priests have been found unfaithful, and strongly censuring the two delinquent bishops, yet finds satisfaction that the number of petitioners is only four hundred and eighty, and that the bishops unanimously condemn the sacramental and habitual modes of the confession. Our readers will judge the relative cogency of these diverse views for themselves.—*Evangelical Christendom.*

THE ISSUES OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—The Report read at the late Annual Meeting held in Exeter Hall stated, that the Society's income had increased as compared with that of last year, but it had disbursed a still larger amount, the expenditure of the year having been £205,213. The issues for the year were as follow: From the depôt at home, 1,363,196; from depôts abroad, 1,229,740; making 2,592,936 copies of Bibles, Testaments, and portions. The total issues of the Society now amount to 68,477,931 copies. Amongst the statements of the Report, it may be noted that, since the promulgation of the dogma of Papal infallibility, the demand for the Scriptures has been on the increase. It is presumed from this that the claims of the Pope have only led men to examine the Word of God for their foundation, so as to say, "What saith the Scriptures?" Russia is a country of special interest, viewed as a new field for the dissemination of the Bible. She is entering on a career of improvement; her railway system is opening up the country to the Society's operations in all directions, and much is hoped from the undoubted religious susceptibilities of the people. In Africa, two fresh translations of the Bible are being made, in accordance with the long-expressed wish of Dr. Moffat. The Report especially acknowledged the co-operation of the women of the Missing Link Mission, who had brought £1,100 to the Society.

RECEIPTS REPORTED AT THE RELIGIOUS ANNIVERSARIES, 1873.

	1872.		1873.
BRITISH AND FOREIGN BIBLE SOCIETY	£184,196	....	£188,887
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—			
Wesleyan Missionary Society	148,585	....	156,910
Church Missionary Society	153,697	....	156,440
London Missionary Society	111,517	....	116,070

* Not so satisfactory, however, is the Archbishop's remarkable reply to Sir Harry Verney, noted previously. If "a current of feeling" represented by corrupt and superstitious practices be now running through society, as his Grace declares, it is clear enough that such current has not created four hundred and eighty-three confessing priests, but has been created by it. The public will thus judge if the prelates decline to do so.

Digitized by Google

	1872.		1873.	
Society for the Propagation of the Gospel	£97,603	....	£113,124	
Baptist Missionary Society	27,846	....	38,611	
Moravian Missions	15,554	....	15,478	
South American Missionary Society	9,353	....	10,719	
English Presbyterian Missions	7,000	....	9,541	
Turkish Missions' Aid Society	4,500	....	4,164	
				620,057
COLONIAL, JEWISH, AND OTHER MISSIONS—				
Society for Promoting Christianity among the Jews	36,054	....	33,009	
Primitive Methodist Missions	25,804	....	32,257	
Colonial and Continental Church Society	33,778	....	31,013	
United Methodist Free Churches' Missions	11,771	....	13,923	
British Society for the Jews	8,378	....	7,851	
Evangelical Continental Society	3,300	....	3,206	
Colonial Missionary Society	2,901	....	3,479	
Foreign Aid Society	1,140	....	1,839	
				126,577
HOME MISSIONS—				
Additional Curates' Society	55,190	....	58,376	
Church Pastoral-Aid Society	50,015	....	48,399	
London City Mission	40,598	....	40,670	
Bishop of London's Fund	38,192	....	29,970	
Wesleyan Home Missions, etc.	26,414	....	30,046	
Irish Church Missions to Roman Catholics	20,410	....	23,445	
Incorporated Church Building Society	17,728	....	12,093	
Church of England Scripture Readers' Association	11,238	....	12,590	
Army Scripture Readers' Society	9,838	....	9,946	
British and Foreign Sailors' Society	7,868	....	8,074	
Missions to Seamen	7,413	....	8,301	
Home-Missionary Society (Congregational)	6,590	....	6,483	
British and Irish Baptist Home Missions	5,440	....	5,082	
Protestant Reformation Society	3,804	....	4,092	
Irish Evangelical Society	2,902	....	3,507	
Midnight Meeting Movement	1,492	....	1,060	
The Prison Mission	—	....	3,197	
				305,381
RELIGIOUS EDUCATIONAL SOCIETIES—				
British and Foreign School Society	11,911	....	20,079	
Home and Colonial School Society	6,307	....	6,157	
Christian Vernacular Education Society for India	8,280	....	7,889	
Ragged School Union	8,023	....	4,099	
Wesleyan Education Committee	7,195	....	7,083	
British Syrian School Association	6,266	....	9,295	
Indian Female Normal School Society	4,959	....	6,061	
Sunday School Union	2,646	....	2,854	
				63,467
MISCELLANEOUS—				
Religious Tract Society	121,943	....	127,599	
Book Society	7,612	....	7,612	
Church Association	—	....	7,154	
Young Men's Christian Association	3,698	....	5,056	
Bible Translation Society	1,964	....	2,351	
Lord's-day Observance Society	916	....	1,059	
Working Men's Lord's-day Rest Association	816	....	990	
				151,761
				£1,456,080

Digitized by Google

It is not meet that eminent excellence should be permitted to pass away from this world without some record that may contribute to the instruction and improvement of survivors. The subject of this sketch was one of "the excellent of the earth;" one whose memory will ever be most affectionately cherished and honoured by those who knew him. Although no remarkable incident distinguished his personal history, a brief survey of his course and Christian qualities can hardly fail to be interesting and edifying. The design is not, however, to eulogize the departed so much as to magnify the grace of God in producing so fair and beauteous a character as was exhibited by the late Mr. THOMAS PUGH, of Tredegar; who departed this life on the 23rd of August, 1867, in the seventy-seventh year of his age. At the time of his decease this venerable man had been a consistent and faithful member of the Wesleyan-Methodist Society for fifty years, and a leader and Circuit-steward for more than thirty-five.

Mr. Pugh was very early a subject of the restraining influence of the Holy Spirit; and whilst staying for a few days in Bristol, on a visit to his sister, at a time during which the Conference was held in that city, he found his way to old Market-Street chapel, where some of the eminent men of the Connexion were proclaiming the everlasting Gospel. The effect on his mind was deep and heart-searching. He never had heard such truths before; and when the candidates for the ministry were relating their religious experience, telling how they were brought to the saving knowledge of the truth "as it is in Jesus," he thought "he would give the world to enjoy the same inestimable blessing." He returned home determined to seek that joy and peace which arise from believing in Christ; and the effect of the sermons to which he had listened was not like the "morning cloud" or the "early dew," but waxed stronger and became still deeper.

Although it was some time before he could rejoice in God, yet he continued to read the Scriptures and peruse edifying books. It was while reading the memoirs of holy men of God published in the *Wesleyan-Methodist Magazine* that he learned the way of salvation more perfectly. Just at this time it seemed good to God in His mercy to afflict him; and while suffering in affliction's furnace, and seeking the consolations of the Gospel, his heart was filled with joy; a hymn was powerfully applied by the good Spirit to his soul,

"Jesus, thy Blood and Righteousness
My beauty are, my glorious dress:
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

He believed on Christ, and he had peace; he continued to believe, and he had joy in the Holy Ghost. From that time until his Heavenly Father called him to the "mansion" prepared for him, he never lost his confidence, but "perfected holiness in the fear of God."

Mr. Pugh's deep and earnest piety, his genuine humility, and his frank and genial spirit secured him the esteem and love of all who came into contact with him, his Christian career being uniformly that of a self-renouncing, faithful follower of the meek and lowly Jesus. In quietness and peace he held fast his integrity, exemplifying the exhortation of the Apostle, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the

Digitized by Google

knowledge of our Lord Jesus Christ." It were easy to tell of his charities, and the love and sympathy he ever manifested to the poor of the Church of Christ; but, it is believed, his noblest acts of this kind were done secretly, and in ways known only to God. He was guided by the Scriptural precept, "Let not thy left hand know what thy right hand doeth;" for his beneficence, whether in support of religion, or in lessening the ills and sorrows of his destitute neighbours, was mostly hidden from his nearest friends; and he wished, as far as possible, to forget it himself. A striking instance of his liberality was displayed some years ago, when he built a neat and comfortable chapel at a place called Sirbourg, about a mile from his own place of worship, and presented it to the Connexion, appointing the Superintendent of the Circuit the sole trustee in perpetuity. At that time there were but few Methodists at Sirbourg, but now it has become the second place in the Circuit; and many faithful men have risen there, who ever looked upon the departed as their "father in Israel."

The attachment of Mr. Pugh to Methodism was strong and unwavering. When the cry of "Reform" was heard from one end of the land to the other, he adhered firmly to the people in association with whom he had received so much good to his soul. The Circuit was assailed with foes without, and by false friends within; but he was like a rock unmoved, though surrounded with tumultuous waves of agitation and distrust.

He was naturally of a timid and retiring disposition. Yet his unvarying gentleness and kindness were such as to produce a strong impression on the minds of those who were brought into close relations with him. It was evident that to him had been given largely of the "charity" which "suffereth long and is kind;" which "envieth not;" which "vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." The Word of God was to him the Book of books. He felt a deep interest in the British and Foreign Bible Society, being anxious that the blessed volume might be in the hands of every son and daughter of Adam. He believed the Scriptures to be England's greatest and surest defence against the aggressions of Popery; and, jealous lest the dark days experienced prior to the Reformation should again be felt in England, he was a stanch friend and supporter of the Protestant Alliance; using every effort to bring its claims before his friends, securing annual subscriptions, and exerting his influence on its behalf. All light and frivolous literature he conscientiously avoided, knowing the tendency of what is termed "light reading" to lead the mind astray, and create a dislike to that which is good and holy.

The privilege of Christian fellowship Mr. Pugh highly prized: till prevented by affliction he was a constant attendant at the class-meeting, deriving great comfort from it. The house of God was his delight, his whole life embodying the strong and holy desire of David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." He took great interest in chapel-building, and favoured every effort for clearing chapels from debt. He did not rest until the sanctuary he was the means of erecting was completely free from encumbrance, allowing the whole of the money which he lent to remain without requiring any interest, and encouraging the Society to discharge the entire amount, by giving large donations for that purpose. Thus glorifying God with his substance, he left the Methodist Society a large and comfortable chapel, with a

Digitized by Google

house attached, and three vestries, as well as a small endowment for the Sunday-school in connection with the same. "Blessed are the dead which die in the Lord....Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." His last act of benevolence was to give, a few days prior to his decease, a liberal donation to a new Methodist chapel in course of erection in the neighbourhood. Nor did he confine his generosity to his own denomination. He knew nothing of that bigotry that would close its hand to all but Methodism, but loved all who love the Lord Jesus Christ in sincerity and truth. Every branch of the Christian Church found in him a willing and cheerful benefactor; almost every Missionary Society receiving annually a contribution from him. To the Sunday-school he always felt a strong attachment, and for many years he was its faithful superintendent.

The family circle of which Mr. Pugh was the centre was eminently a happy one; and to its happiness the stated celebration of family worship in the reading of the Scriptures and prayer largely contributed. For some time prior to his decease, a maturing and ripening for heaven was perceptible to those about him, especially in his devotions at the family altar, when a more than usual unction seemed to accompany his fervent prayers. At the last lovefeast which he had the privilege of attending, he spoke of the gracious dealings of God with him in a manner that many will long remember. The impression made on their minds was, that perhaps it was the last time they should hear him; and so it proved. On that day he seemed to have more than his accustomed liberty in the relation of his religious experience. He was wont to repeat the verse so deeply impressed on his mind at the time of his conversion,—

"Jesus, Thy Blood and Righteousness," etc.

But in this instance he added the next,—

"Bold shall I stand in Thy great day;
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame."

A brief affliction preceded his removal to the happier world, during which in patience he possessed his soul, his medical attendant wondering that no murmuring expression escaped his lips. The prospect of dissolution disturbed him not; resting on the Atonement he calmly waited the summons to depart. His last moments were singularly peaceful; without a struggle or a sigh he simply ceased to breathe:

"Sinking in death, to rest with God."

T. H.

The late Mr. John Kirtley was born at Tanfield, in the county of Durham, August 1st, 1794. His parents were industrious persons of good moral character. They trained their children to a strict observance of the Sabbath, requiring their regular attendance at the parish church, and the employment of much of the day in reading the Scriptures and good books. When John reached the age of fifteen, he occasionally attended the Wesleyan-Methodist chapels at Burnopfield and Colliery Dykes, where he formed a companionship with J. P. Haswell, afterwards the Rev. John Partis Haswell, who invited him to meet in class. His thorough religious decision and earnestness were at once observed by his family, in the frequency of his visits to his own room for meditation and prayer, and in his earnest pleadings with God. He soon realized a peace and purity of which a long, consistent, and useful life was the sure proof.

Some twelve months after this, he asked his mother if there would be any objection to his engaging in prayer

Digitized by Google

with the family. Permission was readily given, and his mother and the children were deeply affected, and wept much; and the father, coming in at the time, overcome with emotion, immediately hurried from the room. From that day family worship was established in the house. Regard for this duty and privilege became an important feature in his Christian life. His children have the liveliest recollection of the household devotions, and ascribe to them the most salutary influence on their own lives.

After a few years Mr. Kirtley removed to Shiney Row, and at once identified himself there with the people of his own communion. He did not hold Church-membership loosely, or esteem the company of believers lightly. It is the practice of many, in removing to a new place, to busy themselves first about secular concerns, thoughtlessly allowing themselves to be surrounded by the godless, instead of at once connecting themselves with Christians; so that quickly their love to God, His people, and His cause, becomes chilled by worldly influence and company. Mr. Kirtley did not thus follow Christ at a distance, or permit any interest of this life to hide his Saviour from his eyes.

When he removed to Sunderland, he at once joined the Whitburn Street Society. Here he became acquainted with his future wife. Their union was in every sense a happy one. He was diligent in every good work as prayer-leader, visitor of the sick, and distributor of tracts. In 1823 he was appointed class-leader. From the responsibility of this office he shrank, and almost decided to decline it; but he resolved to seek a knowledge of God's will in the matter by searching the Scriptures, and in the use of prayer. His Bible opened on the second chapel of Ezekiel, and he was so influenced by it that he cried, "Here am I, send me." His greatest service to the Church was rendered in this office, which he filled for forty-three years. During part of this time he had charge of several classes; and his eminent success afforded the strongest evidence of the wisdom of the Church's choice and his own decision. The writer is constantly hearing references made to Mr. Kirtley's excellence as a leader, and to the meetings of his classes as having been seasons of great blessing. His last public duty was that of meeting a class on October 10th, 1867. Although he had been as well as usual during the day, at night he felt fatigued. Next day he was very unwell, and became gradually worse till he died, on the morning of the 16th. To the Revs. G. Blanchflower, J. Broadbent, and other friends who visited him, he gave full testimony of his "assurance of faith." To his brother he said, "I have a well-grounded hope;" "Christ is mine, and I am His;" "No cloud arises to darken my prospect of glory." As one hears expressions of the esteem and love in which he was held by all who knew him, the most fitting words of Scripture to apply to his case seem to be, "The memory of the just is blessed."

The Rev. Stephen Cox, who knew him well, writes thus: "It is an enjoyment to recall the imposing form, the pleasant face, and the loving heart of good Mr. Kirtley. He was a man of gentle and devout spirit, of unswerving attachment to Methodism, diligent in the various offices entrusted to him, and an earnest friend to the ministers of Christ. During my residence in the Circuit, his chief duties were those of a leader of several large classes, and in these, beyond most whom I have known, he was prayerful, patient, painstaking. Hence he was not only successful, but greatly beloved by those placed under his care. In the visitation of the sick and dying he was much blessed, and to many he became God's messenger of comfort and salvation. He ever made the cause of Christ his

Digitized by Google

own, rejoicing exceedingly in the growing holiness of the Church, and in the conversion of the careless."

W. M.

In the spring of 1869 the Lowmoor (Bradford) Wesleyan-Methodist Society sustained a heavy loss by the death of the two brothers Thomas and William Carter. As trustees of the chapel and schools, leaders of classes, prayer-leaders, teachers and officers in the Sunday-schools, and tract-distributors' superintendents, their places were with great difficulty filled up. Abounding in every good work, respected by all classes, and beloved by their fellow-workers, but removed, one after the other, by a brief illness in each case, and only a fortnight apart, such a stroke was felt grievously; and young and old desired that some memorial of two such men should be preserved.

Both of these brothers were much indebted, under God, for their religious advantages to an elder brother, an extraordinary man, Joseph Carter, whose obituary is inserted in this Magazine for July, 1858, and whose memory is still fragrant in the district around Lowmoor. Three such brothers are not often seen; each was a blessing and honour to the Church of their choice; and all three await the first resurrection in one tomb, in the Wesleyan burial-ground at Great Horton, Bradford, Yorkshire.

Thomas regularly attended the Wesleyan ministry, and was steady and sober in his habits, but gave no other outward signs of the inward effects of the pains bestowed upon him by his religious friends, until he was about thirty years of age. One evening the preacher, the Rev. T. Harrison Walker, kept a prayer-meeting in the upper vestry of Lowmoor chapel, and several were in distress for sin, Thomas Carter among the rest, to the great joy of those who at that period cared for the conversion of their neighbours and fellow-worshippers. Little did any imagine the important issues of that small meeting, or their joy would have rivalled that of the angels.

Having found peace with God, by faith in our Lord Jesus Christ, he never wavered for forty years. His behaviour has justified the confidence reposed in him on all hands. He was in the employ of the Lowmoor Company fifty-six years, and was much respected. He made no enemies by his faithfulness to his employers; did his duties himself, and that unsparingly and punctually.

He joined his brother Joseph's class about the year 1829, and was himself made a leader in 1847, but continued regularly to attend his brother's meeting until 1856, when he was deemed the fittest to bear the burden laid down by that excellent man when called home to the presence of his Lord. Thus, for many years, he attended two classes a week, and frequently said he had not too many of such means of grace, but felt the need of them both. Alas for many! whose infrequent attendance is such a perplexity to those who "watch for their souls." Methodism would lift up its head as of old, if all preachers and others concerned would make much of this hallowed mode of sustaining Christian fellowship; and if those who have no heart-experience to tell would "repent, and do the first works."

Thomas was often urged by his brother to lead his class, for he discerned his deep piety and sense; but a retiring disposition prevented this, or, perhaps, his deep reverence and love for his brother. He always objected to be put in a front position. To the end of his days he would mostly decline to be chairman of a meeting, though pressed by those who thought it his due. He had a deep consciousness of what was proper and right; and to the utmost of his power guarded against grieving any friend, or even hurting any person's feelings.

Pressed by the Rev. Edward Walker to take charge of the class at New-

Digitized by Google

roadside, he reluctantly yielded, and became most valuable in that capacity. A pattern of punctuality in his daily duty, he feared he might be sometimes detained at the warehouse, and thus disappoint the members of whom he had the oversight; and this added to his reluctance to undertake the new work. But, to his own surprise, he was never once detained during all the years of his leadership. There must have been great regularity in attending to his duty to his masters to enable him to be punctually in his place, a mile away, giving a hearty welcome to those who came to the class.

His uniform kindness and attention, his wise and tender advice, his care for the sick or lawfully absent, on whom he never failed to call, to pray with them, endeared him to every one. He never went to his room at night without a good part of a candle, so that morning and evening his Bible might give him a portion of meat. His class knew that the aged and infirm among them were personally mentioned in his prayers regularly; and that, at certain times, every member's name was brought before God in intercession. Two or three times a week, for more than twenty years, he visited the place where his class-members lived. He was unremitting in his attention to the dying. It was regarded as a matter of certainty by the whole neighbourhood, that wherever sickness was reported, he would soon be there with the rescuing word of grace and reconciliation. He cherished some lively recollections of the happy deaths he had witnessed, especially among the young people; and would melt into emotion over the hymns which wafted their spirits heavenward. His Hymn-Book was well worn with study, and a copy is preserved with his own notes of the authors of the hymns. He knew well what an inheritance our Societies have in that means of ascent to God through Christ.

In the absence of dying testimony, which sudden death precluded, a few extracts from his papers are the more valuable; for, wisely, he occasionally used his pen to review the state of his soul:—

"Since I have had Joseph's class," he says, "in addition to my own at Newroadside, I have had to mourn over my unfitness for the work; but I bless God for His kindness in giving me that which has been my support so far. O that He would give me wisdom and grace to be of some use in His Church!" Speaking of Newroadside, he writes, "Although I was, and am, unworthy, and so little qualified for such a work, I have had cause to thank God that He, in His Providence, ever sent me there; for it has frequently been made as a well of salvation to my soul." Again, "At the class-meeting I found considerable liberty in speaking; a holy influence seemed to be present with us." Once more, "How many have been taken away with whom I had to do in the world; how many that were my juniors! I examined myself, and asked, 'If God should take me, am I ready to go?' and I felt that I could rejoice in God my Saviour, and was confident that if He were to call me He would take me to heaven."

He made it a point never to miss attendance at the sacrament of the Lord's Supper; and during the whole of his Christian course was absent from this reunion of the disciples around the table of the Lord but twice. With great emphasis he enjoined this duty upon the members of his classes, watching every time to see if they were present. He used to press it as a fulfilment of the Saviour's request: "This do in remembrance of Me." Here how many fail in these days! His classes say of him, "He lived before us as a pattern. We admired his devotedness, his oneness of aim; and all came under the charm of his warm affections. We shall not, cannot, forget him; his memory will

Digitized by Google

be sweet to us as long as we live." He was a warm and thorough Methodist; a liberal supporter of all the interests of the Society; a strong upholder of its rules and discipline. He never wavered in his attachment to the people of his choice; he loved the ministers and preachers of the Word, and spoke well of them in all circles.

At the time of his death he had been a Sunday-school teacher above forty years, and a superintendent at the chapel-school above thirty. He was touchingly kind to all the young people in the school, particularly to his select class of twenty-six girls. It was his custom, the first thing after going into the vestry, to shake hands with them all, and then kneel down and pray with them. He was an engaging and loving teacher. An observant reader upon the varied wonderful works of God, he spared no pains to illustrate the Holy Scriptures. Having found that the eye teaches more impressively than the ear, if he could obtain a specimen or a good picture of an insect, plant, bird, or animal mentioned in Holy Writ, he thought little of the trouble or expense to procure it for the good of the youth he taught. When he could recommend a book to a youth he was earnest to do so. Better never to have learned to read, he thought, than spend such a talent foolishly. What he recommended he had read himself.

Men of information have often been laid under contribution by his fondness for questioning them upon what he knew they had studied; and they have been surprised at the knowledge of the subject which his questions displayed. The gracefulness of the inner man came out in his taste for books and philosophical instruments, which he knew well how to use; but all were subordinated to the fulfilment of the various good works committed to him. Any one could see at once that Thomas Carter was no ordinary character. To an entire stranger there might be something austere in his countenance, until he spoke, and then you felt you had to do with a man of firmness and sense. There was never anything caustic or bitter in his remarks; if he did ever speak severely it was where he saw wrong touching the interests of Zion.

During the last year of his life it pleased God to visit the neighbourhood with a manifestation of His saving power: all who witnessed it confessed its gracious origin. His delight in the special services, which were necessitated, knew no bounds. To see the young people, for whom he had prayed, and whom he had instructed so long, seeking personal knowledge of salvation, fired his soul: he prayed and advised with them night after night for three weeks, and ever after he delighted to remark, that where there was but one, now there were three classes at Newroadside.

For a long time he had been ripening for heaven. His whole thought and care appeared to be for the salvation of his own soul, and of those about him. At the same time, seventy years had left so much mental vigour, that appearances gave promise of prolonged age; but he was secretly wearing out, more than he himself or his friends suspected, for he never burdened others with his infirmities. In his last sickness he seemed to like to be left much alone; and whenever any one of the family entered the room, he appeared to be engaged with God.

When the writer last talked with him, neither of us had the least thought of his speedy removal; all was wrapped up in consideration of his painful condition, occasioned by rheumatic fever. We joined in earnest prayer that the sore affliction might be sanctified; to which he fervently responded. The rheumatic affection, however, suddenly left his limbs, and settled in the region of the chest. He was greatly oppressed, and unable to communicate his feelings; but the struggle was soon over. Almost the last word he was understood to say, was, "Glory!" in responding to a

Digitized by Google

prayer by a pious neighbour. He died April 13th, 1869, shortly after completing his seventieth year.

Mr. William Carter had much in common with his brother Thomas; living together from childhood and youth up, the younger so much admired and confided in the elder, and took such pleasure in him, that you could hardly discern a difference in their tastes. The pretty little greenhouse which adorned their home, however, was William's handiwork and care, though both brothers enjoyed showing anything choice to a friend, when it was in season. Mr. William was a good listener, and rarely talked; but when his opinion was needed, it was given in good phrase; showing that under the quiet exterior, there lived and moved an observant mind, and an independent judgment. All agree he was a most affectionate man, considerate of all about him; but no useless frivolity damaged his influence with any. He was respected equally with his brother for his faithfulness. Neither of them was ever married.

At home William was much beloved. The bereaved cannot express their sense of loss; their remembrances are sacred and ineffaceable; so sympathizing was he with the members of his family in affliction, assiduous in seeking their relief, and constant in ministering consolation and encouragement. Though frequently an invalid himself, he was never exacting or encroaching. The attention he gave his brother Thomas, when he fell ill of his last affliction, continuing night and day, exhausted his remaining strength; and the unexpected death broke him thoroughly down; so that he followed him in a few days. Twice he remarked that "Thomas had nearly taken him with him."

The disease which proved fatal to William, an affection of the heart, had long been undermining his vital force. This at last explained to all the cautiousness and quietness with which for years he was obliged to act. The faithful discharge of his responsibilities, as a servant of the Lowmoor Company for thirty-four years, left him little time or energy to spare for other engagements. But what strength and leisure he had was well employed in the cultivation of his heart and mind. Like Thomas, he was never without a useful book in course of reading. Their library was a very choice one.

Born in 1818, and carefully nurtured, a subject of holy influences from childhood, the dying discourse of his mother led him to a decision to unite himself to the people of God when he was about seventeen years of age. He joined his brother Joseph's class in October, 1835; there the account of his religious experience was always careful, thoughtful, serious. After sustaining various useful offices in the Church, he was appointed leader of a class at Seedfold, Moor-top, in January, 1847; and when we say, he was found faithful, those who are striving to discharge the same office can best appreciate the brief encomium. He sought up the absent members, cheered and relieved the sick; and set a pattern of devoutness and purity, which those committed to his care will never forget.

His connection with the Sunday-school was improved to caring for the souls of the rising generation; and many that were seriously inclined availed themselves of his kind invitations to join his class, and are persevering to this day in the ways of piety. It is said of him, "He was a kind and faithful leader: one who laboured hard for the spiritual welfare of the members of the class; always at his post, when health permitted. He walked with God. We cannot but express our regret at the loss of such a leader, and are looking forward to the time when we shall meet him in heaven."

He often said, "I should like to live so that when the summons comes, I shall have nothing to do but die." He was a man of prayer; if anything

Digitized by Google

painful or perplexing occurred, he would remark, "Well, we must pray about it." He was lowly in his own esteem. In his purse, after his death were found in his own handwriting, these two verses from one of the penitential hymns:—

"Though I have grieved Thy Spirit, Lord,
His help and comfort still afford;
And let a wretch come near Thy Throne,
To plead the merits of Thy Son.

"Then will I teach the world Thy ways;
Sinners shall learn Thy sovereign grace;
I'll lead them to my Saviour's blood,
And they shall praise a pardoning God."

Evidently he wished to live in this frame of mind; and, as his business called him frequently on short journeys from home, he took such thoughts with him as his memorial, when away from his closet.

The minister heard that he was ill, and hastened to see him. He found him remonstrating with his sisters, who were already stricken with the first bereavement, and shuddering at the new apprehension of the certain loss of another and much-loved brother. "Is not God a Father," said William; "can He do anything unkind or unreasonable?" A conversation upon his state and prospects followed, as close and earnest as his weakness would allow. He seemed to feel the suddenness of leaving those who clung to him so tenderly; but for himself he had no fear. Looking back on his past life he saw nothing to be satisfied with; all was sinful; "but," with great animation, he said, "'the blood of Jesus Christ cleanseth me from all sin;' that's a strong expression, 'from *all* sin.'"

The few days of painful suspense that followed are full of memories precious to those who were about him. He expressed himself as being deeply sensible of their kindness and attentions; yet added, "O, how anxious you are to mend me up! But we must have patience; we are in the Lord's hands, and He knows best what to do with us."

He often prayed, "Bless us with that

'Health which pain and death defies,
Most vigorous when the body dies,'

Bring us all to Thy right hand, to join the blood-washed throng, who through faith and patience are now inheriting the promises."

As during his health he had been a diligent reader of the Bible, so in his final affliction all he needed was surprisingly brought to his recollection, and that to his ultimate victory. During the former part of his last night he suffered much sore exercise from temptation. He had often expressed a desire to have a deeper sense of sin and its evil; but now, when such a sense seemed given, his heart was dismayed, and the mysterious powers of darkness were permitted to assault his reliance on the Saviour: it was a severe struggle. He prayed earnestly, and wrestled with God, and those near him lent their best aid, by doing the same in his behalf. In the end he obtained even more than he desired: the sweetness of the words of Holy Scripture seemed to return to his agonized spirit, and all their sanctifying force. He broke out rapturously, "Now I am saved!" saying, over and over again, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things;....and let the whole earth be filled with His glory; Amen, and amen. The prayers of David the son of Jesse are ended:" adding,—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me."

Digitized by Google

From that time, until five minutes before his soul departed, he continued to praise and rejoice, as one victorious for ever and assured of glory. When the doctor called in the morning, he could tell him little about himself for speaking of heaven. The remark being made, "Well, you have a great deal more of heaven than of earth about you," he said, "Yes, heaven is my home."

It would be impossible to recount the consolations vouchsafed to those about to be bereaved, as they seemed to sit in the ante-chamber of glory for the next few hours: grief was arrested in listening to his enraptured expressions of an assured entrance. One said, "Many are waiting to welcome you into heaven; there's father, and mother, and sister, and brothers; there's Thomas, who is only just gone." "Yes," he replied; "but they are all here; they are all about us;" and he raised his hands and opened his eyes, as if he would almost fly away to his home above, saying, "O what a weight of glory; what a weight of glory!" His power of recollection was remarkable. He poured out verse after verse of Wesleys' Hymns, as the first words were mentioned to him. At the same time, his understanding and affection were unchanged; for, seeing the distress his sisters were in, he said, "Don't fret;" and then, as the tear of pity for them stood in his eye, added, "There will be no sorrow *there;* all tears will be for ever wiped from our eyes." One observed, "We shall soon meet again." "Yes," he replied, "that will be grand; there will be no more parting: it won't be long, and then it will be 'for ever with the Lord.' You must come; and John and Simeon,—they must come too." Then his soul returned to its refrain of rejoicing, "O, what a weight of glory! the Lord is with me now; praise the Lord!" Thus he continued, as long as speech continued; and a few minutes after he ceased to speak, his happy spirit took flight to everlasting bliss. He died May 1st, 1869. The age of triumphant death has not passed for our beloved Methodism! Loveliness and patient labour for Christ may leave dying hours in His care. Doubtless much of the circumstantials of this dear brother's victory was arranged so as to solace the bereaved, else crushed under such accumulation of sorrow. But there is nothing which glorifies God more, or preaches more effectually or permanently, than such death-scenes, when not disjoined from a holy life of faith on the Son of God.

Both these worthy men had a strong opinion upon one point; a conviction, formed by years of observation, that we require more prayer-meetings, even if it be at the expense of fewer sermons in the same chapel: much more is there needed a resuscitation of the house-to-house prayer-meeting. This last work might be taken up in circles above the grade of society supposed peculiarly within the range of such evangelistic agency: prayer-meetings in counting-houses, parlours, and drawing-rooms would save many of the middle class, if now they knew their day of grace. S. P. H.

MR. EDWARD WALKER, the subject of this biographical sketch, was born in Leeds, January 7th, 1803. His parents were members of the Wesleyan-Methodist Society. The exact time of his conversion to God, and the circumstances attending it, are not known; but with deep emotion he often expressed his gratitude to his Heavenly Father for saving him early in life. He received his "note on trial" from the Rev. Richard Reece, at the March visitation of the classes, in the year 1821, being then about eighteen years of age. This note he carefully preserved, and year by year used to bring it with him to his class, when the minister visited it in March, and show it to those present. The passage of Scripture inscribed on it is this: "If ye love Me, keep My commandments;" and he was accustomed

Digitized by Google

to say, "I have been trying to love God and keep His commandments another year; and in doing so, I have had great reward."

Mr. Walker could never be prevailed upon to become a class-leader, though frequently urged to accept such an office. His own feeling was, that he was called to do other work for the Saviour; and as treasurer of several funds connected with the St. Peter's Circuit, besides being Circuit-steward, Society-steward, and Poor-steward,—offices which he held alternately for many years,—he served God and the Church in his own quiet, modest, unassuming way, with equal ability and kindness. By his faithfulness, gentleness, and goodness, he greatly endeared himself to all who became acquainted with him. He cheered and comforted many a toiler in God's vineyard,—minister, local preacher, class-leader, Sunday-school teacher, and others, working in faith and love for the glory of Christ and the good of men.

He was a thorough Methodist both in principle and practice, and was ardently attached to the ministers and people of his own communion, while he loved all who loved the Lord Jesus Christ in sincerity. Whenever Methodism was assailed, he was found to be its unflinching supporter and defender, being jealous for the ark of the Lord, and willing to make any personal sacrifice in order to secure the peace and prosperity of Zion.

The ministers appointed to the Circuit were always received by Mr. Walker as ambassadors of Christ; and probably no one was ever more anxious than he that they should be comfortable and happy during their stay. On their removal, when the usual vote of thanks was proposed, he often rose just before the vote was taken, and said, "I don't make long speeches, but I cannot give a silent vote in this matter;" and having declared, with an overflowing heart, how the Lord had made such and such ministers a great blessing to him, he would vote, as he used to say, "with two hands and a whole soul, and an earnest prayer that God would go with the departing minister wherever his lot might be cast."

What Mr. Walker was as the head of a large family cannot, perhaps, be more appropriately stated than in the language of his sorrowing widow: "He was the best husband, the kindest father, and the most conscientious man she had ever known." How deeply and tenderly he cared for his family, the writer of this brief memoir can testify from several recent and close conversations with him; particularly since death had frequently entered the domestic circle, making widows and orphans in succession.

As a man of business he was diligent, regular, and straightforward in his dealings. Gentlemen who have often had commercial transactions with him say it was pleasant and agreeable to do business with Mr. Walker. His brother James, with whom he was in partnership for thirty-five years, declares that it was a period "of uninterrupted confidence." In public and private life he was truly a man of God.

His class-leader, who largely supplies the materials for this sketch, says, "As a member of the class in which he met, Mr. Walker was much beloved by all; and his wise counsels and pithy sayings are, no doubt, treasured up in the memories of many, especially the young people who have had the privilege of hearing them: those counsels will certainly ever be engraven on the mind of him who was designated the leader of the class, and who deeply mourns the loss of such a dear and faithful friend."

For a great number of years Mr. Walker enjoyed a good degree of bodily health, which was carefully devoted to the interests of his numerous family and the cause of God. Now and then he had been gently touched by the rod of that Father who only chastens whom He loves. However, for some twelve or eighteen months before his

Digitized by Google

death, a sound constitution was evidently and gradually yielding under the pressure of years and severe domestic affliction. One relation after another was taken away in quick succession: he was bowed down under these severe and repeated trials. But though his physical system felt the shock, his mind was graciously sustained and blessed. At the commencement of the year 1871 he had a slight paralytic seizure, which laid him aside for a few weeks, during which period he suffered much, but uncomplainingly committed himself, with all his interests, for time and eternity, into the hands of One who is infinitely wise and loving. It pleased God to raise him up again for a short time, and he cheerfully engaged in his former duties in the Church and the world; but the impression was left on his own mind, and the minds of his friends, that the tabernacle of clay was tottering to its fall.

Up to this time his religious experience had always been rich, but now it became singularly sweet and mellow. The conviction that he had an everlasting home in heaven grew clearer and more satisfactory; his prayers in the class, for all with whom he was connected by the ties of Christian affection and friendship, were increasingly earnest. The last time he was at class was on July 5th, and it was a season of special spiritual refreshing. He said, "This has been a precious time; will you sing for me a verse or two, which I have been thinking about nearly all day?" The entire class was of course glad to comply with his request. He gave out the whole of the 336th hymn, beginning—

"Father, in the Name I pray
Of Thy Incarnate Love."

When he came to the fourth line of the second verse, he strongly emphasized it, adding, "Yes, 'For more than life on Thee.'" After the singing of the hymn he prayed with a fervour which probably no one had ever witnessed in him previously, and concluded by exclaiming, "Glory to God! glory to God! glory to God!" Returning home that evening, in conversation with his leader, he said, in a cheerful, familiar way, "These old legs of mine want to lag behind, they won't come on as they once did." The leader replied, "You are not as young and strong as you once were." "No," he rejoined, "I often feel now as if the last enemy were just at my heels, and such blessed meetings as we have had to-night help me very much to prepare for him."

On Sunday, July 16th, he was in his usual place in the house of God, looking quite as well as he had done for some time. The Rev. W. Unsworth selected his text that morning from the eighty-sixth psalm: "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." On leaving the chapel he appeared very happy, shook hands with the preacher and a number of friends, and spoke of the benefit he had received under the sermon; he then walked home leisurely, took dinner with his family in the usual way, and afterwards retired into another room for a little quiet and rest. Having been soon followed by one of his sons, he was found to be leaning back in his chair, apparently in an uneasy position. Mrs. Walker and other members of the family went to him, thinking to ease him a little; but it was quickly apparent that paralysis had seized his whole frame. Speech was gone; he never rallied; and about eight o'clock in the evening he entered the Sabbath of eternity,—went from the Sabbath below to the Sabbath above.

Thus lived and died Mr. Edwar Walker, a man of good sense, kindly disposition, and who spake not "unadvisedly with his lips." He maintained his Christian integrity to the last; was admired and loved by all

Digitized by Google

who knew him, and is lamented by the whole Church of which he was, to say the least, one of the brightest ornaments.

THE late MR. THOMAS WILSON was born at Castleford, February, 1815. During the early part of his life he endured great hardships from a variety of causes. God, however, graciously worked upon his mind, especially as he was approaching toward manhood. In February, 1835, he was convinced of his state as a sinner before God, while reading one of Mr. Wesley's sermons,—published in the form of a tract,—on the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" By the use of the means of grace he sought and found salvation. When he saw his true condition, he went as soon as possible "where prayer was wont to be made;" first to the Sabbath-morning prayer-meeting, then again on the Wednesday night following; and on the Thursday evening of the same week joined Mr. Thomas Whaley's class; all which furnished evidence of his sincerity and earnestness in seeking the forgiving mercy of God. He went home from the class-meeting sorrowful and "heavy laden," intensely miserable on account of his numerous and aggravated transgressions. But during the night, while lifting his heart to God in prayer, he obtained the forgiveness of sins, and was able to rejoice in Christ as his personal Saviour. The next morning, he said, "it looked as if everything were completely changed; the world appeared so wondrously fair and calm." The fact is, his own peace and joy in God caused him to see things differently from what he had done previously; the change was in his own spiritual state, and not in outward nature. He had become a "new creature" in Christ Jesus.

He did not remain long unemployed in the vineyard of God. Saved himself, he wanted other people saved too, and therefore began to work for Christ at once. The Sabbath following his own conversion he went to the Pottery, and took part in a prayer-meeting, beseeching God to save the souls of the people there.

In 1844 he began to exhort sinners to "flee from the wrath to come." In May of that year his name appears on the Circuit Plan as a local preacher on trial; and it remained there to the day of his death. While some others made "shipwreck" of "faith and a good conscience," he was faithful to the end. When he became a local preacher Castleford was in the Pontefract Circuit; and, for the preachers on the Castleford side, the journeys were long and fatiguing. Yet the rough roads and exhausting walks did not keep him from his duty. He cheerfully went to his appointments, though there was no Circuit conveyance in those days, and he frequently preached on every Sabbath of a quarter.

About twenty-six years ago he became a class-leader, and to the last discharged the duties of his office with prudence and fidelity. The members unitedly declare him to have been one of the kindest and most faithful of leaders: apt in illustration, choice in Scripture quotation, punctual and regular in his attendance. The partner of his joys and sorrows—who is now left to mourn her irreparable loss—has known him for thirty-six years, and during that period never saw his Christian zeal abate. So far as health and opportunity would permit, he was "up and doing," constantly and cheerfully working for God.

He was one of the first who began the Castleford Wesleyan Sabbath-school; was one of its earliest superintendents; and, down to the last, one of its most sincere friends, practically manifesting his sympathy when unable any longer to work in the school. He was also among the first to lend his help and influence to the cause of temperance in Castleford. He deplored the prevalence of drunken-

Digitized by Google

ness, and denied himself to win others from habits of intoxication; not from narrow or selfish principles, but from pure philanthropy. He was always ready, also, to assist, as far as he could, when any benevolent or Christian movement was set on foot. Other Churches, to some extent, shared his sympathy and liberality; but the Church of his choice is especially indebted to his efforts and generosity. In time of trial he stood by it nobly; and, we thank God, he lived to the last without bringing reproach or disgrace on the Society. During the last eighteen years of his life he suffered greatly from bodily infirmities, though he appeared well and strong. In his journal he expresses the conviction that he should die without warning; which anticipation was realized; but, by the grace of God, he died safely, though suddenly.

Mr. Wilson was a man of regular and temperate habits. His rule was, "A place for everything, and everything in its place." This, combined with perseverance and diligence, under God's providence, secured his success in life. His nervous system was much shattered, and he feared people might take his nervous weakness for irritability; but the regularity of his habits greatly contributed to his power of self-control.

Family prayer was daily observed by him whether at home or on a visit. He left all company so as to be at home by ten o'clock in the evening, and rose in the morning at one uniform time. Of his character and usefulness the Revs. J. Gostick, J. P. Lockwood, M. Johnson, and H. Hastling speak in the highest terms; expressing their deep regret that so good and useful a man should have been suddenly taken away. Mr. Kilner, of the Dewsbury Circuit, who knew him for a long term of years, bears honourable testimony to his private and public worth. People who make no pretension to personal Christianity say that he was a consistent, godly man. He passed away deeply regretted, and was buried amid profound and general respect. He experienced heavy affliction during the last few years of his life, but rallied time after time, ever grateful to God for sparing him, and patient and submissive when another blow was inflicted. He had grace in the time of need: God's strength was perfected in his weakness.

In the days of Mr. Wilson's robust health he was remarkably energetic in prayer-meetings. If God sent a gracious revival of His work, his soul was thrilled with joy. When his health was broken, he still laboured with all his remaining power, and often exerted himself unduly. The last time he attempted to speak in public was in the Castleford chapel, one Sunday evening, when the expected preacher was suddenly taken ill. The text was, "Say ye to the righteous, that it shall be well with him:" very fitting words for his own epitaph. The last Sabbath he attended chapel he went after the service near the pulpit to assist in the prayer-meeting. While engaged in prayer he was completely overcome. The people thought he was dying. In great exhaustion he returned home, and never went out of his house again till the former part of the day on which he died. During these six weeks of suffering he became fully ripe for the heavenly garner. He knew the danger in which he was placed, and held himself ready for the abrupt termination of life. When death came, he was watching for his Lord. On October 11th, 1871, he had looked over the new vestries and lecture-room, in which he had taken much interest, and which, through sickness, he had not seen since they were finished; returned home after making several calls; took tea, and immediately went to the door, gasping for breath. Mrs. Wilson was alarmed, and asked what was the matter with him; he had only time to turn to her and say, "Lizzie—death—Jesus;" and then went to be with Christ.

Thus lived and died Mr. Thomas

Digitized by Google

Wilson, a man of thorough Christian principles and honourable dealing; "doing justly, loving mercy, and walking humbly with his God;" delighting in good men, and in the progress and prosperity of the work of God; subject to much infirmity of body, which had its influence on his mind, yet cultivating charitable views toward others, and wishing for the same charity towards himself. He was deeply devoted to God, a man of prayer, and faith, and work; and is now employed in the loftier service of immortality. "He is not dead, but sleepeth." "God is not the God of the dead, but of the living."

W. UNSWORTH.

RECENT DEATHS.

JANUARY 5th, 1873.—At *Blackburn*, aged thirty-two, Rachel, youngest daughter of the late Mr. Henry Haworth, and niece of the Revs. Robert and Benjamin Haworth. At the age of sixteen she experienced a change of heart, under the ministry of the Rev. John Hooton, and at once joined our section of the Church of Christ, of which she was a consistent member to the close of her life. As a visitor of the sick and a Sabbath-school teacher she was much beloved, and was made useful. Shortly before her departure she owned to her sister the need she felt of a larger baptism of the Spirit, saying, "Let us both go again to the fountain." They did so, and it was given her to realize the efficacy of that blood which "cleanseth from all sin."

T. H.

March 2nd.—At *Ashton-under-Lyne*, Mr. Thomas Cuttle, in the seventy-sixth year of his age. He was born at Ackworth, in the Pontefract Circuit. When about sixteen years old he was converted to God, under the joint ministry of the Rev. Robert Pilter and the Rev. Joseph Fowler. He at once began to meet in class, became a Sunday-school teacher, and in a short time was put upon the prayer-leaders' plan. His piety was tested by persecution; his nearest and dearest friends, disliking the name of Methodism, strongly opposed him; but by firmness, consistency, and kindness, he disarmed their prejudice, and won them to the truth. In the year 1819 he removed to Ashton-under-Lyne, and commenced business. In a few months he was appointed to lead a class, and about the same time he became a local preacher.

Mr. Cuttle was remarkable for his regular and punctual attendance on the means of grace, and his whole religious character was consistent and practical. He gloried in the Cross of Christ. All his prayers and exhortations had a vital connection with it. As a Christian, he maintained an elevated type of character, had a good report of all, and of the Truth itself. He was remarkable for sobriety of mind, being serious without dulness or sourness, and cheerful without lightness. He was not given to change; but, when others changed, stood fast by the Church of his early choice. When the resident minister was brought into serious difficulties by reason of strife and division, Mr. Cuttle greatly contributed to his help and comfort; and though much of his time was taken up in preaching, when, at another time of strife, the Sunday-school was deprived of its schoolroom, he did his utmost to uphold the school till a better day came. As a leader, he was faithful and successful, and held in high esteem. As a preacher, he was much devoted to his work, and his services were highly appreciated. His constant

Digitized by Google

theme was the redemption which is in Christ Jesus, and the necessity of experimental and practical holiness in their fullest possession and development. His sermons were usually plain, but interesting; and he was intensely earnest in promoting the salvation of his hearers. He had a deep conviction of the necessity of the Holy Spirit's agency in order to usefulness; and he sought this not in vain, for many of his sermons were accompanied with the demonstration of the Spirit, and with saving power. His preaching, therefore, was highly valued, not only in his own Circuit, but also in the Circuits surrounding.

His death corresponded to his life. For some months before his end, his health began to fail. Writing to his son, he says, "I make no progress; my case I think is hopeless, but I leave it with the Lord. His will, not mine, be done. I trust I can say, if I live, I live unto the Lord, and if I die, I die unto the Lord; therefore, living or dying, *I am the Lord's.*" His minister, on visiting him when confined to his bed, found him resting in Christ, and full of peace and holy joy. "All is right; my sky is without a cloud;" and other similar sentences broke from him. On a few words being said on the beauty and blessedness of holiness, he replied with exultation, as if the words were expressive of his own experience: "The blood of Jesus Christ cleanseth from all sin." When his son desired him not to trouble himself about business matters, he said, while a bright smile played upon his features, "Christ is precious; I am in God's hands, and have given up all to Him." When an old friend on taking leave of him asked if he could bear his praying with him, he replied, "O yes! pray on; I can always bear that;" and to the petitions offered his responses were most fervent and hearty. Soon after this he became insensible, and his features were somewhat distorted by suffering; but in the final hour they were changed into a peaceful smile, and he fell asleep in Jesus. W. E.

March 6th.—At *Bennicorth*, in the Louth Circuit, William Chatterton, aged seventy-seven years. In early life he was converted to God and joined the Wesleyan-Methodists, in whose communion he continued an honourable member to his life's end. For fifty-six years his Christian character was unblemished, and his fidelity to Methodism was unwavering. His uniform uprightness won for him general confidence and esteem. His hospitality to the ministers and local preachers will long be held in grateful remembrance. As a leader, local preacher, Society and chapel-steward, and trustee, he was strictly conscientious in the discharge of his duties. Worn out in his Master's work, he sank down into quietude. Gently his "tabernacle" was taken down. In God his trust was abiding, and his mind was kept in constant peace. Being asked if Christ was precious, "Yes," was his emphatic reply. Thus he calmly passed away to be for ever with the Lord.

W. L.

March 8th.—At *Barrowford*, Mrs. Thomas Corlass, second daughter of the late Thomas Grimshaw, Esq., of Crow-Trees, Barrowford. She was born July 13th, 1796, and received her first Society-ticket from the Rev. D. Walton in 1819, and her last, two days before her death. On September 14th, 1820, she records: "To-day I have found what it is to be one of the Lord's children." Her life was consistent, and she said to her leader before she died, "I have sweet peace, though not rapture." W. A.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

SEPTEMBER, 1873.

MEMOIR OF THE REV. HENRY OLDFIELD:

BY THE REV. JOSEPH LANCASTER BALL.

Henry Oldfield was born at Long Sutton, Lincolnshire, October 31st, 1827, but removed with his parents to Cheetham Hill, near Manchester, in the eighth year of his age. He was highly favoured in his parentage. His father, Mr. Edmund Oldfield, was for many years an able and laborious local preacher and class-leader, and in both those offices was much honoured of God. In his daily life shone a consistent piety of the thorough Methodist type, unshaken, unimpaired, and indeed the more matured by change and sorrow and the stern discipline of life; and with his piety were combined both sound practical wisdom, which rendered him a valued counsellor in the business of the Church, and the spirit of love, which made religion attractive to those about him. At the class-meeting, which was held in his own house, Henry, as a child, delighted to sit at his father's feet and listen. His mother,* though she died when he was in his fifteenth year, was the means of moulding his character as only a gentle and saintly mother can. She was accustomed to pray not only *for* but *with* her children, taking them one by one into her room, and pleading for them by name: she had power with God, and prevailed. She lived to see her eldest son, the Rev. Edmund Oldfield, called into the ministry, and her other sons and daughters either enjoying or seeking true religion. Upon all her children her influence was most precious and lasting. The anniversary of her death was always with Henry a day of especial devotion and renewed self-dedication to God.

In such a home religious influences cannot be traced back to their beginning. Their effect was visible in the gleeful amiable child, and in the vivacious yet thoughtful boy, the subject of this Memoir. In 1840 he was sent to Wesley College, Sheffield, and there, under the powerful ministry and the pastoral care of the late Rev. John M'Lean, his convictions of sin and of the supreme importance of salvation through Christ were deepened; so that he was led to a thorough and avowed decision to serve the

* A biographical sketch of Mrs. Oldfield appeared in this Magazine for 1846.

Digitized by Google

Lord and Him only. Writing home, he says, "There a few of us who confess Christ, and who meet together to pray with and for one another. —— and I are the leaders, and many a sweet time have we spent together." Yet on his leaving the College he was much dissatisfied with his religious state. It was the subject of well-remembered and very anxious conversations with his companions at Cheetham Hill. He had not as yet been clear in his experience of saving grace, and he suffered loss under the new temptations of mercantile life. But he never wavered in his decision or in his allegiance. He continued in the diligent use of the means of grace, until in January, 1844, a Sunday evening service at Ancoats chapel brought to his longing soul what proved a life-long blessing. In a letter to his brother Edmund, he says, "Last night I heard the Rev. John Rattenbury at Ancoats. We had an excellent prayer-meeting. After wrestling about three-quarters of an hour, I was enabled to claim Christ as my Saviour and my Redeemer. Glory be to God! May He enable me to keep steadfast! Pray for me, my dear brother." At his class-meeting the next Sunday morning he declared what God had done for his soul. Another young man, who also became a minister, had the same grateful testimony to bear, having obtained the like blessing during the week, while waiting upon God in the retirement of his own home. The circumstances were different, but the substantial blessing was the same, and they rejoiced together in God their Saviour.

It is as he appeared at that important juncture of his life that Henry Oldfield stands to this day most prominently in the writer's remembrance. Happy were the Sunday mornings of those youthful years! There was the prayer-meeting at seven o'clock: those who frequented it had previously been praying to their Father who seeth in secret. They were not numerous, but there was a peculiar sweetness and nearness in the communion with God which they found in that little meeting. After breakfast and the hallowed exercises of the family altar, came the class-meeting, which, conducted as it was by a faithful leader, was never a weariness, and was from time to time invested with fresh interest by the addition of new members, and by the entering of one and another into the liberty of the children of God. The brief interval which remained before the commencement of public worship in the adjoining sanctuary was often spent in the cemetery, which is rich in sacred memories, and where Henry's mother had been laid about two years before. Truly was it found on those Sundays that "God's morning smiles bless all the day!"

But Henry Oldfield's was a soul which could not rest without doing, as well as receiving, good; and he at once devoted himself

Digitized by Google

with ardour to the direct service of Christ and His Church as a prayer-leader, tract-distributor, and Sunday-school teacher. His brother Thomas, a young man of great promise and of burning zeal, died in 1846, in the triumph of faith. He had been, as a local preacher, the means of winning many souls to Christ; and Henry had delighted to accompany him to his preaching appointments, and to assist in the prayer-meetings which he held after the evening services; but from the thought of *himself* preaching the Gospel, though often suggested to him, he shrank with fear. This did not spring from mere timidity, but from unaffected modesty, and a high estimate of the personal sanctity which becomes one who speaks in the name of the Lord. There had long seemed to others indications of his probable call to the work of the Christian ministry. When a little boy he would hold devotional meetings, and with great seriousness address his sisters on the subject of religion. He had done the same, when older, among the group of praying youths at Wesley College. His father and both his brothers were preachers; and not only were the great themes of evangelical preaching his favourite topics of conversation, but to write papers on Scriptural subjects was a chosen occupation of his leisure hours. These very circumstances, however, made him the more jealous of himself, less he should be led either by a natural or acquired predilection, or by a tendency to imitate those whom he admired and loved, into a position to which God had not called him. Under the advice of the ministers of the Circuit he was at length induced to make a trial, and preached his first sermon in a cottage at Half-Acre, Prestwich, December 26th, 1847. "With fear and trembling," he says, "I took the appointment. My subject was the Philippian Jailer. I am not yet assured of my call to preach." The following sentences from various letters, and from his diary, with their dates, will show the conflict of mind he had on this subject, and its long continuance.

"February, 1848.—My heart sinks within me when I think of this work. I am totally insufficient for it.

"November, 1848.—Sorely oppressed by a consideration of the call of the Church to so important a work.

"March, 1849.—I wait the guiding hand of God, and am willing to be anything or nothing, so that my Saviour may be glorified.....I think my present position is a safe one, namely, as a prayer-leader and Sunday-school teacher.....I am quite unfit for the work, but my only hope is here,—that should the Lord choose me, He will also help me. I want to be more conformed to Christ: I want, and *must have*, the spirit of holiness.

"June 17th, 1849.—At Rooden Lane. I cannot describe the agony I felt before giving out the text. I feared that, because of

Digitized by Google

my unfaithfulness, the Lord would humble me before the people. I remembered that friends at Cheetham Hill were pleading for me; and throwing myself, unworthy, sinful, helpless as I was, upon the mercy of God, I received present help in time of need. The Lord was very gracious unto me. He gave me one precious soul—a backslider, and three others under conviction."

Such instances of visible fruit given to him from time to time removed his doubts; and though similar searchings of heart were experienced when the proposal was made to him to become a candidate for the ministry, his perplexity was sooner solved, and he was not long in coming to a clear conclusion that this was the path assigned to him by the Head of the Church. Having been received as a preacher on trial by the Conference of 1851, he spent three happy years in the Theological Institution at Didsbury. An esteemed fellow-student writes, "His name recalls a man of bright, almost boyish happiness of temperament, in whom the gladness never for a moment made you doubt the goodness of his heart, or the deep, true spirituality of his piety. No one could help loving and trusting him."

In September, 1854, he was sent by the President of the Conference to Wigan, to supply a vacancy occasioned by the illness (which proved to be fatal) of the Rev. John Smart. His position as a Circuit-minister he took as one thoroughly at home and happy in it; and he at once began that course of systematic pastoral visitation which he maintained throughout his ministry. Though young his ardent zeal was combined with practical good sense, and he was soon looked up to by the people as one who could sympathize with them in their trials, and advise with them in their difficulties. But the conversion of sinners to God was his great object. All else was made subordinate and, if possible, subservient to this. From his diary the record of two Sundays may be given as characteristic of this his first year's ministry.

"July 1st.—Had a good day at Blackrod. Preached in the chapel morning and evening; held a love-feast in the afternoon, and preached in the open air at five o'clock. In the prayer-meeting, after the evening service, many were seeking mercy. For six weeks meetings have been held every night. Some of the worst characters in the village have been brought to God. One man, a fiddler, has burnt all his profane music, and brought his fiddle to the chapel. Another has sold his pigeons."

"August 19th.—Morning. This is the Sabbath of the Lord: most probably my last at Wigan. O that it may be a good one!—that God may assist me with His Holy Spirit, and save poor souls.

"Evening. Have just come from chapel. God was with us

Digitized by Google

indeed, and of a truth: more than thirty penitents, twenty-nine of whom professed to find mercy. Glory be to God! Lord keep them to life everlasting!"

The next year he was appointed to the Whitchurch Circuit, where, for the space of three years, he laboured with the same directness of aim, and the same intentness of purpose upon his great work, though now the usual contrasts of human life, its alternating lights and shadows, begun more strongly to mark his path. He was summoned to the death-bed of his honoured father, who a little while before, while on a visit to him, had rendered his last public services to the Church of Christ; and during this period, also, he was united in marriage to her who now mourns his loss,—a union full of happiness, and rich in mutual blessing.

In 1858 he removed to Nantwich, where his association with his beloved Superintendent, the Rev. John Gay Wilson, was most congenial; and their united labours were in a high degree successful, both in the awakening of sinners and the deepening of the work of grace in the Societies. The three years which these two ministers spent together in that Circuit are still remembered as a time of special visitation of Divine grace. Considerable numbers were added to the Church. "I do not remember," says one who knew Mr. Oldfield when there, "any of his Sunday evening prayer-meetings in which there were not *some* seeking mercy. His sermons were always to the point. He had a quiet, but peculiarly happy and successful, way of dealing with penitents. I never knew a more diligent and affectionate pastor. The erring backslider, especially, he would watch, and follow perseveringly, until by loving entreaty he won him back again."

In 1861, while in the Louth Circuit, his health failed, and it was feared at first that the symptoms manifested were those of a fatal complaint. "This thought," he writes, "has caused a thrill of peculiar feeling to pass through my heart. Is my work so soon to come to a close? Shall I be early taken away, and leave my precious children fatherless with a desolate mother?.....I have been to the throne of grace.....I am conscious of much unfaithfulness, and of many, many sins. But I have no doubt about my soul's salvation.

'I the chief of sinners am,
But Jesus died for me.'

Precious Jesus! Thou art all in all to me."

A few more years, however, were happily to be added to his earnest life; but a change was deemed advisable, and he left Louth, at the close of the first year, for Bramley, near Leeds. Here, though he certainly did not labour in vain, there was less of visible success attending his ministry than had hitherto been

Digitized by Google

given to him; and this caused him frequent depression of mind. Perhaps he unduly yielded to this feeling. But who will rebuke that yearning of his heart for the salvation of men from which it sprang? O for a larger measure of the same spirit! Would that there were more of this travailing for souls in all the pulpits of the land! Still, the expectation of *uniform* success is not authorized: this does not appear even in the ministry of Paul; and the word of the Great Teacher Himself was more readily received in Galilee than in Judæa, and in Samaria than in Jerusalem.

In 1864 he was appointed to Sowerby-Bridge, and in 1867 to Rochdale, (Union Street,) in both which Circuits his name is a "household word," and his memory precious. The Rev. Thomas Hardy, his Superintendent for one year at Sowerby-Bridge, says, "While he cheerfully fulfilled that portion of our work which was allotted to him, he made for himself much more. Had he known how to spare himself, his life, so precious, might possibly have been prolonged, but he loved souls with self-consuming ardour, and in efforts to save them was lavish of what strength he had." The Rev. James Hughes, his brother-in-law, thus describes his life at Rochdale: "His activity was incessant; and, it must be added, excessive. Preaching frequently in the public streets in various parts of the town, visiting from house to house with a ceaseless diligence, besides the labour of the regular services in our chapels, (one of which is of large dimensions,) and hastening to every scene of sorrow and sickness to weep with those who wept,—all this, with the miscellaneous duties of his position, made far too great a demand upon his physical powers. No doubt the foundation of the house had thus been gradually sapped, so that he was in a condition to invite disease, and in no wise to resist it." It was here, also, that the loss of a dear child smote and bruised his spirit. He writes, "Sept. 27th, 1868.—My darling little girl passed home to heaven. She has gone, and my heart is very sad and sore; yet I think I can say, 'Blessed be the name of the Lord.' A sad, sad Sunday, but I hope a profitable one."

At the Conference of 1870 he was unexpectedly requested to take the Superintendency of the Wigan Circuit. In the then existing circumstances of the Societies there, the appointment was highly honourable to him, as expressing the confidence of his fathers and brethren, and implying also the esteem of the people among whom he had begun his ministry; but it was one which was sure to involve unusual anxiety. On receiving this intelligence he writes, "I leave myself in the hands of my Heavenly Father. Have I not said again and again, 'Thou shalt choose my inheritance for me?' Now the testing-time has come. Lord help me: use me for Thy service; let me glorify Thee."

Digitized by Google

The prayer was answered. God was glorified in him,—after a few months more of faithful service,—by his faithfulness unto death. On the first Sunday evening after his arrival at Wigan, he gratefully records that "there were twenty-four penitents at the Communion-rail." He was affectionately welcomed in the Circuit, and "rejoiced greatly" to find many still "walking in truth" in whose conversion he had rejoiced sixteen years before. He maintained the Methodist discipline and usages steadfastly and in the spirit of love. But the responsibility of the charge assigned to him overburdened his gentle and sensitive mind, and restless nights told upon his already undermined constitution.

It was in visiting an inmate of the workhouse that he received the infection of the disease which proved to be fatal. He did not at first think that the sickness would be unto death; but he was prepared. While consciousness remained, he prolonged his endeavours to glorify his Saviour. Speaking to a member of his household, and urging her to decide for Christ, he was entreated not to excite himself by conversation, when, lifting up his hands, he repeated with much feeling the lines,—

> "Happy, if with my latest breath
> I may but gasp His Name;
> Preach Him to all, and cry in death,
> 'Behold, behold the Lamb"

One morning, about five o'clock, after a restless night, he asked that the window-blind might be drawn up, that he might see the dawn; and raising himself in bed, said, with a touching smile, "Until the day break, and the shadows flee away." Afterwards, on awakening from a state of delirium, he asked for Mrs. Oldfield, and affectionately taking her hand, said earnestly and tenderly, "Where shall we meet, my dear?" "In heaven," she replied. "But the children," he rejoined; "I shall want the children!"

He passed away on the 15th of February, 1871. For some days before his death he was not conscious, but the testimony which doubtless he would otherwise have given in his last moments was not needed. He had borne that testimony clearly and steadily for many years. He died as he had lived, "unto the Lord."

Mr. Oldfield was characterized throughout his career by transparent simplicity; he was what he seemed. As a husband and father, as a co-pastor or as a friend, in official or in private life, his deportment was uniform and consistent with itself. Genial and sympathetic in society, he was brimful of affection at home, where his presence was a light and a joy. In the pulpit he was what he was elsewhere, and in entering it he had nothing to assume,

Digitized by Google

nothing to leave behind him. There were many happy antitheses in his character; his habitual cheerfulness was free from levity, his seriousness without gloom. Though ever frank and communicative, he kept the door of his lips, never betrayed confidence, and abhorred speaking evil of any. Though always bold for his Master, and fearless in His work, he was singularly modest and unobtrusive. Perhaps his most prevailing characteristic was his thorough unselfishness; his happiness lay in contributing to the happiness of others.

Of his ministry the ruling feature was a supreme devotion to the great end of his calling, the salvation of men. The first sermon he ever preached, and the last, were from the same text: "Believe on the Lord Jesus Christ, and thou shalt be saved." In the pulpit his aim was to state the truth clearly, and to point it forcibly to the heart. His powers and training would have qualified him for the preparation of discourses more exegetical and critical, but though he used his attainments they were veiled. His language was simple and direct, yet often eloquent, and always fervid and effective. His speech "distilled as the dew;" it was not vehement, but penetrating. In his mode of conducting prayer-meetings he was indeed wise to win souls. His anxious quest for persons under conviction of sin was carried on without disturbing the prayers of others, and his gentle and persuasive manner would often prevail with those whom any abruptness would have at once repelled. His assiduity in pastoral visitation is one of the most valuable lessons which his example leaves; only it is to be hoped that those who cannot possibly do all that he did may not be discouraged from doing all they can. During some periods he regularly visited from seventy to eighty families weekly. Considering the other claims of our ministry, it might seem that visits so widely extended must have been too rapid and superficial to be satisfactory; but, though brief, they were not mere idle or complimentary calls, and generally included the offering of united prayer. It was by the resolute devotion of a portion of each day to this work that it was accomplished.

If in the life which we have endeavoured to trace there is but little of unusual incident, it was in its ordinary tenour crowded with events which will be memorable in eternity;—slumbering souls awakened, contrite hearts made glad in the Lord, and wanderers brought back to the fold of Christ. We conclude with the prayer of a venerable minister who has been already quoted: "May He who has seen good so early to summon this faithful labourer to his endless reward, bless His Church with many such Methodist preachers as was Henry Oldfield."

Digitized by Google

IS THE EXISTENCE OF A PERSONAL GOD VERIFIABLE?

THE conflict of the day between faith and disbelief in Christianity is being shut up for decision to the answer which shall be given to the above question. All miracles, both of knowledge and of power, are persistently decried as pure inventions, or the products of subjective excitability, or misinterpreted facts of nature. That which Shakespeare affirms of certain superstitious minds, that there is

> "No natural exhalation in the sky,
> No scape of nature, no distemper'd day,
> No common wind, no customèd event,
> But they will pluck away its natural cause,
> And call them meteors, prodigies, and signs,
> Abortives, presages, and tongues of heaven,"

is applied, with equal facility, to explain the mysteries of ghost-lore, the middle-age saint-miracles, and the mighty deeds of Christ and His Apostles. Science, it is assumed by some of its really able but most dogmatic expositors, has attained to such a position as to be entitled to speak of all direct supernatural interposition amongst the laws of nature as being impossible and absurd; and that man is set down as one who thinks and reasons "like a savage" who can still imagine, for instance, that Adam was called into being by a special creative act! *

But beneath all these dogmatisms of science there lies a presupposition, not always openly declared, very often indeed, we fear, disingenuously concealed, but everywhere assumed and proceeded upon as being beyond all question, namely, that God is not an intelligent, Almighty Being, who thinks and loves, the free Creator and moral Governor of the universe, but a mere impersonal principle or power out of which the phenomenal world is being slowly evolved by the force of necessary law, and into which it is again perpetually resorbed; that He is not the eternal and immutable One, "who was, and is, and is to come," and who alone can declare, with the absolute of truth, "I AM,"—"*I change not*,"—but merely "a stream of tendency by which all things fulfil the law of their being;" or an unknown mysterious power which is evermore, and "on an immense scale, revealing itself and *becoming*" in the slow and tentative marches of constantly-varied evolution. †

This stupendous Cosmos, we are told, with all its order, and beauty,

* Darwin's "Descent of Man."

† Mr. M. Arnold's "Literature and Dogma."

Digitized by Google

and wealth of organic life; which contains such an exhaustless treasury of science for the eager intellect of man, has not been the product of thought, purpose, and will, but of a great blind factor which has been ceaselessly treading the revolving wheel of destiny from the ages of eternity, and which must continue its unconscious work through the dreary cycles of all coming duration. Its progeny exult in life, in light, in liberty, in conscious intellectual power; but the great Source of all knows no throb of conscious life and gladness! Its works bear all the marks of intelligent, definite, and beneficent purpose, and of most exquisite skill in the adjustment of means whereby to work out that purpose; it is the presence of these that makes science possible to man; and the observation and study which result in their discovery and orderly development insure for the sons of science undying fame; although, forsooth, the great Originating Force had no plan, no thought of that which it has produced, but has been slowly evolving the whole by an infinite succession of unconscious experiments!

That which is true of the whole is true also of every separate part. The human eye, for instance, was not constructed at once, by a great unerring Artist, with the distinct purpose of securing to man the sense of sight, and with a perfect adjustment of everything according to the known conditions, but is the unforeseen result of an incalculable succession of realized advantages to individual animals, preserved, accumulated, and perpetuated by the laws of "natural selection" and inheritance; the series having begun in the fact, that some marine animal had its exposed nerve pleasantly or painfully stimulated by a ray of light, though as yet destitute of any distinct vision, and proceeded onward and upward, by a succession of increasingly-satisfactory experiments, each securing more definite and perfect sight, till, at last, this astonishing—though by no means yet perfect—optical instrument is found so beautifully set in its own self-adjusting observatory! We are to be bound down to believe (if we can) that the power which evolved the light, and also such a complicated organ for the reception and refraction of light as to produce and present to the mind of man distinct sensible images of external objects, had itself no knowledge either of the existence or the laws of light, and no conception whatever of the optical adjustments which it was blindly working out!* In what can such folly find more fitting rebuke than in the burning words of the old Hebrew bard: "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the

* Darwin's "Origin of Species."

Digitized by Google

ear, shall He not hear? He that formed the eye, shall He not see?" (Psalm xciv. 8, 9.)

"The assumption, that there is 'a great Personal First Cause, the moral and intelligent Governor of the universe,'" we are assured, "can never be verified." But "that all things seem to us to have what we call a law of their being and to tend to fulfil it, is certain and admitted," and to call this, which can be verified, *God* is, at least, "an advantage."* If we, in our unscientific folly, should suggest that, in this case, the god, for instance, of the individual man, must be one which lives and dies with himself, we should probably be reminded, that, though the man dies, humanity lives, and that here both the law and the tendency to its fulfilment are evermore being reproduced and perpetuated. If, again, we should object that God and humanity are thus confounded or identified; we shall be assured that, though God, in the great on-flowing stream of humanity, is evermore "revealing Himself and *becoming*," yet He "is not ourselves, though He is in us, revealed in consciousness, and in the world around us," but a great something which somehow or another has determined the constitution of the world, and our own in relation thereto, and also what course of conduct will conduce to our happiness. This great all-regulating something "is an object of consciousness" which neither is nor can be "fully grasped," and which has "almost everywhere struck the minds of men as they awoke to consciousness, and has inspired them with awe."† In short, we must presume that "the stream of tendency" which we may, if we will, call *God*, is not simply that which is revealed in the individual man, nor only that which is evolved in the entire consciousness of humanity, but the great broad ocean-current of universal tendency which flows on for ever, in the countless parallel channels of material, organic, sensitive, and rational existence, in one harmonious direction, though not without its troubled side-currents and whirling and sometimes destructive eddies, yet so as to preserve the general inter-relationship and dependency, and dominating alike the laws which pertain to atoms and to worlds, to clouds of insects and communities of men. But where it originated, whence it has come, whither it is going, and what is to be its end, or whether there is to be no end, these are points on which science does not even affect to furnish a whisper of information.

But we refuse to call this mere "stream of tendency" God, because, such is the constitution of our mind, we are necessitated to believe that there is an ever-during Power which is neither the

---

* "Literature and Dogma." † Ibid.

Digitized by Google

law of finite being, nor the tendency to its fulfilment, but the Fountain and the Cause of both. The great ever-flowing "stream" we see, at least, in part; we know that it is a verifiable reality; for we can stand upon its brink, or are borne along upon its surface, and can observe something of its proximate phenomena, and note the direction of its flow. But, though we cannot see the source from which it issues, nor the enduring Power which has poured it forth from "the hollow of His hand," fixing the bounds within which its waves must be limited, the direction in which it must ever flow onward, till He shall bid it stay, and the momentum of its every current, yet that there is such a Source and Power we cannot for a moment doubt. It does not produce itself, is not its own source, does not construct its own channel, determine its own direction, or fix its own velocity. It is as much determined and dominated by something, "an enduring Power, not itself," as we are. The "stream" itself is altogether unconscious; it neither thinks, knows, nor loves; has no purpose, no will, no liberty; is, in fact, nothing more than unconscious law and tendency.

Now, not to insist on the absurdity of a law which has been originated by no law-imposing authority, nor of a tendency towards a well-defined end which was set in motion by no directing impulse, we maintain that the mind of man, no matter how its existence be accounted for, and though confessedly hedged in and hindered in seeking the attainment of its distinct purposes and indefinite aspirations, affirms itself to be by far superior, in the real worth and excellence of being, to this mere blind all-compelling "stream" of mere force. For be it so that man is but "a reed shaken with the wind,"—a feeble reed, growing but on the very brink of this eternally-flowing current,—yet he is a "reed" that thinks and knows, and in that very fact proclaims himself superior to the whole material universe, with all its unconscious laws, and mere "streams," so called, of whatever kind. To have conscious being; to be able to perceive, to observe, to reflect, to acquire knowledge; to ascertain the laws of matter, and the laws and conditions of vegetable and animal life, and to exercise dominion over them, in how limited a degree soever; to bring these into subservience to its purposes, and by new combinations of the forces within the realm of nature to be producing perpetually new results, is proof, satisfactory to every ordinary intelligence, that mind is more excellent than matter, and that it must have had a Source superior to either matter itself or any of its unconscious laws and tendencies.

How then came the mind of man into existence? So far as our present argument is concerned, it matters little whether man was produced by a separate act of creation, or by an indefinite process

Digitized by Google

of evolution. In the former case, indeed, the very fact of creation would afford direct proof of Creative Personality; but even in the latter, though the process of proof extends far away into the dim and indefinite past, the proof itself is not a whit the less conclusive. The human mind is something more and better than mere material laws, than vegetable life, than animal instinct, than "natural selection," than a tendency to constant variation, or than any number of merely unintelligent laws or tendencies which science can possibly discover, classify, and name. Travel over the whole cycle of ages, and examine all the successive forms of transmitted life, from the first organic cell, whose doubtful character quivered on the confines of the vegetable and zoological kingdoms, and out of which all other organisms in both these kingdoms are supposed to have been evolved, to the last and greatest of its myriad progeny, the human being, and we say that there must have been in that first germ-cell the latent capacity for all this development, and that it must have been put there by an adequate CAUSE. It did not and could not originate itself, any more than the last-born child originated itself; nor was it, nor could it be, the proper Cause of all the subsequent developments which are supposed to have proceeded from it, any more than human parents now are the proper cause of all their descending progeny. The descent, in both cases, is limited and conditioned by laws and forces which act from without. Nay; the internal vital laws, and the very existence of that in which the laws inhere and manifest their power, are not self-caused, but things posited from without, to which the subject itself must submit, and which it cannot alter. Just as it would be absurd to attribute the exquisite shading of the *ocelli* in the wing-feathers of the Argus pheasant "to chance—to the fortuitous concourse of atoms of colouring matter;" or to suppose "that one of Raphael's Madonnas should have been formed by the selection of chance daubs of paint made by a long succession of young artists, not one of whom intended at first to draw the human figure;"* so, too, it would be equally, nay, far more, absurd to suppose that the mind of man had been caused by a succession of hits, made by a series of darkly-groping forces, no one of which knew either what it did, or whither its action tended. If "the descent of man" is to be traced through such a channel, necessity requires that a cause shall be found at the other end which purposed and effectually provided for the ultimate result. And such a cause is surely entitled to be called a Personal Cause.

But as there must have been conscious purpose in that Cause,

* Darwin's "Descent of Man," vol. ii., pp. 141, 142.

Digitized by Google

as also wisdom and power to make effectual provision for its accomplishment, so, too, there must have been qualities therein corresponding to those which in man are known as moral. Man has power of choice. Within certain limits—limits pertaining to creaturely existence—he is free to act or to refrain from action. He is conscious of rights or claims, and also of obligations. There is in him that which prescribes certain dispositions and habits of mind, and certain courses of action, as morally binding upon him. If he neglects to cultivate the one and to do the other, and especially if he adopts a precisely opposite course, his mind smites him with remorse, and makes him conscious of ill-desert. His own nature testifies to him of an "enduring power, not himself, which tends to righteousness," and by the prescriptions of which he is bound to act. If he conforms to its requirements, he is conscious of a claim upon that power for continued felicity; if he disregards and disobeys, he becomes consciously a debtor to that power, and knows that it has a claim to reparation, or a right to inflict punishment. He finds that the claim is honoured, and the right enforced, not yet, it may be, perfectly, but still in such a way as to leave no doubt of its reality. He finds by experience that there is "an enduring power, not himself, which makes for righteousness,"—which prescribes righteousness, rewards righteousness, and inflicts punishment for unrighteousness. This superhuman, world-ruling power, is therefore manifestly a righteous power. It is the eternally and absolutely Righteous.

But can righteousness pertain to any being which is other than *personal?* We are indeed accustomed to speak of righteous laws, but we thus speak of them only as the authoritative expression of the will of one or more personal beings, to be also obeyed and enforced by personal beings. A mere blind "stream of tendency" is no more capable of being righteous, than a stream of electricity, or the law of gravitation; and to talk great swelling words of inflated rhetoric, concerning an "eternal righteous," or "an enduring power that makes for righteousness," and yet to deny to that power personal existence, or the capacity of thought, love, and liberty, is surely to suffer one's self to be swept away from solid standing-ground in a blinding cloud of fortuitous word-dust.

Grant, then, to the great Cause of all the possession of life, consciousness, purpose, power, righteousness, and liberty; and so much (or better) must be in Him, because they appear in the things which proceed from Him, no matter how; and why may He not be called a Personal Being? If, indeed, by such a designation we must attribute to Him body, and other limitations such as pertain to human persons, then the term must be objectionable

Digitized by Google

and absurd. But no intelligent man does that. We do adore, in the incarnate Son of God, the glorified God-man, but we do not suppose God Himself to be "an immensely magnified and non-natural man." We simply believe that God has in Himself absolute life, intelligence, power, liberty, righteousness, and love; and we are satisfied that the existence of such a Being is as susceptible of verification as that there is "a stream of tendency by which all things fulfil the law of their being." We are supplied with proof as conclusive that there is an enduring Power, not ourselves, who lives, purposes, executes, and loves, as we are that there is "an enduring Power, not ourselves, which makes for righteousness." The means of proof, both in the one case and the other, are to be sought and found in the laws of our own being, and the conditions of our own existence; and the method of proof is *experience*. We have experience of life, thought, purpose, liberty, and love, and that these are powers intended to promote our happiness, which is quite as strong as our experience that right conduct makes for happiness; for apart from these right conduct itself would be utterly impossible. The enduring Power, "not ourselves," to which we are indebted both for life and all its laws, conditions, and surroundings, as surely "makes for" intelligent, free, and dominating life, as it does for righteous life; and is as much entitled to be called the Eternal Life, Eternal Wisdom, Eternal Love, as the "Eternal Righteous:" for He is all these, and more.

If any one supposes that, in thinking and writing thus concerning God, we arrogantly assume a complete knowledge of His attributes and character, he altogether misapprehends our meaning. For just as we can imagine that man might have been furnished with fifty senses instead of five, every additional one becoming to him a medium of natural revelation quite as wonderful as that of vision; or that other powers of mind might have been also conferred upon him which would have raised him as far above his present position in creation as he is now confessedly above the highest anthropoid to be found on earth; even so we believe that there not only may, but must, be perfections in the mind of the great First Cause which altogether transcend our feeble capacity of thought or of imagination. Less excellent, less perfect, than any of His works, He cannot be, and therefore He cannot be less than a living, purposing, loving, powerful, and free Personality; more excellent and more perfect, and that in infinite and incomprehensible measure, He must be, but that will not annul His Personality; and hence, while shallow and familiar presumption meets with its merited rebuke in the demand, "Canst thou by searching find out God? canst thou find out the Almighty

Digitized by Google

unto perfection? It is as high as heaven; what canst thou do? deeper than hell, what canst thou know? (Job xi. 7, 8,) humble and adoring faith may still sing: "*I am poor and needy; yet the Lord thinketh upon me: Thou art my Help and my Deliverer; make no tarrying, O my God.*" (Psalm xl. 17.)

Concede the positions that the universe is the work of the living God, who is a free creative Person; that man is the highest and noblest of at least terrestrial creatures, the crowned and sceptred lord of earth; that righteousness is the highest perfection of his nature, and that its possession and practice are essentially requisite to insure to him the destined heritage of highest good; and yet that he has sadly failed in respect to righteousness, thus defeating the Divine ideal; and where now is the improbability of direct Divine interposition? Must the great Artificer be forbidden to interpose for the recovery and rectification of His own creature? By whom or by what shall He be restrained? To say that He cannot interpose is to proclaim Him more helpless far than the sinning creature for whom the interposition is required. With Him it cannot be impossible. Nor can it appear to be improbable to any one who believes that moral ends are the highest and most urgent in creation. For these, revelation, miracle, theophanies are but the fitting means; and, with the belief in a Personal God, to decry them as impossible is simply to proclaim intellectual prejudice and logical absurdity. Henceforth the question of their occurrence or otherwise becomes one for historical inquiry and criticism. Have there, or have there not, been such Divine interpositions in the history of the human race?

This point we need not pursue. The New Testament Scriptures at least were written, in great part, by men who are admitted by all to have been eye-and-ear-witnesses of the events which they record. They were men of shrewd and unsophisticated common sense, who were very slow to believe all of the supernatural that was manifested around them, and whose good faith none are bold enough to call in question. Yet they became so fully convinced of the miracles of Jesus, and the Divine character of His person and mission, as that they did not hesitate to hazard every earthly good, even life itself, in support of their testimony. They honestly believed that Jesus was the Son of God, and that He was divinely attested as such by signs, and wonders, and miracles, which they themselves beheld, and particulars of many of which they have not failed to record. Christianity gained credit amongst men on the ground that the belief was fully warranted, even as the whole question of its truth was staked upon the reality of the last and greatest miracle of all,—the resurrection of Christ from the dead. For "if Christ be not risen," say they, "then is our preaching vain,

Digitized by Google

and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. .....But now is Christ risen from the dead, and become the first-fruits of them that slept." W. T.

OLD TESTAMENT AND JEWISH ETHICS.*

In his recently published book, "Literature and Dogma," † Mr. Matthew Arnold assures us that the Hebrew sacred writers knew of no God but "an enduring power, not themselves, which made for righteousness;" and also gives us clearly to understand that this enduring power was the moral law of their own minds, (the conscience,) which has to do with three-fourths of human life. Now, whether or not the Ex-Professor of Poetry at Oxford be supposed to be right in his own metaphysical conception of God as opposed to that of orthodoxy, there can be very few men, either of "the rude, hard thinkers" amongst the masses, or in any other class of society, who, with the Bible open before them, can possibly be persuaded that the conception of God which he attributes to those holy men who, of old, wrote "as they were moved by the Holy Ghost," has in it even the shadow of truth. No tact, no culture, no widely-extended knowledge of the way in which men are accustomed to think and to express their thoughts; no keen poetic perception of the significance of words, however thrown out towards a great indefinable something which none can comprehend, can ever bring men to believe that the God of the Bible was not a living, thinking, almighty Ruler, who required submission to His holy will, and who gave to Israel an outward, objective law of righteousness as the rule of life and conduct. If it were not so; if the spirit which inspired these men differed only from "the muse of art and science, the muse of the gifted few," in so far as it was "the muse of *righteousness*," then their deliverances have no more right to assume authority over the hearts and wills of men than the teachings of Mr. Arnold or the Anglican bishops with whom he makes so merry. In the extracts from Dr. Wuttke's truly profound work on Christian Ethics, given below, we have a very different presentation of the case, and one which will commend itself to the judgment and conscience of all our readers.

"The Ethics of the Old Testament presents, in its entire essence, a direct contrast to all heathen Ethics. Without systematic form

* Extracted from Dr. Wuttke's Christian Ethics.

† See this Magazine for July last, pp. 622–6; also the preceding article.

Digitized by Google

and without scientific development, it is yet perfectly self-consistent in its ground, its essence, and its end. In harmony with the idea of God as a Spirit absolutely independent of nature, and Himself omnipotently conditioning the whole sphere of nature, the *ground* of all morality is absolutely and exclusively God's holy will as revealed to the free personal creature; the *essence* of the moral is free, loving obedience to the revealed Divine will; the ultimate *end* of morality is the realizing of perfect God-likeness, and hence also of perfect God-sonship and bliss, not merely for the individual, not merely for the people of Israel, but for all humanity; and hence the realization of a humanity-embracing *Kingdom of God*; the most immediate historical end, however, is to impart a knowledge of the need of redemption from depravity as incurred by the sin of man himself. Hence the law appears in fact predominantly, *not as an inner natural one*, but as a purely positive, objective, historically-revealed one, in order that man may become conscious of his natural estrangement from the truth. In this form it does not have an ultimately definitive, but a transitory and essentially disciplinary end; and the realization of the Kingdom of God can only be prepared for, but not fully accomplished, by the Israelitic people; it is a morality of hope."

As to the foundation of morals, "the Hebrews do not undertake to find the *ground* of the moral consciousness in the human spirit itself, for the man whom they know as real is no longer the pure image of God,—has no longer the unobscured natural consciousness of God and of the moral,—and even unfallen man needed to be awakened to this consciousness by the revelation of God. The entire ground of the moral consciousness is therefore sought in God's positive revelation to man, as indeed the ground of the moral on the whole is absolutely the holy will of God,—not as an abstract law immanent in, though partially hidden from, human reason, but as an express *command* of the personal God, and made known to man by an historical act of revelation."

Therefore, to the Hebrews, the *essence* of morality was obedience to God. "The command of God to man presents itself in a strictly positive, definite form: 'thou shalt,' 'thou shalt not,' 'thou mayest.' For any other reason than God's will, man has no right to ask; he is simply to *believe* the Word of God—this alone leads him to righteousness. To personal free self-determination and maturity, man is to attain simply and solely through child-like faith-obedience to the Word of the Father. He who questions and hesitates where God speaks, cannot possibly be moral, since he is lacking in faith. Unhesitating, unreluctant, joyous submission to God's definite command, is the beginning, the end, and essence of all morality.....The antecedent condition of the

Digitized by Google

moral, as lying in the bosom of man himself, is, however, the image of God—the pure knowledge and the untrammelled will of moral freedom. Man *should*, but he is not *compelled*; his salvation is placed within his own hand; the thought, 'If thou hearkenest to My word, it shall go well with thee,' pervades the entire Old Testament from beginning to end. Between God and man there subsists an absolutely personally-moral relation. Even as God, as the true and perfect personality, is the holy prototype of all morality, and as the simple thought of this God is directly presented as the perfectly sufficient ground for all moral life. 'Ye shall be holy: for *I* the Lord your God am holy.' (Lev. xi. 45; xix. 2.)"

"The *purpose*, the *goal* of the moral is not the merely individual perfection of the moral subject, but it is, on the one hand, the salvation and perfection of the whole human race,—a thought entirely unknown to heathendom,—and on the other, the full and blissful life,—communion of the person with God, 'I will be your God, and ye shall be My people;' (Lev. xxvi. 12; Jer. vii. 23;)—not merely the individual subject, but the moral community, the people of God, (entire humanity is to become this people,) is to be received into this communion with God."

In the declaration, "It is not good that the man should be alone," it is clearly indicated that "he *ought* not to remain in isolation; but should form part of a family, should enter into association with moral humanity, and that it is only on this condition that the good is truly realizable for the subject.....The heathen either buries himself up in temporal activity and enjoyment, or contemptuously turns himself entirely away from the same; the saint of the Old Testament lives and acts *in* God's good-created world, but does not merge himself into it,—withdraws himself from it into the Sabbath-repose of a heart in communion with its God. In the simple feature of Sabbath observance itself, Old Testament morality presents itself in sharp and definite contrast to all heathen ethics, and places the moral task of man higher than the latter."

"Hebrew ethics, however, does not linger, as was almost exclusively the case with heathen ethics, in the purely ideal sphere,—in the consideration of the good *per se*,—does not conceive of *evil* as a mere possibility, or as a merely exceptional or isolated reality, or as a nature-necessity back of all human guilt, (which are all, in fact, heathen views,) but looks evil earnestly and directly in the face, and regards it as a sad, all-prevalent reality, the guilt of which lies in the free act of man, and is participated in by all without exception. The morality, therefore, of the chosen people of God looks not merely to a warding off and an avoiding of evil as a

Digitized by Google

something as yet external to our heart, and merely threatening us, but to a zealous, constant, combating of the same, not outside of us in an originally defective world, but within in the inmost guilt-laden heart of the subject himself. Sin is of historical origin,—an historical reality and power; and morality, the nature of which presents itself now quite predominantly as a vigorous combating against sin, appears also itself in a uniformly historical character,—is promoted and guided by a Divine history-chain of ever richer-unfolding gracious guidances, and gives rise to a moral history, to a redemption history, to a kingdom of God here upon earth inside of humanity,—at first, in faith and hope, and afterwards (after it has reached the goal promised by God from the very start, and embraced by the people with pious confidence, and kept constantly in view) in full, blissful reality."

"On the entrance of sin into the world there arises at once a separation among men between those who permit themselves to be fettered by sin, and those who retain God and His salvation in view; between the children of the world and the children of God. He, however, looks in compassionate love upon all, and plans for them a redemption, the world-historical preparation of which is confided to that people which He separates out from among the men of sin, and paternally guides.....This people, so strictly cut off from all the rest of the race,—this people hated, oppressed, down-trodden by the rest of mankind, becomes thus, from the very beginning of *world-historical* significance, in a much higher sense than any other pre-Christian people. The heathen nations which actively entered into and shaped history sought only *themselves* but not humanity; the people of Israel, shut up exclusively to the promise and to faith,—a people already spiritually developed and moulded into a moral organism before it had as yet where to lay its head, and which was as yet seeking its earthly home only as a gracious gift of God, conferred on moral conditions, (Lev. xxv. 23,) this people, in its God-willed and commanded separation from all heathen nations, in its so often, even up to the present day, reproached 'particularism,' was, after all, absolutely the only people which had in view, from the beginning, the true 'universalism,' (viz., the salvation of collective humanity,) as its highest goal, and which sought to do nothing else than to prepare the way for this salvation of humanity.....The Divine prophetic benedictions upon the patriarchs relate much less to their own persons than to the history of humanity as proceeding from them.....Instead of the gloomy, despairing, tragic consciousness of the most highly cultured of all the heathen nations, we find here a full confidence in the ultimate fulfilment of the redemption longed for by man and promised by God."

Digitized by Google

"The idea of the *highest good*, the fundamental thought of all morality, has, in the Old Testament history, a very distinct development. It appears in God's promises, on the one hand, as a grace, and, on the other, as a reward for trusting fidelity,—neither of which is by any means to be separated from, or regarded as contradictory to, the other." Its thought had been already indicated in the first blessing at creation; but, after the fall, the original blessing was changed into a curse, and the highest good was thrown into the far distant, and associated with the *victory* over evil,—with *redemption*. The prophetic benedictions to Noah, Abraham, Isaac, Jacob, and the people of Israel, while they did refer to a nearer and earthly good, yet involved also a reference to the highest good as of a *spiritual* character. "The highest blessing is the *peace of God*, (Num. vi. 26,) the love of God, the compassion of God, and His covenant with men, so that they 'may live long,' and that God might be their *righteousness;*' and in the first commandment, 'I am the Lord thy God, thou shalt have no other gods before Me,' the objective phase of the highest good is definitely expressed; anything else, save God, that man might regard as the highest good, is in fact but a worthless idol; and hence the rejection of the covenant of grace works an everlasting rejection of him who rejects it."

The absence of any more distinct reference in the Old Testament to the future life as that in which the goal of the moral is to be finally attained, is thus accounted for by Dr. Wuttke. "In view of this high spiritual conception of the highest good, it appears as in the highest degree a surprising fact that the thought of a *life after death* is not directly brought to bear upon the moral life,—is not presented as a motive of action, or as a phase of the highest good,—a peculiarity that is all the more striking when we consider that the children of Israel had lived for four centuries in Egypt, and that Moses had been educated in the wisdom of that country, where precisely this thought of immortality very powerfully shaped the entire moral and religious life; and when we further consider that this thought itself was most unquestionably recognized among the children of Israel, (Gen v. 24; xv. 15; xxv. 8; xxxvii. 35; xlix. 26, 29, 33; and elsewhere,) as it would also be naturally presumable that a people which places so high a value upon the personality, could not be ignorant of this thought, which so largely prevailed throughout heathendom. This manifestly intentional placing in the background of the thought of immortality as bearing upon the moral life, is to be explained from the peculiarity of the purpose which God had with this nation, in view of the salvation of mankind.—(1.) The people of Israel is a world-historical one, as no other ante-Christian people was; the entire hopes and striving

Digitized by Google

of the nation are directed toward the ultimate salvation of the human race as the highest goal; the primarily feeble, but constantly more definite-growing Messianic thought throws temporarily into the background the interest in future life of the *individual* person. The entire hope of Israel looks forward to the highest good, the true salvation, but this highest good consists, even for the pious Israelite, only in the future redemption that is to be accomplished by a world-historical Divine act; the Redeemer had first to spring from the line of David before the life after death could have real worth for the saint, or be his highest good; *before* this event, the transmundane life was a beclouded one, not only for the consciousness, but also *per se*, was not as yet truly blissful in the presence of God. As Abraham rejoiced that he should see the day of the Lord, so also longed Abraham's seed for this day, from which time forth only, the life after death could be a truly blessed one. The saints of the old covenant did not pass their lives as having no hope, but their hope was *primarily* an historical one,—was fixed upon the historical fulfilment of the promises, and aspired towards a heavenly home only from, and on the basis of, this fulfilment.—(2.) Though for the redeemed Christian the thought of a future life is a very important element of his moral consciousness, nevertheless for the as yet not truly regenerated man there lies in the same no inconsiderable danger, namely, the danger of selfish reward-seeking.....From this danger God preserved the Hebrews, in that while He indeed promised them a gracious reward for their fidelity, He yet presented as such a reward, on the one hand, only such good as most evidently could *not* be, for the pious, the highest good, and, on the other hand, the fulfilment of the Divine promises within the sphere of history, namely, redemption, so that they were necessarily brought to the consciousness that the highest good was *not* the reward of their own works, but the fruit of a future Divine act of grace."

"Old-Testament morality has essentially a *preparatory* character, and refers forward to a higher and as yet to be acquired morality. .....In order to keep constantly awake, and to intensify the moral consciousness of the antagonism of the Divine will to the sinful nature which had now become natural to actual man, the antagonism of the 'clean' and the 'unclean' is rigorously insisted upon and carried out, and that not merely in the sphere of the purely spiritual and moral, but also in that of nature, where the moral is only symbolically prefigured."....It was also *communal*. "It conceived of the moral significance of the family more highly than any of the heathen systems; in giving to reverence for parents a religious ground, it guaranteed at the same time the moral rights of children as against sinful parents; and if it was

Digitized by Google

not yet able to raise marriage to the height of the Christian view, inasmuch as only the truly regenerated are in a condition to appreciate and fulfil its full significance, nevertheless, it did give to it the truly religious and moral basis." If it did not abolish slavery, it mitigated the evils incident to such a relation, "by extremely humane regulations:" while, in its Theocratic constitution, it exhibited the truth that a true "community-life of the people rests on a religious basis." And, finally, it was *historically-progressive*. "In Moses the question is everywhere as to *obedience*; with Solomon the constant theme is *wisdom*, a quality which is scarcely mentioned by Moses, and for the simple reason that the discipline of the law needed to precede and to prepare the way, before the free subjectivity of wisdom could come to realization. This coming into the foreground of the thought of wisdom evinces the progress of the moral consciousness out of the child-like condition of subjection to an objective law, to the riper manhood of a freer self-determination on the basis of personal moral knowledge. Wisdom is here by no means mere worldly prudence, but its beginning and essence is the fear of the Lord, and complete, hearty, God-confiding is its life-spring, and soul-repose, and God's approbation its fruit; and hence for individual man it is the highest good."

WILLIAM CAREY.*

I.

THE Serampore Mission, the first Protestant mission in North India, will ever remain a bright page in Church-history. The impulse of its spirit and example did even more good than its actual labours. To write its history is really to write the lives of Carey, Marshman, and Ward; for, founded by their zeal and sustained by their energy, it was buried in their grave. The Serampore Mission, in fact, was Carey, Marshman, and Ward.

CAREY, the chief of this triumvirate, was born at Paulerspury, near Towcester, Northamptonshire, August 17th, 1761. His circumstances were as obscure as his birthplace. Alternately shoemaker and schoolmaster, he succeeded in neither character. As to the first, the story is well known of his correcting an officer whom he overheard at a Government reception in Calcutta remarking on his having been a shoemaker, by saying, "No, Sir, only a cobbler." In the second he had no faculty for government, and used to say that the school kept him, not he the school. He ascribed his chief religious impressions to the ministry of Thomas Scott, the clergyman and commentator, who used to point out

---

* "Life and Times of Carey, Marshman, and Ward."

Digitized by Google

the shop where his spiritual son plied the awl as "Carey's College." In 1783 Carey became a Baptist, and began to preach, trying with small success to eke out a livelihood by teaching. Perhaps these repeated failures were an indication that the path of duty lay another way. It is interesting to notice that in early life he manifested the ardent love for natural history, botany, and kindred subjects which remained his recreation through life.

Strange to say, Carey's missionary enthusiasm was kindled by reading Cook's Voyages. What thousands read only for stories of strange places and adventures set him thinking of the condition of the heathen world. He hung up in his work-room a map of the world so marked as to show the limits of Christianity and heathenism. A glance ever and anon as he sat on his bench gave material for thought, and added fuel to the flame burning in his soul. He then began to unburden his heart at ministers' meetings, but found little response. The elder Ryland said, "Young man, sit down, when God pleases to convert the heathen, He will do it without your aid and mine." But presently others caught the infection of Carey's zeal. The moral beginning of the Baptist Mission was his sermon at Nottingham, May, 1792, on Isai. liv. 2, 3, his two points being,—Expect great things; attempt great things. The actual beginning was a subscription in October of the same year of £13. 2s. 6d. With this sum these men began to convert the world. We cannot but pause here to note that while France was enacting the horrors of the Revolution, a few English dissenters were laying the foundations of the missions of the nineteenth century. Carey offered himself for service in any country the committee might select. Their selection was ordered by the same providence which at the same time, but in different places and unknown to each other, prepared Peter and Cornelius, Philip and the Ethiopian treasurer. Just at this time there arrived from India a surgeon called Thomas, who had been doing a little missionary work under a Christian officer of government. He put himself in communication with the committee, with the result that Bengal was the field selected.

How to reach India was the first difficulty. The East India Company held the key of the country, admitting and expelling at pleasure. Interlopers, traders, or anything else, were tolerated only on good behaviour. But missionaries were not tolerated on any terms. It was feared that the preaching of Christianity would irritate the natives, excite disturbances and insurrections against the rising English power, and so spoil the work of fortune-making. For a missionary to ask permission to go to India was hopeless. One of the Company's captains at first offered Carey a passage clandestinely, and Carey actually embarked; but the captain, receiving an anonymous letter, felt compelled to withdraw his offer and re-land his passenger. But just at this point a Danish vessel was on its way to the Danish settlements in the East. The price of a passage for Carey and his family and Thomas was high, £600. But Carey, by selling his property, and sheer begging, raised the amount, sailed, and landed in Bengal, November 11th, 1793. A letter written on the way illustrates the largeness of his views,—"Africa is but a little way from England, Madagascar a little further on. South

Digitized by Google

America, and all the numerous and large islands in the India and China seas, will not, I hope, be passed over. A vast field opens on every side. O that many labourers may be thrust into the field!"

The first difficulties of the mission-party would have beaten back a spirit less brave than Carey's. He was glad of the offer of a native house. His wife, who was out of sympathy with his views, and was with difficulty persuaded to leave England, turned on him with bitter reproaches. He was driven to settle in the marshy Soonderbuns, at the mouth of the Ganges, the home of fever, tigers, and alligators, in order to support himself by farming while studying the language. This, as might be expected, failed; and he accepted, as a perfect godsend, the superintendence of an indigo factory at Mudnabutty, thirty miles from Malda, in North Bengal. He congratulated himself on being now independent of funds from home, while possessing time and means to devote to preaching and translation. A press was procured for the printing of the Bengalee New Testament, the said press being regarded by the natives as an English idol, and still preserved as an interesting relic.

Soon Carey was joined by Marshman and Ward, who were to be his fellow-labourers for life. Ward had been editor and printer, and took especial charge of the press, while Marshman, whose reading had been of a higher cast, took most interest in schools and schemes of education. The first question to be settled was the locality of the mission. The missionaries were anxious to establish themselves on British territory; but inquiries showed this to be utterly hopeless. Most providentially an independent station was open to them in the tiny Danish settlement of Serampore, then a flourishing town, fifteen miles above Calcutta, on the opposite bank of the Hooghly to Barrackpore and the Governor-General's country seat. The Danish governor was even anxious for them to settle there, promising protection and every facility his Government could give. Thus the Serampore Mission began. The missionaries were near Calcutta, but free from English interference. England lost, Denmark—now by marriage so closely allied with us—gained the honour of being the home of the first Protestant mission in Bengal. Nobly the governor stood by his charge in days of trial. To repeated demands to surrender them he opposed a resolute refusal; and the demand was never pushed to the last extremity. The independence of Serampore lasted as long as the infant-mission needed its shelter.

The principle of the mission was, All for God. Throughout all things were common. The missionaries and their families dined at a common table, drawing only necessary expenses. Whatever was earned beyond this went to the purposes of the mission. This was possible while the mission consisted only of three members, so united in spirit and aim that they seemed to think with one mind and resolve with one will. But it was found impracticable to transmit the system to others. Afterwards when younger men came in murmuring arose. What the older men felt an easy and pleasant yoke was resented as a tyranny. But this was the system followed by Carey and his co-labourers. The profits of Carey's government offices, as teacher, professor, and translator in Sanscrit and Bengalee, of Mr. and Mrs. Marshman's flourishing boarding-schools, and of Ward's press, amounted in all to not less than £80,000.

Digitized by Google

This was their contribution to the mission. In fact they only engaged in these labours to obtain funds for mission-work. They were never indebted to home for anything towards their personal support.

One of their great engines of usefulness was the press. The Serampore press became and remained for long a power in the country till its place was taken by many like establishments. The scheme of Bible-translation, like everything which came from this quarter, was projected on the largest scale, embracing all the ruling languages of India. For a quarter of a century translating and printing the Scriptures was the main work of the Serampore missionaries, absorbing large sums of money. Of course, compared with modern versions, the old ones must have been imperfect, and it is impossible to estimate the amount of positive good done by them; but it is equally impossible not to admire the magnificence of the enterprise and the wonderful energy with which it was carried on. On February 7th, 1801, the last printed sheet of the Bengalee Testament, the labour of years, was received. The first bound copy was laid on the communion-table in the chapel, and we can easily picture the scene as missionaries and converts stood round and sang a hymn of praise to God. Was it the hymn which was afterwards used so often as to be known as the Serampore Chant?

"O Lord, our God, arise,
The cause of truth maintain,
And wide o'er all the peopled world
Extend her blessed reign.

"Thou Prince of Life, arise,
Nor let Thy glory cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

"Thou Holy Ghost, arise,
Expand Thy quickening wing,
And o'er a dark and ruin'd world
Let light and order spring.

"All on the earth, arise,
To God the Saviour sing;
From shore to shore, from earth to heaven,
Let echoing anthems ring.'"

Mr. Marshman devoted what time he could spare to the study of Chinese and the translation of the Scriptures into that tongue. The work extended over fifteen years. Whatever its merits it was an astonishing display of energy. He was the first to use metal types in Chinese printing instead of wooden blocks. But printing the Scriptures was not the only employment of the press. The first Bengalee literature issued from the same source. Before that time Sanscrit was the only cultivated language. Brahmans despised any other. As a dead language it was inaccessible to the millions. The Serampore press sent forth dictionaries, grammars, school-books, classics in a Bengalee dress, and thus began a movement which has since grown to vast dimensions. In 1818, the first Bengalee newspaper appeared, with the Serampore mark, under the name of *Samāchāra Darpana, Mirror of Good News.*

Digitized by Google

Converts have been mentioned. The first one was Krishnu, a carpenter. He was first impressed by Mr. Thomas's preaching, and after further instruction by the missionaries resolved to become a Christian. The event caused no little stir. Violence was feared. The baptism took place in the river, December 28th, 1800, when all the town, European, Hindu, Mohammedan, assembled to witness the ceremony. Other converts followed, some from higher castes. The first Brahman was baptized at the beginning of 1803, surrendering his sacred thread to the missionaries; and the first Christian marriage was celebrated by his union with the daughter of the carpenter Krishnu, a gross violation of caste-laws. The bride's father gave a feast, at which Europeans and natives sat down together. The first Christian burial was that of a convert called Goluk. There was some reluctance on the part of native Christians to have anything to do with the funeral ceremonies; but Mr. Marshman set the example by helping, along with Mr. Carey's son, to carry the bier. These were the first blows struck at Hindu caste.

Preaching was not neglected. "When the sun is going down one of us, taking some tracts in his hands, goes out into some part of Serampore or its neighbourhood, talks to the people, and distributes the papers; another does the same in another direction; while a third goes one evening to the Bengalee school-house and another evening to Krishnu's little meeting-house. After this our Hindu friends come every evening to our house. In our family-worship the chapter in the Old Testament, after being read in English, is translated off-hand and read in Bengalee. When proceeding to a distance we travel, eat, and sleep in a boat; and going from place to place preach and distribute tracts." On this department Mr. Ward wrote, "In our work half the Dissenting ministers in England, who merely preach twice or thrice a week, when people come to hear the Word, would be of little use. A man who shall do good here must be incessantly on his legs, or in his saddle, or in his boat. In the hands of a mere domesticated man, who prays at home but never goes out into the highways and ditches, things die a natural death. Men must go out a-fishing; the fish will never leave their natural element and walk into their nets; and they must be patient too, though they toil all night and catch nothing."

A paper which the three missionaries drew up in 1805, embodied the principles on which their evangelistic work was conducted, and may stand for all mission-work in India. It embraced such points as these: The missionary must be familiar not only with the language, but with the habits and modes of thought of the people, especially on religious topics: he should avoid everything likely to create a prejudice against him and his work, such as obtruding European peculiarities and violent language about the native gods: the main subject of his discourses should be Christ's atoning death as the means of salvation. "It becomes us to watch all opportunities of doing good: to carry on conversations with the natives almost every hour in the day: to go from village to village, from town to town, and from one assembly to another; and be instant in season and out of season." From the first they saw that the main hope for Christianity in India was a native ministry. The same paper says, "We must form our native brethren to usefulness, foster every kind of

Digitized by Google

genius, and cherish every gift and grace in them. In this respect we cannot be too lavish in our attentions to their improvement. It is only by means of native preachers we can hope for the universal spread of the Gospel through this immense continent. Europeans are too few, and their subsistence costs too much, for us ever to hope that they can possibly be the instruments of the universal diffusion of the Word among so many millions. The whole administration of the Church should assume a native aspect, by which means the inhabitants would more readily identify the cause as belonging to their own nation." Mr. Ward said in his journal, "It will be vain to expect that the Gospel will ever spread widely in this country till God so blesses the means as that native men shall be raised up, who will carry the despised doctrine brought into the country by the Mlechas (outcasts) into the very teeth of the Brahmans, and prove from the Scriptures that this is the Christ that should come into the world." It was in furtherance of these views that towards the close of the mission a college was established where native ministers were to be thoroughly trained, as well as a high-class general education imparted. The college was on a complete scale, almost too ambitious; the buildings growing till they cost £15,000. We cannot follow the growth of the mission year by year; schools, stations, and converts multiplying. In 1809, as the result of ten years' toil, they could report five out-stations, afterwards increased to ten, and above two hundred Church-members, as well as a large mixed church in Calcutta.

Carey and his brethren were not indifferent to general reforms. In 1801 Mr. Carey was called on by Lord Wellesley to report on the sacrifice of children at Sāgor, where the Ganges falls into the sea. He writes, "You may be sure that I shall make my report as full as possible, and do it with the greatest pleasure, for I consider that the burning of women, the burying them alive with their husbands, the exposure of infants, and the sacrifice of children at Sāgor ought not to be permitted, whatever religious motives are pretended, because they are crimes against the State." The report was sent in, the Governor-General launched his decree, and the murder of children in the name of religion ceased without a murmur. Carey was as anxious for the abolition of Suttee. He sent out agents to make inquiries, and found that in a circle of thirty miles round Calcutta, three hundred widows were burnt in six months. Multiply this by the size of India, and some idea may be formed of the annual slaughter. Lord Wellesley was willing to act, but his term of office was expiring, and he hesitated at such a time to make a change of such magnitude. Widows were left to die for another quarter of a century, till Lord William Bentinck abolished the cruel rite. Another of their efforts for the general good was the Benevolent Institution for the reclaiming of the neglected children of Christian parents who swarmed in the Calcutta streets, which proved the salvation of multitudes. In 1820 Dr. Carey established an Agricultural Society. Only three European gentlemen appeared to the summons. But with this help the Society was founded and grew into power. At the annual banquet the founder's name is honoured next to the royal family.

The Serampore missionaries took wide views on general questions. It is interesting to compare their defence of Lord Wellesley's policy

Digitized by Google

with the senseless tirades of home-staying politicians against English aggression in the East. They praise his "discernment in seeing the exigencies of the country, and of the times in which he was called to act,—the promptness and determination with which he had seized on the opportunities of acting, and his masterly use of our own intrinsic strength, which had eminently contributed to establish the ascendancy of the British name and dominion from one extremity of the empire to the other." There was nothing narrow and sectarian in their views and measures. They had no scruple about asking and receiving large Government aid towards their various charitable, literary, and educational undertakings.

At this time, 1807, we get a glimpse of Dr. Carey's daily life. "He rises a little before six, reads a chapter in the Hebrew Bible, and spends the time till seven in private devotion. He then has family prayer with the servants in Bengalee, after which he reads Persian with a moonshee who is in attendance. As soon as breakfast is over, he sits down to the translation of the Rāmāyun with his pundit till ten, when he proceeds to the college, and attends to its duties till two. Returning home he examines a proof sheet of the Bengalee translation, and dines with his friend Mr. Rolt. After dinner he translates a chapter of the Bible with the aid of the chief pundit of the college. At six he sits down with the Telugu pundit to the study of that language, and then preaches a sermon in English to a congregation of about fifty. The service ended, he sits down to the translation of Ezekiel into Bengalee, having thrown aside his former version. At eleven the duties of the day are closed, and after reading a chapter in the Greek Testament and commending himself to God retires to rest." His relief from severer tasks was in the study of nature. His collection of plants was one of the finest in private hands in India: but it suffered grievously from a flood which devastated the mission premises in 1828. He was Fellow of the Linnæan Society, member of the Geological Society, and Corresponding Member of the London Horticultural Society.

"TERRA INCOGNITA." *

Such is the title of a thick octavo book of near eight hundred pages. With amusing simplicity the author confesses that the convents of the United Kingdom—the whole monastic region of Great Britain and Ireland—are an "unknown region;" that six or seven thousand nuns, grouped into nearly five hundred convents, are so far removed from legal oversight and public observation as to be *unknown* to all but themselves and to that portion of the priesthood with whom, as ordinaries and confessors, they are in constant communication. He claims for them legal recognition, and wishes to conciliate public confidence, yet insists on

* "Terra Incognita; or, The Convents of the United Kingdom. By John Nicholas Murphy, Author of Ireland, Industrial, Political, and Social." Longmans, Green, and Co. 1873.

Digitized by Google

their continuing to be unknown. And so it must be, for to the confessional, largely frequented as it is,—to the Inquisition, dominant until very lately in Southern Europe, in parts of India, and in Spanish and Portuguese America,—and to Monasticism every where, the "secret" has been the very soul of existence. The secret, guarded with the utmost power of a once absolute Church, aided by absolute monarchies, has thrown its dense covering over vast institutions, with untold myriads of men and women, whose influence increases daily, but who persist in working hard behind impenetrable screens, and refuse to show themselves; or if perchance they throw open their outer doors, and pretend to court inquiry and to deserve admiration, nevertheless cling to a state of perfect isolation and exert a power irresponsible and uncontrolled. No foot may tread, nor any eye search, this mysterious *Terra Incognita*. Now this is quite enough to justify any suspicion in a free country like England, where persistent secrecy is always held to be an infallible indication that something shameful or dangerous lurks in the dark, and cannot bear the light. Nor can any protestations persuade us to believe the contrary.

Mr. Murphy tells his readers that the composition of the work before us was at first suggested by some expressions of horror which he overheard one day in the summer of 1868, while viewing the exhibition of the Royal Academy in Trafalgar Square. There was a picture marked in the Catalogue, "633. Not a whit too soon. F. B. Barwell." It represented the immuration of a beautiful girl in the vaulted room of a convent. "A monk was hard at work with trowel, and brick, and mortar, closing up the front of the niche in which she stood. The gentle victim seemed to be gradually passing from the state of consciousness. Already the fatal wall of her living tomb had reached as high as her knees. Around were grouped four or five ill-favoured old nuns, with habits, rosaries, veils, and other appropriate costume." This *may* possibly be an exaggeration of monastic horror in England, *as yet*. But no one can be assured that such methods of extreme discipline are not resorted to, much less could any one confidently trust that they never would be. Mr. Murphy, however, might have given some sign of candour by a frank acknowledgment that, if not in convents, such horrible deeds have been done in the vaults of Inquisitions,—that evident traces of murders within stone walls were found in Rome, and attested by thousands of witnesses, in the year 1848, and have been brought to light again and again at other times and in other places. If he could venture to say, "Such things are not done now in the convents of the United Kingdom,"—albeit he, an outsider, cannot *know* what really takes place *in terra incognitâ*,—he might at the same time confess that the scene would suit the cellar of an Inquisition. But the concession would be fatal to his object; as also it would be fatal to confess that although in these realms millions of his co-religionists may revere and cherish conventual institutions, there are many more millions in lands where they are too well known, who have with good reason demanded their suppression, and obtained it too.

We have gone over the pages of this heavy book with sufficient attention to perceive its drift. The writer shows considerable steadiness of purpose, but great feebleness of execution. Heaping together a mul-

Digitized by Google

titude of matters having but the remotest relation to the subject suggested for treatment by the picture in the Royal Academy, he shuffles out of the controversy, and leaves us to our own conclusions. Out of thirty-seven chapters, covering six hundred and forty-one pages, and a copious Appendix, there are but two chapters that merit the trouble of review. One is a chapter on the "legal position and property of Nuns in the United Kingdom." It has for its motto, *Civis Romanus Sum*, which must mean, "I, John Nicholas Murphy, am a Roman Citizen." *British subject* would have come better than Roman citizen from the pen of one who bestows the next leaf on a dedication, "To my Protestant Fellow-Subjects of Great Britain and Ireland." Romish citizen and British subject, are not titles to be borne at convenience by the same person. This twenty-eighth chapter, very dry for a class of readers whom the book may otherwise interest, is one of great importance, as it discloses much that every British subject ought to know and understand.

"In 1870, Mr. Newdegate moved for a select committee of the House of Commons to inquire into the character, discipline, and number of Conventual and Monastic Institutions or Societies in Great Britain, the state of the law respecting them, and the terms upon which income, property, or estates belonging to such institutions, or to the members thereof, are respectively received, held, or possessed.

"A Committee was appointed; but, on the suggestion of Mr. Gladstone, the scope of its inquiry was limited to the state of the law regarding such institutions, and the terms on which property is held by them."

This limitation, putting character and discipline out of sight, deprived Mr. Newdegate's motion of its chief point, left the *land* itself still *incognita*, dealing only with the tenure on which the occupants retain the land, and leaving the veil of concealment still closely drawn. With this evasion of the main point the parties under cover were well satisfied, and their advocate proceeds with his narration:—

"In 1871, this Committee, not having completed its labours, was reappointed, with the same powers, and, notwithstanding Mr. Newdegate's strenuous efforts to enlarge its scope, with precisely the same limit of inquiry as in the previous year. The result was a most interesting and valuable Report laid before the House on June 23rd, 1871,"—a date, we must observe, sufficiently advanced in the season, to shut out any serious discussion, certainly to prevent any Parliamentary action for another year. Now he comes to the Report.

"The Committee inquired into the state of the law as it affects Conventual and Monastic Institutions, including Anglican and other religious institutions of a conventual or monastic character. It reports that there is no law applicable to these institutions or specially affecting them in any way, unless they are in connection with the Church of Rome."

The text of the Report, as here quoted, in reality contains a plea for what has been unlawful ever since England cast off the yoke of Rome. It says:—"Members of the Church of England, of the Greek Church, or of any Church other than the Church of Rome, are perfectly free to take monastic vows, to enrol themselves in communities of a conventual or monastic character, and to found or endow institutions of that kind without any restriction, and subject only to the general rules which

Digitized by Google

govern the disposition of private property in the hands of individuals. Roman Catholics stand in an exceptional position. Although previously to the Reformation monasteries and convents were perfectly legal by the common law of England, and in most cases were incorporated and empowered to hold property, yet after the Reformation, by reason of the universal illegality which attached to the profession of the Roman Catholic religion, these institutions became illegal, and when not previously dissolved by express enactment, they became extinct, and their members dispersed."

All this any child may know; but the hand that sketched this brief statement of the change which took place at the Reformation ought to have finished the picture by marking the reason of so great a change. The common law of a country for so many ages held in subjection by the Popes, although from time to time struggling to get free, yet struggling for freedom ineffectually, until the great European Reformation afforded the long-desired opportunity, cannot now be reasonably pleaded in behalf of that very Church which was for so many ages a curse to every country where it had predominance, and created customs which took the force of law, without any element of just legality. And now to plead that Roman Catholics *only* are prevented from having, without restraint or control, an institution which, in any Church where it exists, enfeebles and demoralizes the whole mass of society, betrays a voluntary misapprehension of the subject. Englishmen cannot forget that every Romish institution has for supreme chief a foreign priest, and is administered by his agents,—morally aliens because of their allegiance to a foreigner, if not alien by birth. The reason of the restrictive laws is therefore not so much religious as political. Religious, indeed, it is, but that it is primarily political the records of all that took place at the suppression of Monasticism in England abundantly demonstrates. There were two chief causes of complaint, namely,—the relation of that system in all its branches to the Pope, independently of the jurisdiction of the Bishops; and the enormous accumulation of property in this country from which the country itself derived no advantage; at the same time that a multitude of monks and nuns, all dead in law, was diminishing the population, preventing further increase, and drawing off the wealth of the nation. The demoralization of these brotherhoods and sisterhoods within themselves rendered them as odious to the people as they were obnoxious to the State. These reasons again weighed with the British Parliament when passing the Emancipation Act of 1829, which law made it "a misdemeanour, punishable by banishment for life, for any man to be admitted into any such religious order or community in any part of the United Kingdom. It is also a misdemeanour, subject to the same penalty, to admit any man to be member of a religious order, or to administer vows to him, in any part of the United Kingdom. The same penalty applies to any member of a religious order, coming into the realm after the Emancipation Act passed, except only in the case where a Secretary of State gives him a license to do so, which license cannot extend to a period of more than six months."

This last exception, as cannot but appear to any careful reader, is an instance of culpably imperfect legislation. It arose from desire to

Digitized by Google

make a compromise. One sees on reference to Hansard's Parliamentary Debates that the exception was made in favour of the Jesuit order—not *community*—on the plea that the Jesuits were the most accomplished educators in the world, that education was very low in England, and that the Jesuits, better than any others, could raise it. For that purpose, therefore, those skilful schoolmasters were to be admitted under six-month licenses. But as such work as theirs could not be done within so short a period, a renewal of license was inevitably understood; the formality of renewal never was observed, and the Jesuits held quiet occupation. Here they now are, naturalized almost, although aliens in reality. The mischief is done, and the fault lies with the Parliamentary majority which made that exception in favour of the most dangerous set of men that were ever found under heaven. Perhaps the most equitable method would now be to renew the abused license just once for six months, with notice to quit at the expiration of the warning, under an Act of Parliament prohibitory of renewal of the license under any pretext, followed by a faithful administration of law, such as we see in Germany, and hope also to see in Italy and Rome. The big book before us is evidently written in dread of such an event, and Mr. Murphy declaims that although the existing law is "in its direct effect, a dead letter," it is a standing insult to the six millions of her Majesty's Roman Catholic subjects, and a reproach to the nation! This, of course, is his opinion, and he has a right to express his opinion; and, having done so, he proceeds to prove what is indubitably true, that the establishment of monasteries—and here we must include Jesuit-houses also—is utterly unlawful in England.

The next point he notices in the Report of the Commissioners is the superstition of Romish prayers or masses for the repose of the souls of the dead, with the illegality of the use of money for such purpose, and the nullity of bequests for payment for such prayers or masses. "The Catholic belief in the existence of a middle state after death, and in the efficacy of intercessory prayers for the repose of the souls of the departed," he contends, ought to be respected, and the use of money for such a purpose ought not to be interfered with. Of course we cannot respect a belief which we know to be false; but even if there were a purgatory, and if the suffrages of the Church—as they say—could avail for the release of souls from torment, surely prayer could be had with out money. The Jews have a similar belief; for some of them attribute to Abraham the same effectual interposition for the release of the Israelite out of the region of pain, as the Romanists attribute to the Virgin Mary. In the Synagogue and in the mass-house a similar notion is admitted, and the only difference is that the mass-priest expects payment for his prayers, and the Rabbi does not. We see no reason for so substantial a distinction. Neither can we see why the middle state on one side should be the occasion of an extensive territory held in mortmain in this world, and the middle state on the other be remembered in prayers unpaid. Let the Romanist persist in his belief as long as he can hold out against the plain teaching of Holy Scripture, but let not the British Parliament impoverish us for the maintenance of priests, paid for keeping up the superstition of a middle state not known to the inspired writers.

Digitized by Google

With regard to convents and charitable institutions there has been much clever management on part of the unslumbering watchers over Romish interests, and much culpable unwatchfulness on the other side. The Select Committee reports that the clauses of the Emancipation Act do not belong to them. "We are not aware," say the Commissioners, "of any subsisting enactment which prohibits a Roman woman from taking vows or joining an order or community of the Church of Rome. There was in the 27 Eliz., cap. 2, a clause (sec. 2) which prohibited any religious or ecclesiastical person whatsoever made, ordained, or professed by any authority from the See of Rome from coming into, or being or remaining in, the realm, under penalties of high treason. This Statute would have rendered the existence of nuns in this country illegal; *but it was repealed by the* 7 *and* 8 *Victoria, cap.* 102."

"The 2nd (commonly called the 1st) of James I., c. 4., sec. 1, which re-enacts all Queen Elizabeth's Statutes against Jesuits, seminary priests, and other priests, deacons, 'religious and ecclesiastical persons whatsoever,' *is repealed by the 9th and 10th Victoria, c.* 59."

A much later Act of the 31st George III., c. 32, provided that it should not be lawful "to found, endow, or establish any religious order or society of persons bound by monastic or religious vows;" and that "all uses, trusts, and dispositions, whether of real or personal property, which immediately before the 24th of June, 1791, should be deemed to be superstitious and unlawful, should continue to be so deemed and taken, any thing in this Act to the contrary notwithstanding." *All this was repealed by the same 9th and 10th Victoria.* But the *non obstante* clause of George III. was of little value. It was evaded with impunity; and we can ourselves well remember to have seen a community of nuns established in the West of England within the reign of George the Third. No doubt there were at the same time others in the country, foreigners admitted under colour of hospitality during the French revolution. The Roman Catholic Charities Act of 1860, (23 and 24 Vic., c. 134,) yet further spread the shadow of protection over dangerous classes from the continent, and "provided that if any property included in a Roman Catholic foundation was in part applicable to a superstitious use, the property should be so apportioned by the court, that any portion which it deemed applicable to the 'superstitious' or unlawful trusts should be devoted to some lawful Roman Catholic charitable purpose selected by the court, in lieu of the superstitious purpose selected by the settler." "No less than four hundred Roman Catholic charities were enrolled after the passing of the Act, being the greater part of those then in existence under foundations of an earlier date."

Charities and schools, conducted by sisterhoods or by nuns, are now active agencies for the propagation of Romanism among our English populations. Brotherhoods and colleges have recently been brought into the country, as nuns were once, in spite of law, and as claimants on hospitality. They have brought their funds with them, occupy an independent position, and hope to enjoy the benefit of an indulgent legislation that shall legalize monasticism, or religious association, in all its branches. As to schools, if Mr. Murphy is to be regarded as expressing the sentiments of his superiors, their attention is very hopefully

Digitized by Google

fixed upon the course of legislation, and by help of a distinction, expressed or implied, between denominational schools, aided by grants from the Treasury, and Board schools aided by loans from the Treasury and by local rates, they hope to make great progress. The following is this writer's exposition, as we suppose, of the view of the subject in chapter xxxi. which they would persuade us to adopt.

"Now, under the new system, no cognizance whatever is taken of religious instruction by the Education Department, and it is expressly enacted, as we have just seen, that to public elementary schools 'the parliamentary grant shall not be made in respect of any instruction in religious subjects.' Furthermore, religious instruction is prohibited, during the ordinary school-hours, in all schools under the supervision of the Department; but in the first class of schools—voluntary and denominational—it is permitted (not enjoined) either before or after, or both before and after the ordinary school hours.....

"Under the new Code of Minutes of the Education Department (1871), four hours a day are fixed as the minimum attendance for instruction in secular subjects; viz., two hours in the morning and two hours in the afternoon. Religious instruction must be outside of these. It, therefore, has become a much more difficult matter than formerly, when instruction in religious subjects might be given at any time. The difficulty can be met only by great zeal and attention on the part of the managers and teachers. The school-room, no doubt, may be freely used for religious instruction and religious exercises in extra hours, notice thereof being given in the time-table affixed in the schoolroom. Moreover, in such matters of secular instruction as may occasionally border on religious controversy—history, for instance—the State observes complete neutrality as regards the books to be used. Then there is no prohibition of texts of Scripture being inscribed on the walls, or a crucifix, or a statue of the Blessed Virgin being set up in the schoolroom, as formerly, if the managers please. But the law is imperative that there shall be no instruction whatever in religious subjects, during the ordinary school-hours.

"But while instruction in religious subjects is permitted, outside the ordinary School-hours, in voluntary schools receiving the annual Parliamentary grant, it is altogether prohibited in School-Board schools which also receive the Parliamentary grant, and, furthermore, are built and maintained by public rates, and managed by boards elected by the rate-payers. For, with respect to the latter, it is enacted, that every school provided by a School-Board shall be conducted under the control and management of such Board in accordance with the following regulations:—

"1. The school shall be a public elementary school, within the meaning of this Act.

"2. No religious catechism or religious formulary, which is distinctive of any particular denomination, shall be taught in the school."

On this statement it is necessary to make a note or two. To say that under the new system no cognizance whatever is taken of religious instruction, is not true. Cognizance is so far taken that the restriction as to the time when it may be given, clearly implies that in most schools,

Digitized by Google

if not in all, it will be given; and the exclusion of denominational formularies and catechisms must be read together with a recollection that the Bible is admitted. We remember, also, that the Bible is not merely allowed and admitted, but intended. There was evidence of this intention when some of Mr. Forster's constituents at Bradford, in a public meeting held shortly before the passing of the Act of 1870, complained with loud clamour that he had not proposed in his Bill to exclude the Bible according to their wish; and he solemnly declared that he would rather lose his right hand than do anything that would tend to exclude the Word of God from the instruction of the people of England. On the next page, however, Mr. Murphy shows that he did not mean to make the assertion as to religious instruction absolute. He there draws a distinction between "voluntary and denominational schools" inspected by the Department and School-Board schools; and concerning both these classes he says some things which are not true.

As to denominational schools, bearing in view, of course, those of his own denomination, he says that the State observes complete neutrality as regards the books to be used in such matters of secular instruction "as may occasionally border on religious controversy." Now, this is not consistent with facts. Readers will remember, that some time ago a paper appeared in this Magazine containing strictures on school-books published for the use of Romish schools under the Act of 1870. That article was brought to the attention of the Vice-President of the Committee of Council on Education, and the result was the withdrawal of a few of the most offensive passages. But this was altogether insufficient. An appeal was therefore subsequently made to the Department; the obnoxious books were officially examined, and the question thus raised is still pending. It cannot be said, we trust, with any shadow of truth, that the *State* is indifferent to the question. Such indifference has not yet been expressed within our hearing, and certainly the Christian people of England are not indifferent. But the setting up a crucifix, or statue of the Virgin Mother of our Lord, or of a saint, or the exhibition of other Popish symbols, is of the same nature as using a Romish catechism, or "Garden of the Soul;" and if these things are not absolutely prohibited in schools under Government inspection, it is high time that they should be. The Ten Commandments and the Lord's Prayer are allowed, and allowed nowithstanding a remonstrance to the contrary addressed to the Department; but these extracts from Holy Scripture are not, in the remotest sense, *denominational* formulas or *sectarian* emblems.

Yet more palpably incorrect is the assertion that instruction in religious subjects, even outside the ordinary school-hours, is *altogether prohibited in School-Board schools*. On this point the law is clear, and common practice is consistent with the law. The ordinary school-hours are not prescribed, but only the number of hours for instruction in secular subjects. Before *or* after these hours, or before *and* after, there may be religious instruction, and religious observances; and during the time so occupied, parents are free, by virtue of a conscience-clause, to withdraw their children from attendance. Such is the legal provision for religious instruction, with prayer and praise to God, actually made in

Digitized by Google

School-Board schools; and we therefore do not hesitate to say, that to describe the School-Board system as absolutely godless is dishonest, and utterly untrue. To represent the State as not unfriendly to the practices now prevalent in Romish schools is unjustifiable, because *the State* means *the Law*, and the law, both in letter and spirit, is adverse to all such practices. "*Terra Incognita*," therefore, cannot be recommended as an authority on any matter where the dust of controversy is likely to obscure the clearness of historic truth. Neither can its commendation of convents, and conventual education, be of any value so long as we have no means of testing it by actual inspection of the convents. But if all the writer says were true, and if the secret cells and vaults of nunneries were thrown open to the public eye, and the abominations said to lurk there could all be cleansed away, even then the system itself, foreign as it is from humanity, and opposed to Holy Scripture, would nevertheless be doomed to utter condemnation. On the continent, where it has not been possible to conceal the evils and sins of monachism, books like the one before us would have but few readers and no credit. Friars and monks are most of all despised in the old "Catholic" countries, and nuns are pitied at the best. These two classes of "religious" are always considered best apart. But the subject is unpleasant, and we lay aside the book with no desire to open it again. W. H. R.

REMARKS ON A NATIVE AGENCY FOR MISSION-WORK IN INDIA.*

II.

THE question of appropriate agency, as it applies to our Eastern mission-field, has of late years been freely canvassed. Happily but one general conclusion has been reached by the various Churches and Missionary Societies which have an interest in the subject. Whilst great variety of detail is contended for, as the demand of special circumstances and limited localities, it is generally admitted, with a readiness and cordiality almost startling, that the foreign missionary can never rise higher in influence for good, than he does when he devotes his entire energies to the raising up and supervision of a vigorous native agency. Such an agency only can meet the requirements of the case, whether looked at from a moral or a monetary point of view. The foreign missionary, as in our former article we have seen, must labour under heavy disadvantages even when placed in the most favourable circumstances. He must necessarily conform to the inevitable laws of thought and life by which he is surrounded. Climate, language, literature; social laws, customs, manners, etc.; home-life and its mysteries; caste-ramifications and prejudices; superstitions which permeate thought, emotion and effort,—these, and a thousand kindred obstacles, stand in his path, challenging battle, and measuring, if not crippling, his energies and ultimate success.

Allowing that a small per-centage—shall we say, one in twenty—

* See this Magazine for 1872, pp. 624–630.

Digitized by Google

achieves a creditable triumph over these antagonistic forces, yet, between the maturest and most proficient missionary and the masses of the native population there is an impassable gulf. The missionary, after all, is a *mleḗcha*, a foreigner! And there is a world of hostility—dormant, it may be, for a season—in that single circumstance. *He can never be substituted for the native: nor ought he to allow himself to attempt any such impossibility.* Nevertheless, it is doubtless true, and too much can hardly be made of the truth, that the missionary carries with him qualities which the Hindu will not, perhaps, for generations to come, acquire; qualities of race, of social and national pedigree, of tendencies which are the offspring of a public opinion which it has taken ages to generate and establish. In the wielding of any such special forces his object should be to supplement, not supersede, the native resources of the Hindu.

It was a wise saying of a venerable missionary, one who, more than any other living person, may be said to have fathomed the mind and heart of the Tamil: "Never do for the Tamil man that which he can do for himself." This maxim holds the whole question of the relationship between foreign and native agency before us, as in a mirror.

It commends itself to our judgment for the following reasons: 1. It clearly distinguishes between what the foreign missionary can do, and what the native agent can equally well, perhaps better, do; 2. It indicates a concern for a wise economy of the missionary's time and energies; and the judicious husbanding of his special resources for his own class of duties and modes of service; 3. It also commends itself, as it embodies a generous spirit that would not cripple the faculties of the native agent, by doing for him what he had better do himself; but would put the duty fairly upon him, and the responsibility too, in all cases in which he may be able to perform the one and sustain the other; 4. Moreover, it involves the principle that we, as foreigners, are to work towards that period in the history of missions, when the native agent will be fully equal to the entire range of ministerial duty, and be acknowledged to be capable of bearing the whole weight of the responsibility relating to indigenous Christian institutions.

The time has passed when the necessity existed for lengthened or elaborate argument in support of these judgments. Every intelligent student of missions in India, and in the East generally, must, with more or less of consciousness, have gone over the ground leading to these first principles; and, having reached them, must have grasped them as axiomatic, and vital to all real and abiding success. The difficulties which press for solution just at this crisis are of a more practical kind: they are difficulties of operation; of carrying into effect these broad and general views. Some of these involve considerations respecting the very lowest stratum of Hindu character, including inquiry as to the possibility of his ever being capable of efforts of noble self-sacrifice, or of sound, well-balanced judgment, or of resistance to the tide of popular disregard for all that goes to the making up of personal integrity and a healthy public opinion. "Can the Hindu think, desire, speak, and act the truth?" This is confessedly a very plain question; but it brings us without the disguise of circumlocution to the point we must gain, if we are to raise a trustworthy native agency.

Digitized by Google

Some there are, even of those who have some knowledge of the Hindu character, who are ready to doubt whether the Eastern mind has as yet received that thoroughness of renovation, and taken up into itself that moral sensibility and force needful for personal uprightness, and essential to the sustaining of any high or responsible office either in the Church or in the State. As missionaries we have opportunities for a fuller insight into the better qualities of the native character: we seek these qualities, notice their growth, and sedulously strive to develop them. Our testimony may appear sanguine, as judged of by the civilian, whose daily intercourse with the native has been to check some mercenary encroachment on Government interests, or to determine on which side the probability of truth or justice preponderates between two clients at law with each other, neither of whom is over-scrupulous as to the nature of the evidence adduced; and it is natural that to the missionary should be presented the better features of the Hindu. But whilst we cannot fairly say, that what we maintain are the only just conclusions which investigation warrants, we must be allowed to contend, that in themselves they are as real and trustworthy as any other. What, then, are the facts which meet us? What are the difficulties to be encountered and overcome? Let us disabuse ourselves of all official prejudice, and look at the question fairly, and with all candour. Have we the material out of which a reliable native agency may be raised? Here, we submit, Churches must pause, and ponder, and decide. We have some amount of experience. If we have not very many striking crises in the thinking and doings of large sections of Hindu society to report, as the result of our own missionary labours, yet we have a history; we have an accumulation of precious facts,—of facts pregnant with truths and principles which we shall do well to consider. Let us glance at some of these dearly-bought experiences; premising that any particular fact or sphere of labour referred to is not intended to keep out of sight other facts or spheres of activity, perhaps equally suggestive and important.

Attention to the following queries, with the answers we shall give to them, may tend to facilitate the solution which we seek for in the inquiry: Have we, in our missions in Ceylon and India, the material out of which an adequate and efficient native agency may be produced? This question may be resolved into several, as follows:—1. May the Hindu be trusted with power? 2. Will he manfully sustain the burden of definite responsibility? 3. Has he the qualities of mind, heart, and conscience, requisite for legislation? 4. Can he be trusted with those delicate manipulations of authority which are necessarily involved in the administration of the affairs of a Church? 5. May he be relied on, when required to exercise discipline in cases which touch family-interests or caste-prejudices and usages? 6. Can he be trusted with the finances of the Church, as a minister amongst us must, to a larger or less extent, be trusted? 7. Has he exhibited appropriate signs of sympathy with the wants and woes of his race; such sympathy as must, in the nature of things, form the only adequate impulse to well-sustained efforts to Christianize and elevate his own people?

In other words, it is asked, Is the Hindu capable of standing side by

Digitized by Google

side, and working hand to hand, with Christian workers from other lands?

These inquiries press for a response; and it is natural that the earnest friends of missions to the heathen should look to the men who have not only made missions their life-study, but also their life-work, for such evidence in relation to them as eye-witnesses alone are able to give. Every true missionary will gladly adduce the results of his experience, with a view to the evoking of enlarged sympathies, and to the securing of broader and clearer intelligence as to the actual working of our Eastern missions, and as to the prospects of future successes. Perhaps the readiest way of replying to the queries proposed will be to set forth some facts which plainly involve a solution of the problem before us. Let it be distinctly again said, however, that if we confine our observations to our own sphere of labour, we do not thereby ignore, much less undervalue, the successes which may have attended God's servants in other parts of the great mission-field. Our plan shall be to advert to recent developments of native talent, piety, and energy in our own, the North Ceylon, District.

1. *May the Hindu be trusted with power?*

This, like many other questions asked respecting missionary operations, needs to be carefully weighed. What "power" is here referred to? What methods of wielding it are to be scrutinized? What are the specific objects to be aimed at in its exercise? If we may estimate power in India as we estimate it in England, we hesitate not to answer this first query decidedly in the affirmative. Our native ministers in Ceylon have been trusted with the management of Circuit affairs, and when so trusted have been remarkably successful in their work. Rare indeed are the instances in which they have failed to realize even more than was expected of them. In the early days of the Mission, a certain hesitancy was felt as to their trustworthiness, and this hesitancy has not altogether disappeared from some minds. Several grounds for great caution have been urged, and in some Missionary Societies have been acted upon. Exception has been taken, for example, to the employment of *young* men. There are Churches which have kept their agents on trial, until the lapse of half a century has toned down their youthful energy. When men have been for ten or fifteen years under the eye of the missionary, and perhaps for half that time engaged in educational affairs etc., and have given evidence of capacity and stability as well as love of work, we think that then they may—that they ought to be—thrust out into higher spheres of labour, whilst they retain the health, the vigour, and the enterprise of youth. It must be a mistake to wait for decrepitude in order to secure stability. Next, the absence of experience, on their part, has been urged as a plea for almost interminable testing. But how is a man to gain experience except by exercise? Here, again, there has been in some quarters a caution indulged which has verged on timidity, if not even on jealousy. When a man's heart is right, and he is generally well-informed, the surest and the shortest way to what is called experience, and to the golden results of experience is, to let him try his hand at some distinct piece of work or other, and by his repeated efforts and failures, learn wisdom, and gain proficiency. A few of our

Digitized by Google

native agents have failed: but this is not a condition of things confined to the eastern world! Have we no such cases in this matter-of-fact England of ours? We venture to affirm that the ratio of failure has not been greater there than here. The Churches at home must be prepared to hear, now and then, of shortcomings in the mission-field, and likewise to cultivate devout gratitude to God for the paucity of such lapses as compared with what might have been anticipated. Observation shows that a great deal depends on the antecedents and surroundings of the native man appointed to office, his tribe and family life, his education, his term and manner of training for evangelistic work. Due care exercised in the outset will give us, in Ceylon at least, a staff of native agents as capable of rightly using power as a similar class in England may be.

2. *Will the Hindu manfully sustain the burden of definite responsibility?*

Considerable diversity of opinion obtains as to the measure of this capacity in the Hindu, a diversity which includes a timid watchfulness over every detail, and the absolute trust which deems all supervision superfluous. Both extremes are wrong. The case needs attention. Where the inner force of conscience remains more or less dormant, and where the external influences of home-life, Church-organization, and general public opinion, are uncertain and feeble in their action, we naturally look for less exalted specimens of steadiness of moral character, less of exemplary consistency, and less of chivalrous heroism and enterprise, than are to be found elsewhere. But where Christianity has won her usual triumphs, we as naturally expect that conscience will work, not unfrequently work even with very marked and cheering results. The moral conditions and surroundings of the recent convert from Hinduism are special and peculiar. These must be understood, if we would fairly estimate his character. Who can fully measure the fierceness of that battle which a newly-awakened Christian conscience has to wage? Even ordinarily-enlightened thinkers fail to estimate adequately the number, variety, and strength of the forces which at every step offer resistance to the aggressive native Christian. That which might to an official in an English Circuit be an ordinary test of a capacity fitly to bear responsibility, would, in all likelihood, tax the utmost ability of an average Christian Hindu. The one act would be simply that of a man who floats with wind and tide in his favour; whilst the other would be a constant and painful effort to pull against both. If we are not prepared to estimate the moral condition of our Churches in India on some such grounds as these, but persist in applying to them our English standards, we shall most probably deceive ourselves as to the facts of the case, and do immeasurable injustice to those hard-toiling and meritorious young Christian communities.

But what are the ordinary tests and measures of a capacity fittingly to bear responsibility,—we mean as applied to Christian agents? If men will steadily plod on in a given course, which is by no means inviting; if they will continue to dig and cultivate a field where the harvest-prospects are remote; if they will brave all scorn however scathing, and opposition however formidable; if they, year after year, stand firm against all seductive allurements, steadily maintaining, and fearlessly manifesting,

Digitized by Google

a yearning love for souls, and putting forth all practicable effort to save them; if they cheerfully cultivate the hope of a general turning to Christ, whilst all around them wears the gloom of sterility; if they readily blend their sympathies, and under the influence of God's good Spirit are fused into a new brotherhood of fellowship, and toil, and effort, and life-consecration; if the prosperity of any department of their work is the cause of unfeigned joy to one and all; if unwearied fagging, indomitable pluck, and ill-remunerated services; if the sacrifice, beyond what the mere requirement of office demands, of time, energy, family-comfort, and literary fame; if the cheerful abandonment of long-cherished, national usages, in themselves innocent, but inexpedient for Christian mission-agents; if fervent zeal, burning charity, self-abnegation for the public weal; if the wearing out of life prematurely under the impulses of an ardent desire for the glory of God,—if these be tests, to any extent, of a fitness to sustain responsibility, then our native ministers in Ceylon have given indubitable proof of such fitness. Of course power must go along with, and measure responsibility; to divorce these, is to play a game of chance, or worse. Accordingly the policy of administration to be adopted and judiciously worked out, respecting our native Churches in the East, should embrace arrangements for letting the native ministers and Churches have powers equal to their responsibilities. If this be conceded to them, they will doubtless justify the confidence reposed, and, ere long, compare favourably with the Churches of our own land.

(*To be concluded.*)

CHAPTERS FROM THE HISTORY OF SPAIN.

IV.—THE TROANO MANUSCRIPT—CHRISTOPHER COLUMBUS.

THE TROANO MS. now requires a brief notice. It is thus called from the name of its owner, Don Juan Tro y Ortalono, Professor of Paleography at the University of Madrid. M. l'Abbé Brasseur de Bourbourg procured it in 1865, and presented it to the Franco-Mexican Scientific Commission, of which he is a member, and which voted its immediate publication. It is a collection of hieroglyphs, embodying a narrative of a theological character, the importance of which is extreme, for it professes to give all the details of the great pre-historic cataclysm which visited the American continent. The style in which it is written imparts to it the character of an epic, and the language is that of the Mayas, a race of people inhabiting Central America. Some of the Abbe's remarks are very valuable, and as a whole his work is an important contribution to philological science; but we must decline following him when, in his enthusiasm, he attempts to prove that the symbolism and the writing of the ancient Egyptians were derived from the American province of Yucatan, and that Greece, Persia, and India borrowed from the same source their mythological traditions.

Our reason for introducing here a mention of the "Troano MS." is, that we may give an idea of the system of hieroglyphics adopted

Digitized by Google

by the early populations of America. There can be but two principles of writing imaginable: namely, *ideographism*, or the representation of ideas, and *phonetism*, or the representation of sounds; and it will always be found that mankind have begun by endeavouring to give a pictorial embodiment of ideas, before passing on to the figuration of sounds. Earlier still, we ascertain the existence of rude and altogether arbitrary means employed by certain tribes plunged in a complete state of barbarism, for the purpose of transmitting down to one another some ideas very limited both in their number and in their purport. Thus, if we confine ourselves strictly to the ground of our subject, namely, the American continent, we see that in the time of the monarchy of the Incas the Peruvians had recourse to what they called *quippos*, or small ropes, by making knots in which they assisted their memory in remembering the historical poetry which their priests recited, and of which they had only an oral tradition. Thus, again, the red-skin Indians of North America have their *gaionné*, *garthona*, or *gassunda*, kinds of mnemonic necklaces, deriving their meaning from the difference between the beads of which they are composed. There is no doubt that the Peruvian *quippos*, by the variety of the colours of the ropes, their order, and the number and arrangement of the knots, allowed the persons who used them to recall to their memory a much larger amount of facts than the Tatar chiefs could do with their notched pieces of wood or *khé-mou*; that they would even find there, as they actually did, the elements of a very advanced system of numeral notation; but, on the other hand, it would have been impossible for them to write, by means of their *quippos*, we shall not say a book, but even a single phrase. The use they made of these rude mnemonic instruments was very much like the one we now sometimes make of our handkerchiefs when we tie a knot in them for the purpose of assisting our memory.*

The hieroglyphic system of the old Mexican tribes, whether we call them Aztecs, or more correctly *Patuas*, was first of all ideographic in its character; it called in, subsequently, the resources of phonetism, under the influence of the same wants and of the same regular progress which, in other times and in other countries, had led to the same results the Egyptian, the Chinese, and the authors of the cuneiform system of writing; but on the road towards phonetism the Americans have stopped at the simple *rebus*, without taking another step forward, and their language is thus a curious monument of that stage of the development of writing in which it has become fixed. The Franciscan monk Torquemada gives in the following passage a very accurate and curious description of the rebus-writing which we are now alluding to. "When the Mexican natives," he says, "wanted to translate Latin into their own language, they rendered the Latin words by words of their language approaching them in sound, and they represented them not by letters, but by the things signified; for they had no other letters except pictures, and it was by means of these pictures that they understood one another. One example will make this clear. The word nearest in sound to the Latin *pater* being *pantli*, a kind of small flag, which serves

* Fr. Lenormant, *Essai sur la Propagation de l'Alphabet Phénicien*, pp. 5, 6.

Digitized by Google

to express the number 'twenty,' they place that small flag instead of '*pater*.' Instead of *noster*, a word akin to *nochtli*, as far as pronunciation goes, they paint an Indian fig, of which the name, *nochtli*, recalls the Latin word *noster*. They go on in the same way through the Lord's Prayer. It was by analogous means and characters that they marked down what they wanted to learn by heart."* The Metropolitan Library of Mexico contains a fragment of the Lord's Prayer written in Latin, in which the characters are Aztec hieroglyphics, exclusively employed as phonetic rebuses, precisely after the fashion which Torquemada describes in the passage we have been quoting. The first sign is the flag or standard *pantli*, the root being *pan;* the second and fourth are intended as the delineation of a stone, *tetl;* finally, the third is the Indian fig, *nochtli*, (root, *noch;*) thus the whole of these four characters must be read phonetically: *pan-tetl noch-tetl*, being the nearest approximation to *pater noster*.†

We thus see that the American continent possessed already a certain degree of civilization when Christopher Columbus started for his earliest voyage of discovery. Like a good citizen, he first proposed the attempt to his countrymen, as a means of depriving the Venetians of the rich commerce which they carried on with the Indies by way of Egypt and the Red Sea. But the Genoese looked upon him as a visionary, nor was he better treated by the courts of France, England, and Portugal, to which he successively addressed himself. This great man, inflamed with that enthusiasm which is inspired by noble enterprises, and carries them into execution, still persevered. He submitted to the railleries and insults which he met with; solicited the patronage of Ferdinand and Isabella; bore their refusals for eight years; and, in order to obtain permission to go in quest of new kingdoms for them, was obliged to set in motion the springs of religious zeal. A Franciscan monk, and two other priests, struck by his discourses, determined Isabella to sanction an enterprise calculated for promoting the Christian faith. Being unable to find money, she sold her jewels; a sum was advanced by a private person; and at last Columbus found himself at the head of a little squadron of three small vessels, with the title of admiral.

He embarked, with transports of joy, on the 3rd of August, 1492, and after only thirty-three days' sail, during which he was every moment exposed to the murmurs and mutiny of his crew, he discovered one of the Lucayan Islands. This discovery was followed by that of the others, as well as Cuba and Hispaniola or San Domingo. At the end of about nine months he returned with a quantity of gold and some Americans. Prejudice was confounded. Ferdinand and Isabella loaded with honours the person who, before his success, had been treated as a madman. He ate at their table, sat down and remained covered in their presence as a grandee of Spain. They appointed him admiral of the West Indies, and trusted him with eighteen vessels for a second voyage, from which the greatest advantages were expected, and Columbus again put to sea in September, 1493.

The method to reap benefit from his discoveries was by the establish-

* Torquemada, quoted by M. Lenormant, *ubi supra*, p. 29. † M. Lenormant,

Digitized by Google

ment of colonies; for which purpose he chose the island of San Domingo. Every thing was an object of terror to the savages. Men on horseback, with firearms, appeared to them dreadful gods hurling thunderbolts. What ideas must they have entertained of those large vessels which vomited flames, and resembled volcanoes movable at pleasure? However, Columbus prudently treated them with kindness, and found less annoyance from them than from the Spaniards, who had flattered themselves with the hope of accumulating gold and silver without the least trouble. The fatigue attendant on the establishment of the colony, and the exact discipline which was observed,—in fact, every thing,—contributed to stir them up against the admiral, whose patience and prudence were put to the severest trials. He had just discovered Jamaica, when, on his return to San Domingo, he found the colony in a state of mutiny, and the Americans in arms for its destruction. While he was employed in reconciling the one, and dissipating the other, his enemies calumniated him in Spain. A superintendent was sent to hamper and thwart him. He found it necessary to return to Europe, when he exculpated himself without difficulty, but could not obtain supplies for a third voyage till after long solicitations and a thousand delays.

Columbus again put to sea in the year 1498, and arrived on the continent of America. He for some time sailed up the Oronoque; but, yielding to the apprehensions of the crew, he abandoned his discovery, and returned to San Domingo, after having trafficked on the coasts with different savages, less from motives of interest, than with a view to become acquainted with the country and the inhabitants, whose simplicity was such, that they exchanged readily their pearls and gold-dust for bits of glass or small toys.

On his arrival at San Domingo, he was again blackened by ingratitude and envy. His enemies triumphed at court during his absence; a governor was sent to succeed him,—and this officer was not ashamed to put him in irons, and send him like a criminal to Spain. The injustice of this act was too flagrant, and was attended with the same consequence as before. Columbus was put at the head of another fleet, and sent on a fourth voyage, (1502,) when he again met with persecution and ingratitude, notwithstanding which he discovered the Isthmus of Darien; but having been overtaken by a storm, he put into Jamaica. For a whole year the unfortunate explorer was detained on that island, deprived of all assistance; and from thence he wrote to Ferdinand and Isabella a letter couched in the most pathetic terms, from which we shall quote a few passages.

"What have twenty years of toil profited me? what benefit have I derived from so many fatigues and dangers? At the present time I do not possess a single house in Castile which I can call my own; and if I wish to dine, to sup, or to sleep, my sole resource is an inn; and even then I frequently am without money to defray my expenses.....Unless I had had the patience of Job, was it not enough to make me die of despair when I saw that in such extremities, in the midst of the overwhelming danger which surrounded us, my young son, my brother, my friends, and myself, I was refused admittance into those harbours which, through the Divine assistance, I had gained for Spain, and the discovery of which

Digitized by Google

had cost me so much blood.....Nevertheless, I climbed, as well as I could, to the very top of the vessel, uttering cries of alarm, and calling the four winds to my assistance. All in vain.....Exhausted, I fell asleep, and I heard a voice full of sweetness and compassion, saying these words: 'O foolish man!—man, slow to believe and to serve thy God! —what care has He not taken of thee since thy birth? Has He done more for Moses and for David His servant? He has given over to thee, as being thine, the Indies—that part of the world so abundant in riches; and thou hast in thy turn bestowed them at thy pleasure. He has given to thee the keys of the ocean, which was shut up by such strong chains.' .....And I, though apparently half dead, heard all these sayings; but I never could find any answer to them. All I did was to shed tears, and weep over my errors. He who spoke to me, whoever he was, ended by these words: 'Be reassured and take confidence, for the tribulations of men are inscribed upon tables of stone and of marble.'.....If it pleased your Majesties to send me a ship of more than sixty-four tons burden, with biscuit and some other provisions, it would be sufficient to take back to Spain both myself and my poor companions. Let your Majesties have some slight pity of me. Let heaven and earth weep for me. Let whoever has charity, whoever is actuated by the spirit of truth and of justice, weep for me. I have remained here in these islands of the Indies, alone, ill, in great trouble, expecting death every day, surrounded by savages who are both innumerable and full of cruelty,—so far from the sacraments of our holy mother the Church! I have not a single maravedi left wherewith I could make a spiritual offering. If God allows me to leave this place, I beseech your Majesties that they would grant me the permission of going to Rome, and of accomplishing other pilgrimages. May the Holy Trinity preserve your Majesties in life and in power! Written in the Indies, in the island of Jamaica, the 7th of July of the year 1503."

At last Columbus returned to Europe, overcome with fatigues, and the news of the death of his protectress, Queen Isabella, was the final blow which carried him off. He died in 1506. It is difficult at the distance which separates us from the epoch of the discovery of America to appreciate rightly the conduct of the Spanish government towards the great navigator. Many historians have accused it of injustice and ingratitude, but Mr. Prescott believes the charge to be wholly undeserved. "There were several features in the character of Columbus," says this writer, "which make it doubtful whether he were the most competent person, in any event, for an emergency demanding at once the greatest coolness, consummate address, and acknowledged personal authority. His sublime enthusiasm, which carried him victorious over every obstacle, involved him also in numerous embarrassments, which men of more phlegmatic temperament would have escaped. It led him to count too readily on a similar spirit in others, and to be disappointed. It gave an exaggerated colouring to his views and descriptions, that inevitably led to a reaction in the minds of such as embarked their all in the splendid dreams of a fairy-land, which they were never to realize. Hence a fruitful source of discontent and disaffection in his followers. It led him, in his eagerness for the achievement of his great enterprises, to be less scrupu-

Digitized by Google

lous and politic as to the means, than a less ardent spirit would have been. His pertinacious adherence to the scheme of Indian slavery, and his injudicious punishment of delinquents by diminishing their regular allowance of food, are pertinent examples of this. The historian Herrera, who must be admitted to have been in no degree insensible to the merits of Columbus, closes his account of the various accusations urged against him and his brothers, with the remark, that, 'with every allowance for calumny, they must be confessed not to have governed with the moderation they ought to have exercised.' Whatever, let us add, were the defects of his mental constitution, the finger of the historian will find it difficult to point out a single blemish in his moral character. His correspondence breathes the sentiment of devoted loyalty to his sovereigns. His conduct habitually displayed the utmost solicitude for the interests of his followers. He expended almost his last maravedi in restoring his unfortunate crew to their native land. His dealings were regulated by the nicest principles of honour and justice. His last communications to the sovereigns from the Indies remonstrate against the use of violent measures in order to extract gold from the natives, as a thing equally scandalous and impolitic. The grand object to which he dedicated himself seemed to expand his whole soul, and raised it above the petty shifts and artifices by which great ends are sometimes sought to be compassed. There are some men, in whom rare virtues have been closely allied, if not to positive vice, to degrading weakness. Columbus's character presented no such humiliating incongruity. Whether we contemplate it in its public or private relations, in all its features it wears the same noble aspect. It was in perfect harmony with the grandeur of his plans, and their results,—more stupendous than those which Heaven has permitted any other mortal to achieve." *

Connected with the history of the discovery of America there is a point to which we must refer for a moment, because it has excited a considerable amount of interesting discussion amongst antiquaries. This point may be put in the form of the following question: Was America really known to the Northmen during the ninth and tenth centuries? Those of our readers who are acquainted with the old traditions of the Welsh, are aware that one of the kings of that nation is supposed to have visited the New World four centuries before its discovery by Columbus. On the death of Owen Gwineth, king of North Wales, A.D. 1169, his children disputed the succession. Yorwerth, the elder, was set aside without a struggle, as being incapacitated by a blemish in his face. Hoel, though illegitimate, and born of an Irish mother, obtained possession of the throne for a while, till he was defeated and slain by David, the eldest son of the late king by a second wife. The conqueror, who then succeeded without opposition, slew Yorwerth, imprisoned Rodri, and hunted others of his brethren into exile. But Madoc, meantime, abandoned his barbarous country, and sailed away to the West, in search of some better resting-place. The land which he discovered pleased him: he left there part of his people, and went back to Wales for a fresh supply of adventurers, with whom he again set sail, and was heard of no more. Such

* Prescott, "Ferdinand and Isabella," vol. ii., pp. 443, 444; and vol. iii., p. 231.

Digitized by Google

is the fact which Southey took as the ground-work of one of his poems, and which is supposed to have been nothing less than a pre-Columbian discovery of America, if we may so say.* Mr. George Catlin, the well-known traveller and artist, believed that he had met, during the course of some of his wanderings, with Indians who were descended from Madoc's followers, but the accuracy of this statement has been successfully contradicted.

In his Kosmos, Baron von Humboldt says that America was discovered in the year 1000, by a northern route, as far south as forty-one and a half degrees north latitude, by Leif, the son of Eric the Red. The first but accidental step towards this discovery was made from Norway. In the second half of the ninth century, Naddod, having sailed for the Färoe Islands, which had previously been visited from Ireland, was driven by storms to Iceland, and the first Norman settlement was established there by Ingolf, in 875. Greenland, the eastern peninsula of a land which is everywhere separated by the sea from America proper, was early seen, but was first peopled from Iceland a hundred years later, in 983. The colonization of Iceland, which had first been called by Naddod, *Snowland* (Snjoland), now conducted adventurers, in a south-westerly direction, passing by Greenland, to the new continent. Notwithstanding the proximity of the opposite coast of Labrador, a hundred and twenty-five years elapsed from the first settlement of Northmen in Iceland, to Leif's discovery of America; so small were the means which, in this remote and desolate part of the globe, a noble, energetic, but not wealthy race, were able to devote to naval enterprises. The line of coast called Vinland, from wild vines which were found there, charmed its discoverers by the fertility of its soil, and the mildness of its climate, compared with Iceland and Greenland. The tract which received from Leif the name of *Vinland it Goda* (Vinland the Good), comprised the coast line between Boston and New York; therefore parts of the present States of Massachusetts, Rhode Island, and Connecticut, between the parallels of Civita Vecchia and Terracina. This was the principal settlement of the Northmen. The colonists had frequently to contend with a very warlike tribe of Esquimaux, then extending much farther to the south, under the name of Skrälinger. The first bishop of Greenland, Eric Upsi, an Icelander, undertook, in 1121, a Christian mission to Vinland; and the name of the colonized country has even been met with in old national songs of the natives of the Färoe Islands.†

The details we have just been giving are admitted by Humboldt as well-established facts, and he makes a great difference between them and other traditions to which he alludes in his Kosmos. There is certainly some degree of probability in them, and for our part, we are inclined to believe the hypothesis of an expedition to America undertaken by the enterprising Northmen.

(*To be concluded.*)

* Southey's preface (1805) to Madoc.

† Kosmos, Colonel Sabine's translation, vol. ii.

Digitized by Google

RELIGIOUS INTELLIGENCE.

THE STATIONS OF THE WESLEYAN-METHODIST MINISTERS AND PREACHERS ON TRIAL FOR 1873–74.

[N.B. Each of the places mentioned in these Stations, and numbered consecutively from 1 to 728 is the head of a Circuit; and the Minister first named is the Superintendent. The Superintendent and other Minister or Ministers, stationed in or appointed to the several Circuits under-mentioned, is and are appointed by the Conference to preach, and to perform all acts of religious worship and Methodist discipline, in each and every one of the Wesleyan-Methodist chapels already erected, or to be erected, in each Circuit respectively, within the space of twelve calendar months, at such time or times, and in such manner, as to him or them shall seem proper; subject, nevertheless, to the Superintendent Minister.]

GREAT BRITAIN.

GEORGE T. PERKS, M.A., PRESIDENT OF THE CONFERENCE.

GERVASE SMITH, M.A., SECRETARY.

I. FIRST LONDON DISTRICT.—*George T. Perks, M.A., President of the Conference, Chairman.*

George Bowden, Financial Secretary.

1 *London, (City-road, &c.,)* George Bowden, John Poulton, Frederick Woofenden.
German Mission, William H. Johnston, who shall act under the direction of the Chairman of the District.
London, Welsh, Lewis Jones.
Conference-Office, Frederick J. Jobson, D.D., *Book-Steward*; Benjamin Frankland, B.A., Benjamin Gregory, *Editors*.
Missionary Society, GEORGE T. PERKS, M.A., (President of the Conference,) William B. Boyce, Luke H. Wiseman, M.A., *General Secretaries*; William Arthur, M.A., *Honorary Secretary*.
Home-Missions, &c., Charles Prest, *General Secretary*.
Auxiliary Fund, John Rattenbury.
Metropolitan Chapel Building Committee, GERVASE SMITH, M.A., (Secretary of the Conference,) *General Secretary*.
The Camp, Aldershot, Richard W. Allen, John Laverack.
Sandhurst, Berks., Robert B. Nightingale, who shall act under the direction of the senior Minister at Aldershot.
Garrison and Naval Port of Malta, Benjamin Broadley, Marmaduke Riggall.

2 *London, (Jewin street,)* Jacob Stephenson, B.A., who shall change on one Sunday in every four weeks with the Ministers of the City-road and Hoxton Circuits, alternately.

3 *London, (Hoxton, &c.,)* William H. Cornforth, Walter S. Nichol.

4 *London, (Islington, &c.,)* George Maunder, William D. Walters.

5 *London, (Highbury, &c.,)* John Walton, Ebenezer E. Jenkins, M.A., Mark Guy Pearse, Samuel Gregory.

Wood Green and Seven Sisters' Road, Pascho Hoskins, John P. Lowe; John P. Johnson (Wood-Green), Supernumerary.

6 *London, (Stoke-Newington, &c.,)* John M'Kenny, William R. C. Cockill.

7 *London, (Hackney, &c.,)* Francis W. Greeves, John Wood, B.A., John Burgess, William H. Booth; Richard Tabraham, William O. Booth, Alfred Barrett, James Sutch, Supernumeraries.

8 *London, (Kentish-Town, &c.,)* J. Alexander Armstrong, Francis B. Sandbach; Joseph Hollis, Supernumerary.

9 *London, (Spitalfields, &c.,)* Richard Roberts, Robert Culley.

10 *London, (Bethnal-Green, &c.,)* Thornley Smith.
The Children's Home, T. Bowman Stephenson, B.A., Principal.

11 *London, (St. George's, &c.,)* William Davison, CharlesCrawshaw, Benjamin G. Wilkinson.
Thames Mission, Henry R. Burton, Alexander F. Fogwell.

12 *London, (Bow, &c.,)* Samuel Lord, Allen Rees.
Mile-End-Road, George H. Camburn, who shall change on one Sunday in every four weeks with the Minister of the Bethnal-Green Circuit.

13 *London, (Canning-Town,)* Henry J. Sykes, who shall change on one Sunday in every three weeks with the Minister of the Stratford Circuit.

14 *Highgate*, John H. James, D.D., W. Cowell Brown; James Allen (A), Henry P. Wilson, Supernumeraries.

15 *Stratford*, Edward Workman.

16 *Watford*, Abraham S. White, who shall change on one Sunday in every six weeks with the Ministers of the Kentish Town and Highgate Circuits, alternately.

17 *Barking and Romford*, Charles Bingant, who shall change on one Sunday in every six weeks with the Ministers of the Spitalfields, St. George's, and Bow Circuits, successively.

Digitized by Google

18 *Hertford and Bishop-Stortford*, Alfred F. Abbott, Isaiah Parker (Bishop-Stortford).
19 *Cambridge*, William F. Slater, John Stevinson, Thomas H. Lomas (Cottenham), John Thompson (B) (Saffron-Walden); Jonathan Henshall, Supernumerary.
20 *Chelmsford and Maldon*, William Jackson (B), Joseph B. Alger (Braintree), John Gibson (B (Great-Totham).
21 *Southend and Leigh*, J. Holland Brown; Thomas Harvey, Supernumerary.
22 *Colchester*, William Willan, William Seed Brightlingsea), John Jackson (Great-Bentley).
23 *Manningtree*, Thomas R. Jones, Tilney Rising (Harwich), William H. Moseley.
24 *Ipswich*, William Malpas, William Ainsworth (Woodbridge), W. Woodward Spencer.
25 *St. Alban's*, Matthew Giles, Job Grice (Hemel-Hempstead); George Oyston, Supernumerary.
26 *Uxbridge and Rickmansworth*, James H. Taylor (Rickmansworth), William F. Faulding.

N.B.—The Home-Missionary Minister appointed to Mile-End-Road shall act under the direction of the Chairman of the District.

II. SECOND LONDON DISTRICT.—*W. Morley Punshon, LL.D., Chairman.*

Henry L. Church, Financial Secretary.

27 *London, (Great Queen-street, &c.,)* John Bond, J. Jackson Wray, Henry J. Foster.
28 *London, (Southwark, &c.,)* Paul Orchard, William Gibson, B.A., John Codd.
29 *London, (New Cross,)* John W. Greeves, J. Jeremy Smith.
London, (Old Kent-road,) James Bransom, who shall change on one Sunday in every four weeks with the Ministers of the New Cross Circuit.
30 *London, (Lambeth, &c.,)* William Wilson (D), John Rhodes (B), John R. Gleave, William J. Heaton; William Chambers, Supernumerary.
31 *London, (Brixton-hill, &c.,)* William H. Taylor, John Martin (A) (Sydenham), Samuel Wilkes, James S. Haworth; Richard Rymer, William Butters, William Exton, Luke Tyerman, Edward A. Telfer (Anerley), Supernumeraries.
32 *London, (Mostyn-Road, &c.,)* George C. Harvard, Albert Clayton, T. Henry Ingram.
Theological Institution, Richmond Branch:—George Osborn, D.D., *Theological Tutor;* Daniel Sanderson, *Governor of the Institution-House;* William F. Moulton, M.A. *Classical Tutor;* Frederick P. Napier, B.A., James Cooling, *Assistant-Tutors.*
33 *Richmond*, Thomas Dickin.
34 *London, (Hinde-street, &c.,)* Thomas Kent, Matthew Ingle.
Paddington, James S. Bellman, who shall change on one Sunday in every four weeks with the Ministers of the Hinde street Circuit.
35 *London, (St. John's Wood, &c.,)* George Mather, J. Richard Hargreaves, Charles E. Wansbrough; John Pearce (West Finchley), Supernumerary.
Hampstead, James Mayer, who shall change on one Sunday in every six weeks with the Ministers of the St. John's Wood Circuit, and also with the Ministers of the Highgate Circuit.
36 *London, (Bayswater, &c.,)* George Follows, Isaac Harding, Alfred Martyn (Starch-Green).
37 *London, (Kensington, Warwick Gardens,)* W. Morley Punshon, LL.D., W. Milburn Briggs.
38 *London, (Chelsea, &c.,)* Thomas Nightingale, William D. Sarjeant; John Bicknell, Supernumerary.
39 *London, (Westminster, &c.,)* Charles H. Kelly, James Morrison.
Education Department: George O. Bate, Westminster Training College), *Secretary of the Committee;* John Clulow, *Visitor of Day and Sunday Schools. Normal Institution: Westminster Branch*, James H. Rigg, D.D., *Principal. Battersea Branch*, George W. Olver, B.A., *Principal.*
40 *Deptford*, Theophilus Woolmer, who shall change on one Sunday in every four weeks with the Ministers of the New Cross Circuit; John Dawson (New Cross, Deptford), Supernumerary.
41 *Blackheath*, Robert N. Young, Edward Dodds (Greenwich); Peter Cooper, Joseph Clapman, Supernumeraries.
42 *Bromley, (Kent,)* George Latham, George H. Bellamy (Lewisham), Marshall Hartley (Chislehurst); John W. Cotton (Lewisham), Supernumerary.
43 *Woolwich*, John Vanes, John Bell (B) (Plumstead Common).
Woolwich Garrison, H. Epworth Thompson.
44 *Hammersmith*, Frederick F. Woolley (Brentford), Henry L. Church.
45 *Ealing and Acton*, Samuel H. Tindall, Joseph C. Woodcock (Acton); Samuel Beard, Supernumerary.
46 *Wandsworth*, Thomas Akroyd, George Bargess (Upper Tooting); Jacob Stanley, Joseph Whitehead, Supernumeraries.
47 *Croydon*, John V. B. Shrewsbury, Ralph W. G. Hunter, Henry H. M'Cullagh; Aaron Langley (Sutton), Supernumerary.
48 *Kingston*, Joseph Portrey.
Chertsey and Walton-on-Thames, Thomas Featherstonehaugh, Robert Nicholson.
Cobham, William Cornforth, who shall change on one Sunday in every four weeks with the Minister of the Kingston Circuit.
49 *Windsor*, John Bell (A), William Martin (Maidenhead).
50 *Hastings*, W. Rodwell Jones, Charles O. Eldridge, B.A.
51 *Sevenoaks*, James Aldis, Walter Lothaby.

Digitized by Google

52 *Tunbridge-Wells*, James Grose, Charles D. Newman (Tunbridge), Charles Lester; John Knowles, Ph. D., Supernumerary.

53 *Lewes*, John Osborn; James Taylor (A), Supernumerary.

Eastbourne, George R. Graham, who shall change on one Sunday in every six weeks with the Minister of the Lewes Circuit; Matthew Cranswick, Supernumerary

54 *Brighton*, Thomas M. Albrighton, Hugh P. Hughes, B. A.; William Davenport, Supernumerary.

55 *Worthing*, John Watson (B), Joseph H. Cadman (Shoreham); John C. Pengelly, Supernumerary.

56 *Guildford*, Alexander Hoskings, James Parker.

57 *Alton*, *(Hants.,)* Samuel Atkinson (A), Samuel H. Terrill (Farnham).

Petersfield, Samuel Miles.

Basingstoke, William P. Ellis.

58 *Redhill*, Ishmael Jones, Robert A. Bilkey, (Horsham); John Gay Wilson, Supernumerary.

N B.—The Home-Missionary Ministers appointed to Stations which are not numbered, shall act under the direction of the Chairman of the District.

III. BEDFORD AND NORTHAMPTON DISTRICT.—*Hugh Jones* (A), *Chairman.*

William B. Dennis, Financial Secretary.

59 *Bedford and Ampthill*, Hugh Jones (A), Francis Hewitt (Ampthill), Thomas Rodgers, Wesley Butters; Peter Samuel, Robert Maxwell, John Bonser, B.A. (Willington), Supernumeraries.

60 *Leighton-Buzzard*, Jabez Palmer, John Dixon (A), Alfred Cooke; James Lees, Supernumerary.

61 *Luton*, Richard Eland (B), George Smith (B), John J. Twells.

62 *Hitchin*, James Bunting, Thomas Hackett.

63 *Dunstable*, Robert H. Hare, Josiah Goodacre, William Cumberland (Toddington).

64 *Aylesbury*, George Butcher, William G. White.

65 *St. Neots*, Charles Nightingale, William S. Snow, Charles G. Moore (Potton).

66 *Biggleswade*, Joseph Simpson, Joseph C. Wright (Baldock), Allen Redshaw; James Daniel, Supernumerary.

67 *St. Ives and Huntingdon*, James Shearman, William O. Aldom (Huntingdon), Henry Smith (Fen-Drayton).

68 *Ramsey*, *(Hunts.,)* George Sanderson, Samuel Hickmans (Sawtry).

69 *Northampton*, William B. Dennis, William Gooderidge, Joseph Watkinson (Brixworth).

70 *Towcester*, William R. Dalby, John T. Pallister (Silverstone).

71 *Daventry*, John P. White, Andrew Baxter.

72 *Rugby*, William Hawken, who shall change on one Sunday in every six weeks with the Ministers of the Daventry Circuit.

73 *Newport-Pagnell*, George Meadows, Thomas P. Spencer (Wolverton).

74 *Higham-Ferrers*, John Archer, William A. Leach (Raunds).

75 *Wellingborough*, Daniel G. Maillard, James Chapman.

76 *Kettering*, Edward Abraham, who shall change on one Sunday in every six weeks with the Ministers of the Market-Harborough Circuit; Henry Fish, M.A., Supernumerary.

77 *Market-Harborough*, John Lamplough, Philip Bainbridge.

78 *Chatteris*, William P. Peck, Henry Oyston (March).

79 *Oundle*, James Hartle, J. Wesley Keyworth (Elton).

IV.—KENT DISTRICT.—*John Hall, Chairman.*

John Cooper, Financial Secretary.

80 *Canterbury*, Henry Hayman, William Done; William H. Clarkson, Walter P. Garry, Supernumeraries.

Whitstable, John Bate, who shall change on one Sunday in every month with the Ministers of the Canterbury Circuit.

81 *Faversham*, Jonathan Dent, Frederick B. Swift (Boughton).

82 *Rochester*, Charles Hillard, Richard Woodfin (Brompton, Kent).

83 *Gravesend*, Samuel Wesley, Jabez Ingram (Dartford).

84 *Sheerness*, William Harley, who shall change on one Sunday in every six weeks with the Ministers of the Sittingbourne Circuit.

85 *Margate*, Robert J. T. Hawksley, William G. Dickin (Ramsgate), William J. Fowell.

86 *Dover*, Andrew Kessen, LL.D., Adam Hann.

87 *Folkestone*, Walter P. Johns, Thomas Close (Elham, near Canterbury).

88 *Deal*, John Cooper, Joseph W. Britton (Sandwich).

89 *Rye*, James Nicholson (A), William Farmer (Lydd, Kent).

90 *Tenterden*, Thomas Stephenson, Henry J. Quilter (Woodchurch, near Ashford).

91 *Ashford*, Jabez Iredale, Arthur R. Humphreys (Wye, near Ashford).

92 *Staplecross*, Samuel W. Lawton (Hawkhurst).

93 *Ticehurst*, John Vercoe, who shall change on one Sunday in every six weeks with the Minister of the Staplecross Circuit.

94 *Maidstone*, John Hall, George S. Tyler, Luke L. Swift; Henry J. Thomas, Supernumerary.

95 *Sittingbourne*, John Locke, Benjamin E. Hawkins.

Chatham Garrison, Richard Hardy (New Brompton, Kent).

The Camp, Shorncliffe, J. Surman Cooke (Sandgate, Kent).

Digitized by Google

V. NORWICH AND LYNN DISTRICT—*Robert M. Willcox, Chairman.*

John Randerson, Financial Secretary.

96 *Norwich*, Robert M. Willcox, John Leal, Frederick M. Lowry.
97 *Bungay*, Henry Brown, Michael Thompson (Loddon), John Burnett (Beccles).
98 *North-Walsham*, Thomas Gane, Thomas Sanderson (Aylsham).
99 *Yarmouth*, John Randerson, Herbert Burson; Robert Bond, Supernumerary.
100 *Lowestoft*, John P. Lockwood, William R. Carlyon; George Ranyell, Supernumerary.
101 *Yoxford*, George Gibson, who shall change on one Sunday in every twelve weeks with the Ministers of the Lowestoft Circuit.
102 *Diss*, George Hughes, Samuel Brown (A) (Botesdale, near Scole), Charles Haller; Joseph Floyd (Botesdale), Supernumerary.
103 *Attleborough and New-Buckenham*, William Holdsworth (Attleborough), Thomas B. Jefferies (Long Stratton).
104 *Bury St. Edmund's*, James Faulkner, Silas Jones (Elmswell).
105 *Holt*, Edward Baylis, who shall change on one Sunday in every twelve weeks with the Ministers of the Walsingham Circuit.
106 *Lynn*, James Parkes, Mark Davenport, Thomas Clark.
107 *Swaffham*, John Bonham, Joseph Crowther (East-Dereham).
108 *Downham*, George F. Swinnerton, William K. Hardy (Stoke-Ferry).
109 *Walsingham*, Christopher B. Sykes, William Ellis (Docking, near Lynn).
110 *Wisbeach*, Thomas G. Keeling, Thomas Rathmell.
111 *Thetford*, John Gilbert, Charles E. Lefeaux. *Methwold*, James F. Belfield, who shall change on one Sunday in every four weeks with the Ministers of the Thetford Circuit.
112 *Mildenhall*, Samuel Brocksop, Thomas G. Mosscrop.
113 *Ely*, Frederick Balls, Jonathan Foster (Haddenham), Samuel Simpson (B) (Littleport).

VI. OXFORD DISTRICT.—*Frederic Greeves, Chairman.*

John Hearnshaw, Financial Secretary.]

114 *Oxford*, Frederic Greeves, R. Waddy Moss.
115 *High-Wycombe*, Thomas Jefferies, Francis Barker.
116 *Witney*, Henry Hine, James P. Dunn.
117 *Banbury*, John Hearnshaw, Charles Winters, Thomas W. Johnstone (Grimsbury, Banbury); John Brown (B) (Grimsbury, Banbury), John T. Yeates, Supernumeraries.
118 *Kineton*, Joseph Milligan, who shall change on one Sunday in each quarter with the Ministers of the Banbury Circuit.
119 *Newbury*, Jabez Ingham, John Kirtlan, John Turner.
120 *Reading*, George Penman, Stephen Parkes, John Hugh Jones; John Wesley Dawson (Wokingham), Supernumerary.
121 *Hungerford*, Thomas S. Raby, James Etchells (Lambourne).
122 *Marlborough*, John Hugill, Richard J. Clifton (Pewsey).
123 *Wallington*, Alfred Taylor, Charles W. Rhodes (Wallingford).
124 *Thame*, Alfred Beresford, who shall change on one Sunday in every six weeks with the Ministers of the Watlington Circuit; Paul Clarke, Supernumerary.
125 *Brackley*, Henry Lewis, who shall change on one Sunday in every six weeks with the Ministers of the Buckingham Circuit.
126 *Buckingham*, Thomas Vinson, James Duff (Bicester).
127 *Chipping-Norton*, Samuel Lucas (B), Ralph Green.
128 *Stow-on-the-Wold*, John Skerratt, who shall change on one Sunday in every six weeks with the Ministers of the Chipping-Norton Circuit.
129 *Swindon*, Henry Soper, John Tenneyman (Farringdon), Robert E. Bambrough (New Swindon), Henry W. Catton.
130 *Wantage*, James Fisher, George J. Brett (Harwell, near Steventon).
131 *Abingdon*, Samuel Atkinson (B), M.A., who shall change on one Sunday in every six weeks with the Ministers of the Oxford Circuit.

VII. PORTSMOUTH DISTRICT.—*Joseph Lawton, Chairman.*

George C. Taylor, Financial Secretary.

132 *Portsmouth*, Joseph Lawton, Owen Watkins, Edward S. Banham, Henry Watts, Joseph Robinson.
Portsmouth Garrison, W. Shaw Caldecott (Southsea, Hants.).
133 *Gosport*, Robert H. Mole.
134 *Fareham*, James Johnson, who shall change on one Sunday in every four weeks with the Minister of the Gosport Circuit.
135 *Salisbury*, William Hamar, John E. Doubleday, Henry Scanes; William Tranter, Supernumerary.
136 *Poole*, George Savery, Theodore Bishop (Wareham).
137 *Bournemouth*, Joshua Hawkins, who shall change on one Sunday in every four weeks with the Minister at Poole.
138 *Swanage*, George Hobill, who shall change on one Sunday in every six weeks with the Minister at Wareham.
139 *Wimborne*, Thomas Ratcliffe, Joshua Leadbeater (Cranbourne); John W. Button, Supernumerary.
140 *Christchurch and Lymington*, Charles E. Woo'mer, William Beadon (Lymington).
141 *Newport, Isle of Wight*, Thomas Adams, Charles G. Turton (Ventnor), Josiah N. Vine (Freshwater).
Parkhurst Garrison, William Moister, Supernumerary.

Digitized by Google

142 *Ryde*, Levi Waterhouse, George C. Taylor (Cowes), Olinthus R. Barnicott (Sandown); John T. Morley (Sandown), Supernumerary.
143 *Southampton*, Henry Castle, Caleb Foster; James Osborn, William J. Dawson, Supernumeraries.
144 *Winchester*, John Thomas (B).
145 *Romsey*, William H. Dale, who shall change on one Sunday in every four weeks with the Minister at Winchester.
146 *Andover*, George E. Startup, James Clegg (Whitchurch).
147 *Chichester*, William D. Tyack, John R. Every (Littlehampton); Samuel Young (Bognor), Supernumerary.

VIII. CHANNEL-ISLANDS DISTRICT.—*William Lindley, Chairman.*

148 *Guernsey, (English,)* John A. B. Harry, Thomas Champness, William D. L. Slack; William Simpson, Supernumerary.
149 *Guernsey and Sark, (French,)* Alfred J. Dupuy, Helier Le Rougetel; George Leale, Supernumerary.
150 *Alderney, (English,)* John Atkins.
151 *Alderney, (French,)* Peter Lucas.
152 *Jersey, (English,)* William Lindley, Samuel Fogg; Nathaniel Stevens, Supernumerary.
153 *Jersey, (French,)* William Nicolle, James L. Ozanne, Philip G. Adair; One wanted; Philip Tourgis, Philip Guiton, Philip Le Gresley, Supernumeraries.

IX. DEVONPORT DISTRICT.—*William Hurt, Chairman.*

W. Dingley Williams, Financial Secretary.

154 *Devonport*, George Turner (B), Joseph Little (A), W. Dingley Williams.
155 *Plymouth*, (*Ebenezer, &c.,*) William Hurt, Joseph B. Blanch, John Crump (Ivy Bridge); William H. Rule, D.D., Supernumerary.
156 *Plymouth*, (*King-street, &c.,*) Thomas T. Dilks, Richard Jenkin (Stonehouse, Devon).
157 *Launceston*, Samuel Naish, Thomas B. Harrowell; John Walter (North-Petherwin), Supernumerary.
158 *North Hill*, Robert J. Andrew (Coad's Green, near Launceston), William Mellor (Lewannick).
159 *Holsworthy*, Almond T. Hocking, Richard G. Dawson.
160 *Kilkhampton*, Uriah Butters, Charles Heap (Stratton, North Devon); William Harvie, Supernumerary.
161 *Liskeard*, Matthew Gallienne, William Hunt, Samuel F. Balch (East Looe).
162 *Calbington*, Thomas Thompson, John Mead (Saltash).
163 *Tavistock*, Mark Symons, Alfred Brice.
164 *Gunnislake*, Herbert W. Paime, Edgar T. Carrier (Calstock).
165 *Camelford*, Charles J. Preston, Frederick C. Dugdale (Wadebridge); George Beard (Wadebridge), Supernumerary.
166 *Kingsbridge*, George Parsonson, William H. Maude (Salcombe).
167 *Brixham and Dartmouth*, Edward Parry (Dartmouth), John G. Stuart (Brixham); John Gregory (Dartmouth), Supernumerary.
168 *Buckfastleigh*, Thomas Green, Matthew Salt (Ashburton).

X. CORNWALL DISTRICT.—*Thomas Llewellyn, Chairman.*

S. Evans Rowe, Financial Secretary.

169 *Redruth*, James S. Thomas, Samuel W. Christophers, Alfred Mewton.
170 *Camborne*, Thomas Chope, Anthony Taylor, William H. Clogg.
171 *Falmouth*, John E. Coulson, Ebenezer A. Gardiner (Penryn), William Calvert, Caleb Lord; Peter Parsons (Penryn), Supernumerary.
172 *Truro*, S. Evans Rowe, Frederick Mason, Thomas Evans.
173 *Gwennap*, Walter Coates (Carharrack), Thomas Roberts (A) (Ponsanooth).
174 *St. Agnes*, George F. Maugham, Charles Symes.
175 *St. Austell*, Wesley Hurt, Joseph H. Skewes, M.A. (Mevagissey), Joseph Higham, Rutland Spooner (Tywardreath).
176 *St. Mawes*, Joseph Hall, who shall change on two Sundays in each quarter with the Ministers of the Falmouth Circuit.
177 *Bodmin*, Richard Allen (B), Richard E. Bray (Lostwithiel), William Douglas.
178 *St. Columb*, George Kevern, Toft W. Cook (Padstow).
179 *Penzance*, Thomas Llewellyn, Robert N. Barritt, Thomas T. Lambert (Newlyn West).
180 *St. Just*, Thomas West, John G. Morrow.
181 *St. Ives*, Alfred Barber, Robert Burdon.
182 *Scilly Islands*, Jabez Overton; Edward Stokes, Supernumerary.
183 *Helston*, Joseph Mole, Richard Webb, Robert C. Cowell, Frederick H. Thomas.
184 *Hayle*, Charles Burbridge, Mark P. Gilbert (Hayle-Foundry), Robert Passmore (Wall, near Hayle), Nicholas Cooke (Leeds Town).
185 *Marazion*, James Walter, William George (Goldsithney).

XI. EXETER DISTRICT.—*Benjamin Browne Chairman.*

Robert C. Barratt, Financial Secretary.

186 *Exeter*, Thomas Trethewey, George Terry, B.A., Joseph H. Hargreaves (Topsham); Benjamin Firth, Supernumerary.
187 *Tiverton*, Thomas Wenn, Robert Dyso (B)

Digitized by Google

188 *Taunton and Wellington*, John Bramley, Robert C. Barratt (Wellington), Samuel R. Williams; Joseph Fletcher, William Sanders, Supernumeraries.

Wesleyan Collegiate Institution, William P. Slater, Governor and Chaplain.

189 *Bridgewater*, William Allen (B), John P. Yates; John B. Alexander, Supernumerary.

190 *South-Petherton*, John Danks, Philip Sadler (Crewkerne); Thomas W. Smith (Ilminster), Supernumerary.

191 *Budleigh-Salterton*, Robert G. Badcock (Sidmouth), Ezra Nuttall.

192 *Lyme-Regis*, William Kirkman, William A. Phillips (Honiton).

193 *Bridport*, John B. Charles, John Thompson (A); John Stevens, Supernumerary.

194 *Barnstaple*, Benjamin Browne, Alfred Tucker, Samuel Shrimpton (Lynton); Henry Dean (Lynton), Supernumerary.

195 *Ilfracombe*, Robert W. Pordige, who shall change on one Sunday in every month with the Ministers of the Barnstaple Circuit.

196 *South-Molton*, Peter Prescott, Charles W. Rawlings.

197 *Bideford*, James Cooke (A), Andrew Rennard (Torrington), Thomas Jenkin; John F. England (Instow), Supernumerary.

198 *Dunster*, Richard Groves, W. Rhode Davies (Porlock).

199 *Williton*, James Mitchell, Charles Harrison (Watchet).

200 *Okehampton*, John Mearns, Elias T. Sanford; George Smith (C), Supernumerary.

201 *Torquay*, J. Lancaster Ball, Charles H. H. Ward; William Henley, Supernumerary.

202 *Newton-Abbot*, Richard P. Davey, Henry B. Clough.

203 *Teignmouth*, John Ryan, George Smith (D) (Dawlish).

XII. BRISTOL DISTRICT.—*William T. Radcliffe, Chairman.*

Frederick E. Toyne, Financial Secretary.

204 *Bristol, (King-street, &c.)* William T. Radcliffe, John Baker, M.A., Henry E. Gregg, John Martin (B); William W. Rouch, Charles Tucker, Robert Dugdale, Supernumeraries.

205 *Bristol, (Langton-street, &c.,)* Francis Teal, Robert Bentley, Joseph B. Norton (Keynsham); John Philp (Totterdown), Supernumerary.

206 *Bristol, (Clifton, &c.,)* Frederick E. Toyne (Redland), John J. Sargent, Amos Dyson; John Lomas, Adam Nightingale, Richard Ray, Samuel D. Waddy, D.D., Samuel Romilly Hall, Richard Smetham, Supernumeraries.

207 *Kingswood*, Robert Dyson (A) (Redfield near Bristol), Samuel Vincent.

208 *Banwell*, Elisha M. Shearn, Joseph A. Hemsworth (Axbridge).

209 *Weston-Super-Mare*, William T. Nelson, William Stevinson, B.A. (Burnham, Somerset; John Malvern, Supernumerary.

210 *Stroud*, John Killick, Samuel Green, (Stratton, near Cirencester), George E. Sheers, B.A.

211 *Dursley*, George Clement, George H. Appleby; William Seccombe, Supernumerary.

212 *Stonehouse and Eastington*, John S. Parkes (Eastington, near Stonehouse), George Outhwaite.

213 *Thornbury, (near Bristol,)* George Swidenbank, who shall change on one Sunday in every six weeks with the Ministers of the Kingswood Circuit.

214 *Gloucester*, Charles Willis, George L. Allen, E. Stanley Shelton; William Baker (A), Supernumerary.

215 *Tewkesbury*, William F. Clark, who shall change on one Sunday in every six weeks with the Ministers of the Gloucester and Cheltenham Circuits, alternately.

216 *Cheltenham*, Edward Watson, William Spilsbury, Sidney J. P. Dunman (Winchcombe); George Robinson (A), Supernumerary.

217 *Newport, (Monmouthshire,)* William R. Williams, James Spensley (Pillgwenlly, John Nancarrow.

Risca, Robert Daw, who shall change on one Sunday in every six weeks with the Ministers of the Newport Circuit.

218 *Cardiff, (Wesley, &c.,)* William Brailey, William Burchell, John T. Patey.

219 *Cardiff, (Loudoun-Square, &c.,)* Thomas Richards, James Whitehead (Canton); Charles Williams (Penarth), Supernumerary.

220 *Pontypridd*, Henry Holmes, George Hepplewhite (Ystrad).

221 *Bridgend*, Seth Dixon (B), Thomas J. Cloate (Tondu).

222 *Cowbridge (English and Welsh)*, Frederick Gwynne, who shall charge on one Sunday in every six weeks with the Ministers of the Bridgend Circuit.

223 *Monmouth*, Robert Lickes, who shall change on one Sunday in every six weeks with the Ministers of the Ross Circuit.

224 *Ross*, James S. Hill, John T. Harrison (Lydney).

225 *Chepstow*, George Smith (A), who shall change on one Sunday in every three months with the Ministers of the Newport Circuit.

226 *Abergavenny*, John Parsons, Peter Roberts (Crickhowell), who shall divide his labours with the Brynmawr Circuit (Welsh).

227 *Pontypool*, Ebenezer Tovey, William Calladine (Blaenavon), William Bell (Aberaychan).

228 *Ledbury*, Robert T. Rundle, John T. F. Halligey (Newent).

229 *Hereford*, Edwin Blake, John H. Goodman.

Digitized by Google

XIII. BATH DISTRICT.—*George Blanchflower, Chairman.*

Charles Povah, Financial Secretary.

230 *Bath*, George Blanchflower, Charles H. Floyd; James Cheeswright, Richard Hornabrook, John Keightley, Thomas James, Supernumeraries.

New-Kingswood School, John H. Lord, Governor and Chaplain.

231 *Bradford-on-Avon*, Charles Povah (Trowbridge), Joseph Howard (B), Charles E. Griffin (Trowbridge); Joseph Roberts, Supernumerary.

232 *Midsomer-Norton*, William S. Bestall, Thomas Wood (B) (Paulton, near Bristol), George Robinson (B), Henry Jefford (Clutton, near Bristol).

233 *Frome*, Frederick Ewer, Albert Bishop; James Mowat, Supernumerary.

Warminster, Thomas Rowson, who shall change on one Sunday in every six weeks with the Ministers of the Frome Circuit.

234 *Melksham*, Thomas Bate, John Lewis (B) (Chippenham), Theophilus L. Taylor (Calne); Thomas Payne, Benjamin Elvins (Chippenham), Supernumeraries.

235 *Devizes*, Joseph B. West, who shall change on one Sunday in every six weeks with the Ministers of the Melksham Circuit.

236 *Shepton-Mallet*, Edward Bramford, James Cooper (Wells), William H. Weatherhill (Coleford, near Bath).

237 *Castle-Carey*, James F. Masters, who shall change on one Sunday in each quarter with the Minister of the Yeovil Circuit.

238 *Sherborne*, Alfred D. Cope, George C. Mayes (Milborne-Port).

239 *Yeovil*, Thomas Horton, who shall change on one Sunday in every six weeks with the Ministers of the Sherborne Circuit.

240 *Weymouth*, Charles Churchill, M.A., James C. Fowler.

241 *Portland*, Edmund Maden, Samuel W. Beard.

242 *Dorchester*, Joshua Duffill, William Dunstan (Milbourne, near Blandford); James Meadmore (Maiden-Newton), Supernumerary.

243 *Shaftesbury*, Joseph Payne, William J. Cooke.

244 *Blandford and Sturminster*, Henry Padgham, Henry Cotton.

245 *Glastonbury*, Robert Dillon, who shall change on one Sunday in each quarter with the Ministers of the Shepton-Mallet Circuit.

XIV. SWANSEA DISTRICT.—*Edward J. Robinson, Chairman.*

James Pearce, Financial Secretary.

246 *Swansea*, Edward J. Robinson, William Nicholson (Mumbles), Ernest S. Thies.

247 *Gower*, James G. Cocks (Horton), who shall change on one Sunday in each quarter with the Ministers of the Swansea Circuit.

248 *Neath*, John Edwards (B), Thomas J. Despres (Briton-Ferry).

249 *Merthyr-Tydvil*, James Pearce, who shall change on one Sunday in each quarter with the Ministers of the Aberdare Circuit; William Crookes, Supernumerary.

250 *Aberdare*, Cornelius Wood, George Frayn (Mountain-Ash).

251 *Tredegar*, Robert W. Broomfield, Charles F. Richardson (Rhymney).

252 *Brynmawr*, John Harris, William Russell (Ebbw-Vale).

253 *Brecon*, Lancelot Railton, P. Campbell Jefferies (Hay); Thomas J. Walker (Hay), Supernumerary.

Builth, Henry Smallwood (B), who shall change on one Sunday in each quarter with the Ministers of the Brecon Circuit, and act under the direction of the Chairman of the District.

254 *Carmarthen*, Fletcher Menhinick, who shall change on one Sunday in every four weeks with the Ministers of the Llanelly Circuit.

255 *Llanelly*, John B. Dyson, Joseph Shrimpton (Kidwelly).

256 *Haverford-West*, Samuel S. Taylor (Milford), Amos White, Charles Bradley.

257 *Pembroke*, John Allin, Nicholas Kelynack (Pembroke-Dock).

258 *Tenby*, Edward Hawkin, who shall change on one Sunday in every six weeks with the Ministers of the Pembroke Circuit; Benjamin John, Supernumerary.

Goginan and Lisburne-Mines, near Aberystwyth, Joseph Kendrew, who shall change with the Minister of the Aberystwyth Circuit, and act under the direction of the Chairman of the District.

259 *Aberystwyth*, E. Ashton Jones.

XV. SOUTH WALES DISTRICT.—*Isaac Jenkins (A), Chairman.*

David Evans, Financial Secretary.

(Welsh Preaching).

260 *Merthyr-Tydvil*, David Young, William Evans (B) (Dowlais).

261 *Tredegar*, David Evans, John Griffiths (Rhymney); John Herbert, Supernumerary.

263 *Aberdare*, Owen Owen, Rice Owen (Mountain-Ash).

Treherbert John M. Owen, who shall change on one Sunday in every six weeks with the Minister of the Cardiff Circuit.

Ferndale, Robert Curry, who shall change on one Sunday in every six weeks with the Ministers of the Aberdare Circuit.

N.B.—The Ministers at Treherbert and Ferndale shall act under the direction of the Chairman of the District.

263 *Brynmawr*, Thomas Morgan, Thomas J. Prichard (Ebbw-Vale).

264 *Cardiff*, Isaac Jenkins (A); Henry Wilcox, Supernumerary.

265 *Brecon*, John Evans (C), who shall change on one Sunday in each quarter with the Ministers of the Brynmawr Circuit.

266 *Llandilo*, Thomas Thomas (A), Robert Roberts (Cross Inn); John Rees, Supernumerary.

Digitized by Google

267 *Carmarthen*, Lewis Williams, David Gwilym (Pembrey).

268 *Swansea*, David Lewis, William Davies (D) (Ystalyfera); Timothy Jones, Supernumerary.

269 *Lampeter*, William Morgan, who shall change on two Sundays in each quarter with the Minister of the Aberayron Circuit.

270 *Aberayron*, John Roberts (B); Robert Owen, Supernumerary.

271 *St. David's*, Charles Nuttall, who shall change on one Sunday in every six weeks with the Ministers of the Carmarthen Circuit; Thomas Jones, D.D., Supernumerary.

272 *Aberystwyth*, Peter Jones (B), John Jones (C) (Tre'rddol); James Jones, Supernumerary.

273 *Ystumtuen*, Thomas G. Pugh, Henry Prichard (Pontrhyd-y-grues, near Aberystwyth).

274 *Machynlleth*, Henry Parry, Joseph Jones (Corris).

275 *Llanidloes*, Thomas Phillips, John Hughes (C) (Trefeglwys).

XVI. NORTH WALES DISTRICT.—*Samuel Davies, Chairman.*

William Davies, D.D., Financial Secretary.

(Welsh Preaching.)

276 *Denbigh*, Hugh Jones (B).

277 *Rhyl*, John Hugh Evans, who shall change on one Sunday in every six weeks with the Minister of the Denbigh Circuit; Richard Prichard, Supernumerary.

278 *Ruthin*, Daniel Marriott; John Bartley, Supernumerary.

279 *Corwen*, Thomas Griffith, who shall change on one Sunday in every six weeks with the Minister of the Ruthin Circuit.

280 *Llangollen*, Philip Williams, William Rowland (Cefn, Ruabon).

281 *Coedpoeth, (near Wrexham,)* William Evans (A), John Davies (Brymbo).

282 *Llanrwst*, Robert Jones (C), Moses Roberts (Penmachno).

283 *Blaenau Ffestiniog*, Hugh Hughes, who shall change on one Sunday in every six weeks with the Minister of the Pwllheli Circuit.

284 *Abergele*, Owen Lloyd Davies, Richard Lloyd Jones.

285 *Conway*, Robert Jones (A), David Jones (C) (Colwyn).

286 *Liverpool, (Shaw-street,)* William Jones (A), William Thomas, William Griffith.

287 *Liverpool, (Chester-street,)* John Evans (B), Edward Humphreys (Birkenhead); John Hughes (A), Supernumerary.

288 *Holywell*, John Evans (A), Robert O. Jones (Caerwys).

Llanasa, (Holywell,) Thomas Thomas (B), who shall change on one Sunday in every six weeks with the Ministers of the Holywell Circuit.

289 *Bagillt*, John Richards (A), Samuel Davies (Chester).

290 *Mold*, Thomas Morris, James Evans (Leeswood).

291 *Beaumaris*, Richard Morgan, who shall change on one Sunday in every six weeks with the Ministers of the Bangor Circuit.

292 *Amlwch*, John Pierce, Owen Hughes.

293 *Holyhead*, Griffith Jones, Joseph Owen (Bodorgan).

294 *Carnarvon*, Evan Evans (A), Robert Jones (B (Port-Dinorwic).

295 *Bangor*, John Jones (C), Evan Pugh, Lewis Owen (Llanfairfechan); William Davies, D.D., *Editor and Book-Steward.*

296 *Tregarth, (near Bangor,)* Owen Williams, Robert Jones (D) (Bethesda).

Llanberis, Thomas Jones Humphreys, who shall change on one Sunday in every month with the Ministers of the Carnarvon and Tregarth Circuits.

297 *Pwllheli*, David Jones (B).

298 *Barmouth*, Daniel Anwyl Williams, Robert Hughes (Port-Madoc).

299 *Dolgelly*, William Hugh Evans, John Hughes (B) (Towyn).

300 *Llanfyllin*, Isaac Jones, David Richards (Llanfechain, Oswestry); William Powell (A), Supernumerary.

301 *Llanrhaiadr, (near Oswestry,)* Richard Williams, John Jones (F) (Llansilin), John Roberts (C) (Oswestry).

302 *Llanfair, (near Welshpool,)* Ishmael Evans, who shall change on one Sunday in each quarter with the Ministers of the Llanfyllin Circuit; Methuselah Thomas (Melfod), Supernumerary.

Hanley, Henry Hughes.

Stockton-on-Tees, Robert Lewis (B).

N.B.—The Ministers appointed to Hanley and Stockton-on-Tees, shall act under the direction of the Chairman of the District.

XVII. BIRMINGHAM AND SHREWSBURY DISTRICT.—*John Harvard, Chairman.*

Philip B. Wamsley, Financial Secretary.

303 *Birmingham, (Cherry-street, &c.,)* John Harvard, T. Hardwick Mawson; William Box, Supernumerary.

304 *Birmingham, (Belmont-row, &c.,)* Lionel D. Reay, James F. Pyle; William Satchell, Henry Beeson (Acock's Green), Supernumeraries.

305 *Birmingham, (Newtown-row, &c.,)* James D. Tetley, David Thomas (Erdington), Richard W. Boyns; Henry B. Britten, Supernumerary.

306 *Birmingham, (Wesley, &c.,)* Frederick W. Briggs, Robert Balshaw, James Finch; Samuel Fiddian, Supernumerary.

307 *Birmingham, (Islington,)* Philip B. Wamsley, T. Moorhouse Thorp, Samuel Owen Scott (Harborne).

308 *West-Bromwich*, James Smith, Thomas Overton (Smethwick, near Birmingham), Stephen Forrest.

Digitized by Google

309 *Wednesbury, (Springhead, &c.,)* William H. Bambridge, John Weatherill (King's Hill, near Wednesbury), John Stembridge (Bradley, Bilston), John C. Harvard (Pleck).

310 *Wednesbury, (Wesley, &c.,)* James Findlay, Josiah Jutsum (Great-Bridge, Tipton), Richard Harper (Hill-Top, West-Bromwich), David Solomon (Hocker-Hill, Tipton).

311 *Walsall, (Wesley, &c.,)* Benjamin Ridsdale, James W. Winspear (Pelsall), Alfred Beer (Great-Barr, near Birmingham); Thomas Stokoe, William Cattle, John S Ridsdale, Supernumeraries.

312 *Walsall, (Centenary, &c.,)* Henry M. Harvard, James Greenland (Willenhall), Joseph S. Silcox (Bloxwich).

313 *Wolverhampton*, John Eglinton, William J. Frankland, John Emberton (Wednesfield-Heath, Wolverhampton); James Clapham, Supernumerary.

314 *Bilston*, William L. Wingell, Charles A. Collingwood (Ettingshall, Wolverhampton).

315 *Dudley*, John Harding, George E. Polkinghorne, Henry T. Smart.

316 *Tipton*, Robert Leake, William Perkins.

317 *Oldbury*, John Dowty, M.A., George Woodcock.

318 *Stourbridge*, Robert Keyworth, Edward Knibbs (Brierley-Hill), Patrick Pixey (Cradley, near Brierley-Hill); John Thomas (A), Joseph Moorhouse, Supernumeraries.

319 *Stourport*, John Pinkney, Joseph Bailey (Kidderminster).

320 *Worcester*, George E. Allen, James Kilvington (St. John's).

321 *Malvern*, Henry Smallwood (A), who shall change on one Sunday in every six weeks with the Ministers of the Worcester Circuit.

322 *Bromsgrove*, Abel Burgess, who shall change on one Sunday in every six weeks with the Ministers of the Birmingham Circuits, successively.

323 *Evesham*, Jonathan Cadman, William S. Winter (Bidford, near Alcester).

324 *Redditch*, Thomas Leach, Thomas Austin.

325 *Coventry*, John B. James, Daniel Eyre (Bell Green, Foleshill).

326 *Leamington*, Josiah Pearson, Charles F. Nightingale, E. Blanshard Keeling (Warwick); John Mann (Warwick), Supernumerary.

327 *Stratford-upon-Avon*, William Limmex, who shall change on one Sunday in every five weeks with the Ministers of the Leamington Circuit.

328 *Hinckley*, Henry Badger, William H. Kirkham, Thomas Dodd (Atherstone); James Scholes (Nuneaton), Supernumerary.

329 *Shrewsbury*, John Nelson, J. Bourne Jones; Benjamin Wood, Supernumerary.

330 *Madeley, (Salop,)* George F. Driver, Joseph Caley (Ironbridge).

331 *Dawley*, William Baker (B), Samuel J. Burrell.

N.B.—Each Minister in the Dawley Circuit shall give one Sunday in the quarter to the Madeley Circuit.

332 *Wellington, (Salop,)* Joseph T. Sanger, William Waters; John Bissell (Hadley), Supernumerary.

333 *Ketley-Bank and Shifnal*, Thomas Pearson (C) (Ketley-Bank, near Wellington, Salop), James Monahan (Shifnal); William Davies (B) (Shifnal), Supernumerary.

334 *Ludlow*, John Mackintosh, Robert Mandale.

335 *Kington, (Herefordshire,)* Thomas Burrows, John H. Hooper (Presteign).

336 *Leominster*, George Denton, who shall change on one Sunday in every six weeks with the Ministers of the Kington Circuit.

337 *Knighton, (Radnorshire,)* Joseph R. Warburton, Thomas Law (Clun).

XVIII. MACCLESFIELD DISTRICT.—*Michael Johnson, Chairman.*

John H. Beech, Financial Secretary.

338 *Macclesfield*, Michael Johnson, Thomas Wilkes (Bollington), Joseph Adams.

339 *Alderley-Edge and Knutsford*, William H. Wall (Alderley-Edge, near Manchester), George Watson (Knutsford).

340 *Buxton*, Henry G. Highfield, B.A., Josiah Evans.

341 *Whaley-Bridge*, George Buckley, who shall change on one Sunday in every six weeks with the Ministers of the Buxton Circuit.

342 *Congleton*, Mark Shaw, William Jackson (C).

343 *Sandbach*, Alfred Lockyer, who shall change on one Sunday in every six weeks with the Ministers of the Congleton Circuit.

344 *Nantwich*, Joseph Midgley, James Cooke (C).

345 *Crewe*, William Barrowclough, Joseph H. Hopkins.

346 *Northwich*, William Way, William Hill (Middlewich); Henry Powis, Supernumerary.

347 *Burslem*, John H. Beech, Isaac Rodgers (Hanley), William R. Stewart; John D. Julian, Supernumerary.

348 *Tunstall*, John Hooton, David Jones (A) (Kidsgrove), Thomas Dixon.

349 *Newcastle-under-Lyme*, John Samuel Jones, Joseph Rhodes (A) (Audley), William Griffiths (Wolstanton, Stoke-upon-Trent).

350 *Longton*, John Shipham (Dresden, Stoke-upon-Trent), Ebenezer Moulton (B) (Stoke-upon-Trent).

351 *Stafford*, William H. Lewis, Ezekiel Burton (Rugeley), Edward Thompson (Cannock).

352 *Leek*, George Holbrey, John D. Thomas, William Pritchard, John C. Stuart (Wetton, near Ashbourne).

353 *Uttoxeter*, Albert H. M'Tier, William T. Jones (Tutbury).

354 *Cheadle*, Samuel Blakeley, Edward Smith.

355 *Market-Drayton*, James Peet, who shall change on one Sunday in every six weeks with the Ministers of the Nantwich Circuit.

Digitized by Google

XIX. LIVERPOOL DISTRICT.—*Alexander M'Aulay, Chairman.*

Robert S. Coe, Financial Secretary.

356 *Liverpool, (Brunswick, &c.,)* Samuel Walker, George Dickenson, Stephen P. Harvard, David J. Waller; John Wevill, Wilson Brailsford, Supernumeraries.

357 *Liverpool, (Cranmer, &c.,)* Alexander M'Aulay, Charles Garrett (Bootle), Henry Bone; Henry Dodds, Supernumerary.

358 *Liverpool, (Pitt-street, &c.,)* Marmaduke C. Osborn, John S. Vint, William H. Tindall (Old Swan), D. Arundel Hay; William Ricketts, Supernumerary.

359 *Liverpool, (Wesley, &c.,)* Thomas M'Cullagh, Joseph Nettleton, George Kennedy, John D. Stevens (Woolton); John Bowman, Supernumerary.

360 *Waterloo,* Richard Green, Richard Peart (Great-Crosby); William W. Stamp, D.D., Supernumerary.

361 *Birkenhead,* James Ford, Robert S Coe, William H. Dallinger (Rock-Ferry), Thomas Cross (Thornton Hough); Peter C. Horton, Supernumerary.

362 *Seacombe,* George Fletcher (Egremont), Joseph B. Maltby (New-Brighton); John M. Bamford (Hoylake, Cheshire), Supernumerary.

363 *Chester,* William Bond, John Clegg, George Smith (E).

364 *Tarporley,* Richard Harding (B), Charles E. Beecroft.

365 *Mold,* Frederick Payne, William Jefferies; Joseph Workman, Supernumerary.

366 *Carnarvon and Bangor,* James Drummond (Carnarvon), who shall change on one Sunday in every six weeks with the Minister of the Holyhead Circuit.

367 *Llandudno,* John I. Britten.

368 *Rhyl,* George R. Osborn, who shall change on one Sunday in every four weeks with the Minister of the Llandudno Circuit.

369 *Holyhead,* Benjamin Dodd.

370 *Wrexham,* William Shaw (B), Charles Onions.

371 *Oswestry,* Jabez Rought, who shall change on one Sunday in every six weeks with the Ministers of the Wrexham Circuit.

372 *Whitchurch, (Salop,)* Joseph Sutton, Thomas Orton.

373 *Warrington,* Frederick C. Haime, James R. Berry.

374 *Runcorn,* William W. Duke, George Boggis.

375 *Frodsham,* Martin Jubb, who shall change on one Sunday in every six weeks with the Ministers of the Runcorn Circuit; Frederick F. Edmunds, Supernumerary.

376 *Widnes, (Warrington,)* William Potts, John Leathley.

377 *St. Helen's and Prescot,* Thomas Haslam, John Pollitt, William Humphries (Earlstown).

378 *Southport,* James Chalmers, M.A., Frederick W. Macdonald, William Muncaster; T. Harrison Walker, William H. Sargent, Edward Jones (A), James Allen (B), Supernumeraries.

379 *Ormskirk,* James Harris, Thomas Ayrton (Croston).

380 *Wigan,* Joseph Bate, James P. Keeley.

381 *Preston, (Lune-street, &c.,)* William Ford, William Allen (C), Alfred Llewellyn.

382 *Preston, (Wesley, &c.,)* Thomas Wood (A), Henry Valentine.

383 *Chorley,* Joseph Rippon, Mayson Penn.

384 *Blackpool,* Edmund Oldfield, David Hay (Lytham), John T. Marquand (Fleetwood); Benjamin Gartside (Poulton-le-Fylde), Thomas Jones (A) (Lytham), Supernumeraries.

385 *Garstang,* William Greenwood, who shall change on one Sunday in every six weeks with the Ministers of the Lancaster Circuit.

386 *Lancaster,* John Jones (D), Crawshaw Hargreaves (Morecambe).

387 *Newtown, (Montgomeryshire,)* Samuel Haigh, John Watkiss Jones; John Nicklin (Llanfair, near Welshpool), Supernumerary.

388 *Welshpool,* John S. Simon, William Brooks.

XX. MANCHESTER DISTRICT.—*John Bedford, Chairman.*

Anthony Ward, Financial Secretary.

389 *Manchester, (Oldham-street, &c.,)* John Roberts (A), Giffard Dorsy, John Jeffreys, George Lester (Newton-Heath); Alexander Hume, James Smeeth, Supernumeraries.

Theological Institution, Didsbury Branch:—William Jackson (A), *Governor of the Institution-House;* William B. Pope, *Theological Tutor;* John D. Geden, Alfred J. French, B.A., *Classical and Mathematical Tutors;* John Thackray, B.A., *Assistant-Tutor.*

Wesleyan Chapel Committee, William Edwards (A), Edwin H. Tindall, *General Secretaries (Manchester).*

Board of Trustees for Chapel-Purposes, John Bedford (Choriton-cum-Hardy, near Manchester), Secretary.

390 *Manchester, (Irwell-street, &c.,)* William Hirst (Pendleton), Nehemiah Curnock (B), David C. Ingram (Swinton), William E. Codling.

391 *Manchester, (Grosvenor-street, &c.,)* Benjamin Smith (A), George Scott (C), John Colwell (Fairfield), John H. Sholl, William Middleton (Openshaw).

392 *Manchester, (Great Bridgewater-street, &c.,)* Joseph Posnett (Eccles), Humphrey Jutsum.

393 *Manchester, (City-road,)* Thomas Wilde, James H. Broadbent, B.A. (Stretford).

394 *Manchester, (Oxford-road, &c.,)* William J. Tweddle, John S. Banks (Withington), William H. Groves, B.A. (Rusholme); Thomas Hickey, Supernumerary.

Digitized by Google

395 *Manchester, (Radnor-street, &c.,)* William Williams (A), William L. Appleby, Francis Standfast; J. West Roberts, Joseph Sykes, Supernumeraries.

396 *Manchester, (Gravel-lane, &c.,)* Anthony Ward, Simpson Crump (Higher-Broughton), Nicholas Bishop, M.A. (Higher-Broughton).

397 *Manchester, (Cheetham-hill, &c.,)* Marshall Randles, John Brash, John Judge (Blackley); James Brooke, Edward Walker, Supernumeraries.

398 *Manchester, (Welsh,)* Evan Davies, who shall act under the direction of the Chairman of the District.

399 *Altrincham,* Henry Pollinger, Ebenezer Evans (Sale, near Manchester), Josiah Banham (Bowdon); John M'Owan Bowdon, Supernumerary.

400 *Stockport, (Tiviot-Dale, &c.,)* John G. Cox, Owen Davies, H. Owen Rattenbury (Portwood); William Bythway (Barlow-Moor, near Didsbury), Thomas Hughes, Supernumeraries.

401 *Stockport, (Hill-Gate, &c.,)* Peter Budd, Austin Davey.

402 *New-Mills,* John M. Budden, Frederick Haines; Samuel Allen (Marple, near Stockport), Supernumerary.

403 *Glossop,* Samuel Hooley, Henry M. Ratcliffe (Hadfield).

404 *Ashton-under-Lyne,* William Elton, George T. Dixon (Staleybridge), Andrew I. Wharton (Mossley).

405 *Hyde,* Robert Brown, J. Gilbert Rogers (Denton).

406 *Oldham, (Manchester-street,)* Thomas Heeley, John C. Reddaway (Middleton, near Manchester), Joshua M. Fairbourn; Thomas P. Clark (Middleton), James P. Fairbourn, Supernumeraries.

407 *Oldham, (Wesley,)* William Lees, William J. Hutton (Shaw); William Illingworth, Supernumerary.

408 *Saddleworth,* Henry Marchbank (Upper-Mill, near Manchester), James H. Marquand.

409 *Cadishead,* Buckley Yates, Clement Stuchbery.

XXI. BOLTON DISTRICT.—*Henry Hastling, Chairman.*

Walter Vercoe, Financial Secretary.

410 *Bolton, (Bridge-street, &c.,)* Henry Hastling, Joseph Smithies, Sampson Weaver.

411 *Bolton, (Wesley, &c.,)* Walter Vercoe, Thomas Allen, Thomas H. Penrith (Edgeworth), Robert P. Downes.

412 *Bolton, (Farnworth, &c.,)* Joseph Exell, Henry Burton, B.A.

413 *Bolton, (Park-street, &c.,)* Edward Lightwood, William J. Brown; John Tindall, Supernumerary.

414 *Rochdale, (Union-street, &c.,)* James Hughes, William Cullum, Edward Lloyd Jones (Littleborough).

415 *Rochdale, (Wesley, &c.,)* Joseph Binns, Henry F. Kelvey; Richard Heape, Supernumerary.

416 *Heywood,* George Gregor, who shall change on one Sunday in every four weeks with the Ministers of the two Rochdale Circuits, alternately.

417 *Burnley,* James Nance, Joseph Webster, George Charter; Richard Allen (A), James Wilson, Supernumeraries.

418 *Padiham,* Thomas Derry, Edward Crump.

419 *Bury,* John Nowell, William S. Dewstoe, William Ludlow (Summerseat, near Manchester), William C. Kewish (Radcliffe).

420 *Blackburn,* Thomas Hardy, Robert S. Ellis (Over-Darwen), Sampson Reynolds (Clayton-le-Moors, near Accrington), Joseph A. Beet.

421 *Haslingden,* Thomas Crosby, Henry Balls, John Clements (Ramsbottom).

422 *Accrington,* James J. Prescott, William Bunting, John M. Wainsley (Oswaldtwhistle, near Accrington).

423 *Bacup,* Samuel Wilkinson, William L. Watkinson, George Barlow.

424 *Rawtenstall, (near Manchester,)* Charles Carter, Walter Briscombe.

425 *Colne,* Ebenezer Moulton (A), Matthew C. Pennington (Barnoldswick, via Leeds).

426 *Barrowford and Nelson,* George Russell (Nelson, near Burnley), George W. Russell (Brierfield), William Henderson (Barrowford).

427 *Clitheroe,* William Watson (A), Sampson Nicholls.

428 *Leigh,* Thomas Osborn, John E. Pater, John Perrett (Tyldesley, near Manchester); John Saul, D.D. (Tyldesley), Supernumerary.

XXII. HALIFAX AND BRADFORD DISTRICT.—*John Hartley, Chairman.*

Richard Martin, Financial Secretary.

429 *Halifax, (South Parade, &c.,)* John Hartley, George Kenyon; James Loutit, Supernumerary.

430 *Halifax, (Wesley, &c.,)* John Hay, Robert Morton, William Kendrew.

431 *Huddersfield, (Queen-street, &c.,)* Peter Featherstone, Charles Dawe, John H. Corson (Almondbury).

432 *Huddersfield, (Buxton-road, &c.,)* Richard Martin, Samuel Sheard, W. Glujas Pascoe (Linthwaite, near Huddersfield).

433 *Holmfirth,* Robert Davidson, M.A., Arthur B. Holford.

434 *Sowerby-Bridge,* Edward Fison, John A. Barrowclough, B.A. (King-cross, near Halifax); Jonathan Barrowclough (King-cross, near Halifax), Supernumerary.

435 *Stainland,* William Winterburn, John Palmer (Greetland).

436 *Todmorden,* John Hornby (Walsden, near Manchester), John W. Blackett.

Digitized by Google

437 *Hebden-Bridge, near Manchester*, Joshua Priestley, William T. Armstrong (Mytholmroyd, near Manchester), William Robinson (B) (Luddenden).

438 *Denby-Dale*, William H. Major, who shall change on one Sunday in every six weeks with the Ministers of the two Huddersfield Circuits, alternately.

439 *Bradford, (Kirkgate, &c.,)* Joseph Heaton, Herbert Hoare, John H. Morgan.

440 *Bradford, (Low-Moor,)* William Gibson, who shall change on one Sunday in every month with the Ministers of the Bradford (Kirkgate) Circuit.

441 *Bradford, (Manningham, &c.,)* Henry J. Staley, William Unsworth, Walford Green.

442 *Bradford, (Eastbrook, &c.,)* William O. Simpson, Robert Posnett.

443 *Bradford, (Green Hill,)* James Carr, John Pogson (Calverley, near Leeds).

444 *Bradford, (Great-Horton, &c.,)* Robert Stephenson, B.A., Anthony G. Ward, Joseph Hammond (Thornton).

445 *Bradford, (Shipley,)* Elijah Jackson, Humphrey Hughes, William Oldfield (Saltaire).

446 *Keighley*, John Knowles, John H. Grubb, John Dymond; Jonathan J. Bates, Supernumerary.

447 *Haworth and Oakworth*, Samuel H. Morton, Joseph Dawson (Oakworth), Thomas Rippon (Lower Town); Samuel Merrill, William Sugden (Oakworth), Supernumeraries.

448 *Bingley*, John Morris, Josiah Mee.

449 *Cullingworth*, John Tucker, who shall change on one Sunday in every four weeks with the Ministers of the Bingley Circuit.

450 *Charlestown*, John Stephenson (A) (Baildon, near Leeds), who shall change on one Sunday in every four weeks with the Ministers of the Bradford (Shipley) Circuit.

451 *Skipton*, Edward Horton, Isaac Pollitt; Theophilus Pugh (Gargrave), Supernumerary.

452 *Addingham and Ilkley, (near Leeds,)* Joseph Whiteside (Ilkley), Joseph C. Harrop (Addingham).

453 *Cross Hills, (near Leeds,)* George Wood, Thomas Nicholson (Silsden).

454 *Grassington*, John Booth, who shall change on one Sunday in each quarter with the Ministers of the Skipton Circuit.

455 *Settle*, George Reid, John W. Burn (Bentham, near Lancaster).

XXIII. LEEDS DISTRICT.—*John Farrar, Chairman.*

Thomas B. Goodwin, Financial Secretary.

456 *Leeds, (Brunswick, &c.,)* Henry W. Holland, George S. Rowe, Nicholas Boyns, John Pearson.

Wesleyan Theological Institution, Headingley Branch, John Farrar, *Governor of the Institution House*; Benjamin Hellier, *Classical Tutor*; Samuel Coley, *Theological Tutor*; George G. Findlay, B.A., *Assistant-Tutor.*

Woodhouse-Grove School, (Apperley-Bridge, near Leeds,) Henry H. Chettle, Governor and Chaplain; William G. Dawson, Second Master.

457 *Leeds, (Oxford-Place, &c.,)* James R. Webb, John W. Silcox, J. Smith Spencer (Holbeck).

458 *Leeds, (Headingley, &c.,)* Thomas B. Goodwin, James Yeames (Kirkstall); John Burton, Samuel Abell (Kirkstall), Supernumeraries.

459 *Leeds, (St Peter's, &c.,)* George E. Young, John Reacher, Wesley Brunyate.

460 *Leeds, (Wesley, &c.,)* Robert Cooke, Walter G. Hall, John Gibson (A) (Beeston-Hill).

461 *Bramley, (near Leeds,)* John Rossell, James Ritchie (Stanningley).

462 *Armley*, Henry Richardson, John M. Pilter (Horsforth), Frederick Friend (Farnley), T. Galland Hartley.

463 *Wakefield*, John Rhodes (A), Isaac E. Page, Enoch Salt, Thomas H. Whitamore.

464 *Birstal, (near Leeds,)* Philip Fowler, John P. Moody (Batley), Thomas Baine (Westgate Hill), Thomas Bennitt (Gomersal, near Leeds), Elijah Sholl.

465 *Morley*, Thomas Brumwell, William Slack, (Churwell, near Leeds).

466 *Dewsbury*, George Scott (B), Alfred Freeman (A), Edward J. Brailsford (Mirfield).

467 *Ossett and Horbury*, William H. Cave, Evan P. Evans (Horbury).

468 *Knaresborough*, George G. S. Thomas, Starkie Starkie.

469 *Harrogate*, Francis J. Sharr, who shall change on one Sunday in every four weeks with the Ministers of the Leeds Circuits, successively; John Kirk (A), Supernumerary.

470 *Otley*, John Talbot, Edward F. Hardwick (Burley-in-Wharfedale), Thomas W. Blanshard.

471 *Pateley-Bridge*, John E. Cooke, William C. Williams (Summerbridge, Ripley, Leeds).

472 *Pontefract*, Gregory A. Page, Josiah Fellus (Knottingley), John Gunnell.

473 *Castleford, (near Normanton,)* John Connon, Richard Stevens (Methley, near Leeds).

474 *Cleckheaton*, William Wilson (C) (Heckmondwike, *vid* Normanton), Joshua Johnson.

475 *Yeadon, (near Leeds,)* William W. Grigg, who shall change on one Sunday in every four weeks with the Ministers of the Woodhouse-Grove Circuit.

476 *Woodhouse-Grove, (Apperley-Bridge,)* Sampson Cooke, John H. Loxley (Idle, near Leeds).

XXIV. SHEFFIELD DISTRICT.—*John Lyth, D.D., Chairman.*

Henry W. Jackson, B.A., Financial Secretary.

477 *Sheffield, (Carver-street, &c.,)* Henry W. Jackson, B.A., Isaac Gould, J. Clapham Greaves; John Kirk (A), George S. Weston, Supernumeraries.

Wesley College, William Jessop, Governor and Chaplain.

Digitized by Google

478 *Sheffield, (Norfolk-street, &c.,)* Featherstone Kellett, Thomas Brighouse, John S. Pawlyn, James Crabtree (Attercliffe).

479 *Sheffield, (Ebenezer, &c.,)* William Mearns, M.A., John Holmes, Charles W. Prest.

480 *Sheffield, (Brunswick,)* John Lyth, D.D., Joseph Cranswick (Heeley), John Hornabrook (Cherry-tree Hill); Dixon Naylor, Supernumerary.

481 *Sheffield, (Thorncliffe, &c.,)* Robert Eardley, B.A., William Barnes.

482 *Chesterfield,* John H. Norton, Henry Scholefield, Joel Mallinson (Eckington).

483 *Bakewell,* Samuel Dodge, who shall change on one Sunday in every six weeks with the Ministers of the Matlock-Bath and Bradwell Circuits, alternately.

484 *Bradwell,* Edward Russell.

485 *Rotherham,* Samuel Brown (B), John Mack, Alfred Freeman (B).

486 *Wath-upon-Dearne,* John S. Fordham, Vetranio Tyas (Hoyland, near Barnsley), Edward R. Edwards (Rawmarsh).

487 *Doncaster,* Thomas Alexander Rayner, Luke Scott, Charles W. L. Christien, Edwin Dixon (Thorne).

488 *Barnsley,* Thomas Thompson, M.A., William King, Frederick Hilton, (Worsbro' Dale).

489 *Retford,* William Swallow, Edward A. Wain, W. Wheatley Smith.

490 *Worksop,* Robert Lewis (A), Frederick H. Smith; Thomas Denham, Supernumerary.

XXV. NOTTINGHAM AND DERBY DISTRICT.—*Joseph Hargreaves, Chairman.*

Richard Brown (A), Financial Secretary.

491 *Nottingham, (Halifax-place, &c.,)* Joseph Hargreaves, James Pratt, J. Donholm Brash, W. Theophilus Davison, M.A.; John Watson (A), Charles Haydon, Francis Truman, Supernumeraries.

492 *Nottingham, (Wesley, &c.,)* George Walker (A), William J. Marris, James Lewis; John H. Faull (Beeston), Henry G. Faull, Supernumeraries.

493 *Ilkestone,* Edward D. Webb, who shall change on one Sunday in every six weeks with the Ministers of the two Nottingham Circuits, alternately.

494 *Mansfield,* Samuel Wray, James Hind (Southwell), John Smith (B).

495 *Newark,* Samuel J. Smith, William H. Thompson, Edwin Mosscrop.

496 *Bingham,* William Stevinson, Thomas Broadbent.

497 *Leicester, (Bishop-street,)* George Curnock, Charles H. Gough.

498 *Leicester, (Humberstone-road,)* Arminius Burgess, George C. Coad.

499 *Melton-Mowbray,* John Ward, John Boulter.

500 *Oakham,* George Hagen, William J. Burrow (Uppingham).

501 *Stamford,* James Eacott, Joseph Watson(B).

502 *Grantham,* Samuel Hutton, James D. Brocklehurst; Andrew Mackintosh, Supernumerary.

503 *Peterborough,* Thomas Withington, Edward Burton (Crowland), Joseph S. Exell.

504 *Loughborough,* John S. Vickers, Alfred H. Vine.

505 *Castle-Donington,* Alfred Kent, George P. Summerhays (Melbourne, near Derby); John Parkes, Supernumerary.

506 *Derby, (King-street, &c.),* Richard Brown (A), John Aldred.

507 *Derby, (Green-Hill, &c.,)* George F. White, Thomas H. Leale; Francis S. Keeling, Supernumerary.

508 *Ashbourne,* James M'Turk, who shall change on one Sunday in every four weeks with the Ministers of the Uttoxeter Circuit.

509 *Belper,* Thomas Rigby, William A. Templar.

510 *Ripley, (near Derby,)* Edmund Lockyer, Joseph Rhodes (B) (Riddings, near Alfreton); James J. Topham, Supernumerary.

511 *Ashby-de-la-Zouch,* James Kendall, Robert Odery (Measham, near Atherstone), George E. Cutting.

512 *Woodville, (near Burton-on-Trent,) and Swadlincote,* Charles H. Bishop, Thomas H. Leeson; Thomas Kilner, Supernumerary.

513 *Burton-on-Trent,* Bamford Burrows, George S. Daniels, Sidney Mees (Tamworth).

514 *Matlock-Bath,* George T. Taylor, Robert Renton (Matlock Bridge); Frederick Slight, Supernumerary.

XXVI. LINCOLN DISTRICT.—*William Andrews, Chairman.*

Joseph Willis, Financial Secretary.

515 *Lincoln,* William Andrews, George H. Smith, William Hudson, John T. Waddy.

516 *Sleaford,* Joseph B. Dawson, M.D., John Brewster, Henry J. Brookfield.

517 *Market-Rasen,* James Cooke (B), Alfred Levell, William Millican.

518 *Louth,* Joseph Willis, James L. Posnett, William Brewins (North Somercotes), Thomas Barr (North Somercotes).

519 *Horncastle,* William M. Stapleton, J. Farmer Reynolds; Samuel Joll, Supernumerary.

520 *Bardney,* Henry Cattle, Joseph Taylor.

521 *Alford,* William Parsonson, James H. Cummings, Ralph M. Spoor; Thomas Sheldon, Supernumerary.

522 *Coningsby,* Robert Cass, who shall change on one Sunday in each quarter with the Ministers of the Horncastle Circuit.

523 *Spilsby,* Samuel Timms, Thomas Craven; John Nicholson, Supernumerary.

524 *Boston,* Thomas B. Butcher, Henry Douthwaite, Richard W. Butterworth.

525 *Wainfleet,* Thomas Henwood, Robert J. Thomas (Wrangle).

526 *Spalding,* Nathaniel Alston, Edmund Holroyd, James Kent (Holbeach).

527 *Bourne,* Joseph Little (B), who shall change on one Sunday in each quarter with the Ministers of the Spalding Circuit.

Digitized by Google

XXVII. HULL DISTRICT.—*Henry W. Williams, Chairman.*

John S. Workman, Financial Secretary.

528 *Hull, (Waltham-street, &c.,)* Henry W. Williams, George B. Mellor, J. Ernest Clapham.

529 *Hull, (George-yard, &c.,)* David Barley, Thomas Nattrass, Robert W. Starr; Robert Jackson (Sutton), Supernumerary.

530 *Hull, (Great Thornton-street, &c.,)* John S. Workman, John Henshall, George Southall (Hessle).

531 *Beverley*, John Walters, James Wright; Richard Bell, Supernumerary.

532 *Driffield*, Thomas Wilkinson, John T. Harwood, Frederick Hunter.

533 *Howden*, Joseph R. Cleminson, Joseph Finnemore, J. Robinson Gregory.

534 *Patrington*, William Sinclair, Anthony Stoves (Hedon, near Hull).

535 *Hornsea*, Nehemiah Smith, Charles Thomas.

536 *Grimsby, (George-street, &c.,)* Samuel Simpson (A), Richard Butterworth, John Taylor, Josiah E. Whydale; James Little (Cleethorpes), Supernumerary.

537 *Grimsby, (Caistor and Laceby, &c.,)* Henry Banks (Caistor), Joseph M. Browne (Waltham, Grimsby).

538 *Gainsborough*, Theophilus S. Gregory, Edward Bowman, Henry T. Brumwell.

539 *Epworth, (near Bawtry,)* Jacob Turvey, Henry Keet (Owston-Ferry, near Bawtry).

540 *Snaith*, Thomas Waterhouse, Arthur A. Southerns; Thomas Pearson (A) (Drax, near Selby), Supernumerary.

541 *Goole*, Samuel Taylor, John W. Crake.

542 *Brigg*, Felix H. Pickworth, William Reynolds (Kirton-Lindsey), John Hogg.

543 *Barton-on-Humber*, Timothy R. Moxon, Joseph Nield (Winterton, *vid* Brigg), Robert F. Cape, Edwin Hayward (Ulceby).

544 *Bridlington*, Benjamin B. Waddy (Bridlington-Quay), Henry Needle, William Brookes; Matthew Banks, Supernumerary.

XXVIII. YORK DISTRICT.—*James Sugden, Chairman.*

T. Tapley Short, Financial Secretary.

545 *York, (New-street, &c.)*, Thomas Brackenbury, John H. Anderson, William N. Milnes, William G. Beardmore; William Jewett, Supernumerary.

546 *York, (Wesley, &c.,)* Thomas Pearson (B), William Willey; Richard Petch, Edward Day, Supernumeraries.

547 *Tadcaster*, Thomas L. Parker, John F. Raw, William Hare (Boston-Spa).

548 *Pocklington*, John Harrop, Joseph Charlesworth, Samuel T. Bosward (Market-Weighton).

549 *Malton*, William Foster, Edwin O. Coleman, John P. Elton.

550 *Easingwold*, George Cartwright, Jabez Chambers (Sheriff-Hutton, near York), Alfred Elvidge (Tollerton).

551 *Helmsley*, Henry Laugher, who shall change on one Sunday in every four weeks with the Ministers of the Kirby-Moorside Circuit.

552 *Scarborough*, James Sugden, T. Tapley Short, Peter N. Andrews; Charles L. Sutcliffe, Supernumerary.

553 *Sherburn*, Frederick Hart, John H. Henderson.

554 *Filey*, Stephen Cox, Joseph Dixon (Hunmanby).

555 *Pickering*, Joseph Hirst, William Watson(a).

556 *Kirby-Moorside*, William M. Armistead, Henry H. Clapham.

557 *Thirsk*, Edward B. Pinder, John Brown (c); Alexander T. Weir, Supernumerary.

558 *Northallerton*, John Anderson, Joseph Bentley (Brompton).

559 *Ripon*, Miles B. Pickering, John Jenkin, Thomas J. Kent (Boroughbridge, near York); Thomas Brown, Henry Pigott, Supernumeraries.

560 *Selby*, William H. W. Evans, Joseph Dyson, Joseph Olpherts.

XXIX. WHITBY AND DARLINGTON DISTRICT.—*Henry Young, Chairman.*

John Fletcher, Financial Secretary.

561 *Whitby*, Alexander Puddicombe, James Taylor (B), Charles Brighouse (Robin Hood's Bay).

562 *Danby*, Thomas Cannell (Danby, Yarm, Yorkshire), Henry Burgoine (Glaisdale-Ends, Yarm, Yorkshire).

563 *Stokesley*, Joseph Garrett, Thomas Turner (Eston).

564 *Guisborough and Redcar*, George Abbott, Thomas Hepton (Redcar), Jabez Parkyn (Saltburn-by-the-Sea).

565 *Lofthouse and Staithes*, Edward P. Lowry (Lofthouse), who shall change on one Sunday in every six weeks with the Ministers of the Guisborough and Redcar Circuit.

566 *Darlington*, Henry Young, Abel Wood, Harrison Fenwick, Samuel T. House.

567 *Stockton*, Samuel M'Aulay, Winterley Crouch, John Kirk (c).

568 *Middlesborough*, John Fletcher, Joseph Officer, Charles J Pack; Harry Pedley, Supernumerary.

569 *Hartlepool*, John Eaton, James E. Hargreaves (West-Hartlepool).

570 *Barnard-Castle*, Edmund B. Warters, William H. Kendall; Edward Nye (Barningham), Supernumerary.

571 *Bishop-Auckland*, Richard Stepney, Joseph H. Slack, George Quiggin (Spennymoor), Thomas J. Haughton (New-Shildon).

572 *Crook*, John W. Henderson, Gregory Renton.

573 *Middleham*, John Imlison, John T. Duncan (Leyburn).

Digitized by Google

574 *Hawes*, Julius Brigg, who shall change on one Sunday in each quarter with the Ministers of the Middleham Circuit.
575 *Richmond*, Samuel Cooke, John Broadbent.
576 *Reeth*, Samuel Lock, James Critchison (Gunnerside.)
577 *Bedale*, Seth Dixon (A), James A. Rimmer (Masham), James Hugill.

XXX. NEWCASTLE DISTRICT.—*Joseph Bush, Chairman.*

Thomas Brookes, Financial Secretary.

578 *Newcastle-upon-Tyne, (Brunswick, &c.,)* Joseph Bush, Henry J. Pope, Joshua Haigh.
579 *Newcastle-upon-Tyne, (Blenheim-street, &c.,)* Robert Haworth, Peter Mackenzie, Samuel Lees; William J. Hedley, Supernumerary.
580 *Gateshead*, George Barnley, John Westlake, Agur B. Gardiner, Thomas Hind.
581 *North Shields*, George Rowe, William M. Kidman, George Parker (A) (Tynemouth).
582 *South-Shields*, Thomas Hulme, Amos Cleaver (Jarrow-on-Tyne,) William C. Lawry.
583 *Blyth*, Hugh Johnson, Robert Buck.
584 *Morpeth*, William Baddeley, who shall change on one Sunday in every six weeks with the Ministers of the Blyth Circuit.
585 *Sunderland, (Sans-street, &c.,)* Thomas Brookes, W. Davies Williams, Alfred Wells.
586 *Sunderland, (Fawcett-street, &c.,)* Edward Shelton, James F. Broughton.
587 *Sunderland, (Whitburn-street, &c.,)* William Maltby.

N.B.—Each Minister in the Sans-street and Fawcett-street Circuits shall give one Sunday in the quarter to the Whitburn-street Circuit; and Sans-street shall give one evening weekly to Whitburn-street.

588 *Houghton-le-Spring*, George Hobson, John H. Rogers.
589 *Durham*, Josiah M. Mountford, John R. Bennett.
590 *Chester-le-Street*, Joseph R. Hewitson, who shall change on two Sundays in each quarter with the Ministers of the Durham Circuit.

Thornley, (near Trimdon Grange,) William E. Gardner, who shall act under the direction of the Chairman of the District.

591 *Wolsingham*, William D. Johnson, Benjamin Smith (B) (St. John's, Weardale), George Oyston, B A. (Stanhope, Darlington).
592 *Hexham*, William H. Robson, Henry H. Vowles (Corbridge), John Kinnings.
593 *Shotley-Bridge*, Aaron Edman, Henry Gibson, Walter Fuller (Black-hill).
594 *Alston*, Thomas Peers, William B. Saul, M.A. (Haltwhistle), S. Hickling Parkes.
595 *Allendale-Town*, Andrew Palmer, Charles H. Burton (Limestone-Brae, Langley Mills, Northumberland).
596 *Alnwick*, William Robinson (A), who shall change on two Sundays in each quarter with the Minister of the Berwick Circuit.
597 *Berwick*, Richard Crozier, who shall give two Sundays in each quarter to the Alnwick Circuit.

XXXI. CARLISLE DISTRICT.—*Joshua Mason, Chairman.*

William Talbot, Financial Secretary.

598 *Carlisle*, Joshua Mason, George H. Sha'to, John M. Mangles.
599 *Brampton, (near Carlisle,)* Josiah Tollady, who shall change on one Sunday in each quarter with the Ministers of the Carlisle Circuit.
600 *Whitehaven*, Thomas Harding, Richard P. Earnshaw (Cleator Moor).
601 *Workington*, William H. Walker, Humphrey Morrison (Harrington).
602 *Cockermouth and Keswick*, Thomas M. Rodham, George Parker (B) (Keswick).
603 *Appleby and Kirkby-Stephen*, Charles J. Barton, Nelson C. Hesk (Kirkby-Stephen).
604 *Penrith*, Daniel Pearson, James W. Eacott.
605 *Kirkoswald*, Theophilus D. Anderson, B A., Thomas Rae.
606 *Wigton and Maryport*, Joshua Fielden, Samuel Adcock (Maryport).
607 *Kendal*, William Talbot, Thomas J. Macartney (Ambleside), Frederick H. Naylor.
608 *Sedbergh*, Thomas Hargreaves, who shall change on one Sunday in each quarter with the Ministers of the Kendal Circuit.
609 *Ulverstone*, Joseph Butters, J. Reeves Brown (Dalton-in-Furness), Robert Amys (Millom), Peter Thompson (Broughton-in-Furness).
610 *Barrow-in-Furness*, David Williams, Thomas A Seed.
611 *Dumfries*, John W. Moody, who shall change on one Sunday in each quarter with the Ministers of the Carlisle Circuit.

XXXII. ISLE OF MAN DISTRICT.—*Henry Kirkland, Chairman.*

612 *Douglas*, Henry Kirkland, Charles Swannell, Robert W. Little.
613 *Castletown*, Major F. Peet, John R. Cleminson.
614 *Ramsay*, Benjamin N. Haworth, John Percy, Frederick Hughes.
615 *Peel*, George H. Chambers, Simpson Johnson.

XXXIII. EDINBURGH AND ABERDEEN DISTRICT.—*George Scott, D.D., Chairman.*

T. Inglis Walsh, Financial Secretary.

616 *Edinburgh*, William Barber, James Fletcher, (Bathgate).

Digitized by Google

617 *Leith*, Frederick Barber, who shall change on one Sunday in every six weeks with the Ministers of the Edinburgh Circuit.

618 *Dunbar*, George Ingman, who shall change on one Sunday in each quarter with the Ministers of the Edinburgh and Leith Circuits, alternately.

619 *Greenock*, George M. Colledge, who shall change on one Sunday in every six weeks with the Ministers of the Glasgow (Cathcart-road) Circuit.

620 *Glasgow, (John-street, &c.,)* George Scott, D.D., James Cuthbertson, James H. Pawlyn.

621 *Glasgow, (St. Thomas's, &c.,)* Arthur Wilkinson, who shall change on one Sunday in every six weeks with the Ministers of the Glasgow (John-street) Circuit; David Stewart, Supernumerary.

622 *Glasgow, (Cathcart-road, &c.,)* William D. Barton, Forster Crozier (Paisley-road).

623 *Glasgow, (Claremont-street, &c.,)* James A. Macdonald; Roger Moore, Supernumerary.

624 *Dumbarton*, Joseph Bacon, who shall change on one Sunday in every six weeks with the Minister of the Glasgow (Claremont-street) Circuit.

625 *Airdrie*, Samuel Millett (Coatbridge), Henry J. Robinson.

626 *Wallacestone*, Alfred Sargent (Redding-by-Falkirk).

627 *Kilsyth*, George Hack, who shall change on one Sunday in every six weeks with the Minister of the Wallacestone Circuit.

628 *Stirling and Doune*, Thomas H. Hill, who shall preach at Wallacestone on one Sunday in every six weeks.

629 *Ayr*, Edward Barber, James Bolton (Stewarton), William J. Boote (Girvan).

630 *Aberdeen*, T. Inglis Walsh, Joseph Cadé (Inverurie), Alexander Borrowman (Peterhead).

631 *Dundee, (Ward-road,)* Jabez Marrat.

632 *Dundee (Wellington-street,)* George Alton, who shall change on one Sunday in every month with the Minister of the Dundee (Ward-road) Circuit.

633 *Perth*, Henry Graham, who shall change on one Sunday in every six weeks with the Ministers of the Dundee Circuits, alternately.

634 *Arbroath and Montrose*, Edward J. Smith, John S. Robinson (Montrose); John Drake (Arbroath), Supernumerary.

635 *Banff*, Ulric H. Allen, W. Boswell Lowther (Portsasie), Griffith Griffiths (Port-Gordon).

636 *Inverness*, Joseph Howard (A).

XXXIV. ZETLAND DISTRICT.—*Thomas H. Horrell, Chairman.*

637 *Lerwick*, Thomas H. Horrell, William H. Farnell (Scalloway).

638 *Dunrossness*, Stephen G. Scott.

639 *Walls*, Arthur Roberts.

640 *Northmavin and Delting*, John D. Clark.

641 *North Isles (Unst)*, George Makin.

N.B.—1.—The Ministers in Zetland Isles shall change regularly with each other, under the direction of the Chairman of the District.

2.—The Zetland District is placed under the supervision of the Home Missionary Committee.

3.—Subscriptions in aid of the work of God in the Zetland Isles may be paid to the Treasurers of the Home-Mission and Contingent Fund.

(To be continued.)

OBITUARY OF WESLEYAN MINISTERS.

Q. What ministers have died since the last Conference?

A. I. In *Great Britain*, the thirty-three following:—

1. MARTIN YOUNG; who was born at Radstock, September 10th, 1813. From his birth his mother dedicated him to the Lord; and in the subsequent careful training of her son she showed the sincerity of her purpose. His early life, though unstained by flagrant vice, was spent without the realization of inward religion. At the age of twenty-one he went to Canada, as a land-surveyor, but on his arrival he changed his plans and established a school. There, far from home, and separated from his former associates, he reflected upon the counsels and prayers of his departed mother, turned with a broken heart to God, and found mercy through the atoning Saviour. He at once joined himself to the Wesleyan-Methodist Society, and soon began to preach that truth to others which had made him free. At the outbreak of the Canadian rebellion he returned home, and opened a school at Faversham, which he conducted with success until he entered the ministry in 1841. After spending a short time in the home work, he was appointed to Jamaica, where he ministered with great acceptance and usefulness for eleven years. He then resumed the work in England, and continued in it till the Conference of 1868, when failing health compelled him to retire as a Supernumerary. He was eminently devout in spirit, and though extremely reserved in manner, his amiable disposition, uni-

Digitized by Google

form seriousness, and unimpeachable integrity, combined with a mature judgment, gained for him the affection and confidence of his brethren, as well as the esteem and respect of the people to whom he preached the Word of Life. He entered the ministry with a mind stored with general information, and being a diligent student in theology, became "a workman that needed not to be ashamed, rightly dividing the word of truth." His sermons, which indicated careful preparation and considerable mental ability, were characterized by powerful appeals to the conscience, manifesting his deep concern for the salvation of those to whom he preached. His few years of retirement were beclouded by great mental depression, arising from physical causes; but he never lost his hold upon the promises of God, or the blessed hope of eternal life. His end was very sudden. On the 23rd of September, 1872, he was abroad, attending to some matters of business, and retired to rest as usual, but before midnight his happy spirit had escaped to the paradise of God. He died in the sixtieth year of his age, and the thirty-second of his ministry.

2. GEORGE TURNER (A); who was born at Norton, near Sheffield, in 1801. He was converted to God in his nineteenth year, entered the Wesleyan-Methodist ministry in 1824, and for forty-four years was uninterruptedly engaged in our full ministerial work. During his public life he was appointed, as Superintendent, to some of the most important of our Circuits, and was, at different times, Chairman of several Districts. He was profoundly attached to Wesleyan-Methodism, and was both a lucid expositor and an able defender of its principles; his pen was ever ready in behalf either of its polity or doctrine; and, on his retirement in 1868, the Conference addressed to him an official letter of thanks "for his efficient services in the spread and defence of Methodism." His personal character stood very high. An upright man, he spurned with indignation any approach to intrigue, dissimulation, or overreaching. He was of a noble, transparent, unselfish, and confiding disposition; and while highly valuing the esteem and love of his brethren, amongst whom he made many warm friends, he was singularly free from ambition and the love of applause. His private life was to the end an example of cheerful piety and industry. His home-character was lovely; affectionate and thoughtful, he was the light, as well as the head, of the household. As a preacher, the range of the topics on which he was wont to dwell was comprehensive, and adapted to the times. He was a thorough theologian: it was not his habit to turn aside from a subject because it required long-continued and profound thought, or from a text because it demanded much study and exact criticism. In the pulpit he pursued his theme with logical correctness and force; so that it was often an intellectual treat, as well as a spiritual feast, to hear him. He was not given impatiently to expect immediate visible results from his delivery of the Gospel message, but was content to wait trustfully when these seemed to tarry. As a pastor he was attentive, judicious, and sympathizing; as a friend his honour was always worthy of reliance, and his judgment of confidence. As an administrator of Connexional affairs he was calm, wise, and prudent; and in critical times showed great ability and dignity. As an author he excelled: his "Constitution and Discipline of Wesleyan-Methodism," and his work on "The Divine Validity of Infant Baptism as Administered by Pouring or Sprinkling," are text-books on these subjects. He was a valuable contributor to the "Wesleyan-Methodist Magazine" and other periodicals. His logical method and luminous style were adapted to convince the reader. Mr. Turner's last days were such as became the close of a life so pure, useful, and honourable. He was afflicted with heart-disease; but his mind retained its vigour, while the ripening of the fruits of the Spirit within him became very evident. He keenly felt the deprivation when it was found necessary for him to cease from preaching. The fatal illness was short, and free from pain. His demeanour in his last hours was tranquil, reverent, and devout: he "endured, as seeing Him who is invisible," waiting patiently, with confidence in his Redeemer, till his change came. The last sentence he

Digitized by Google

uttered was, "Let some one pray." As the prayer ended he responded, "Amen," and shortly afterwards his spirit quietly entered into rest. He died at Sunderland, September 28th, 1872, in the seventy-first year of his age, and the forty-ninth of his ministry.

3. JOSEPH LOWTHIAN; who was born at Renwick, in Cumberland, July 28th, 1799. The son of Methodist parents, he gave himself to God in very early life. A paper written by himself in reference to that period records many gracious visitations of the Holy Spirit, his delight in secret prayer, and his sense of God's favour. For a time, however, the influence of ungodly companions led him to incline to infidelity. But he was followed by Divine grace; a sermon preached by his father induced him to go once more in sincere penitence to the cross of Christ, and he soon obtained a renewed assurance of God's pardoning love. Thenceforth his Christian course was unwavering; and though, from nervousness of temperament occasioned by long-continued bodily weakness, his religious experience was often less joyous than that of some others, he remained steadfast, and to the end enjoyed "peace with God through our Lord Jesus Christ." Of his call to the ministry he had no doubt; to use his own words, "Every other path seemed blocked up." From his first appointment, which was to the Brecon Circuit in the year 1822, to the year 1860, when he was compelled by failure of health to become a Supernumerary, he continued a faithful and earnest preacher of the Gospel. When he could no longer perform the public work of the ministry, his diminishing strength was employed in leading classes, and in visiting members of the Society, especially the sick and aged. From such labours of love he only ceased when incapacitated by the illness which terminated in his death. For two months he lay in a state of complete physical prostration, but evidently enjoying settled tranquillity of mind. On the morning of October 17th, 1872, he finished his course so calmly that those who stood by could not tell the moment of his departure. Mr. Lowthian's preaching was characterized by unflinching fidelity to the saving truths of God's Word, and by his enforcement of them upon the consciences of his hearers. But it is more particularly as a pastor that his memory will be cherished. His untiring diligence, his patience, his faithful yet tender warnings, and his gentle encouragements, won the reverence and love of those among whom he laboured; while his uniform Christian temper and conduct caused many, and especially his family and friends, to "glorify God in him." He died in the seventy-fourth year of his age, and the fifty-first of his ministry.

4. EDWARD SUMNER; who was born at Epperstone, in the county of Nottingham. Under the careful training of his parents, the first Methodists of that village, he feared God from his youth, and was converted in his fourteenth year. By careful reading and close study he became a wise, able, and useful preacher of the Gospel. His sermons, which were expository and natural in their arrangement, were delivered with earnestness, and often closed with a pointed and telling application. As a Superintendent he was prompt, methodical, gentle, but yet firm. He was a steadfast friend and diligent pastor, paying great attention to young men who gave promise of future usefulness; several of whom remember his judicious hints and counsel, and kind encouragement and remonstrances. In all the relations of life he showed "uncorruptness, gravity, sincerity, sound speech that could not be condemned." His voice failing, he became a Supernumerary in 1851, residing in Madeley. But he still strove in various ways "to serve his generation by the will of God," interesting himself especially in promoting religious education. He projected, and ultimately completed, the "Fletcher Memorial School," at Madeley Wood. For three years before his death his mind was beclouded, except at rare and brief intervals. When taken for death, he rallied for a moment, and said, in his former tones and voice, "Jesus!" and, "God bless you." He then relapsed into unconsciousness, till he passed away to his eternal reward. He died November the 9th, 1872, in the eightieth year of his age, and fifty-sixth of his ministry.

5. HENRY VIVIAN OLVER; who was born at Launceston, April 30th, 1790. His musical taste and skill first brought

Digitized by Google

him, whilst yet a child, into connection with Methodism. He early found the Saviour's grace, and entered upon His service. As a youth he was thoughtful and studious beyond his years. Whilst he busied himself with all knowledge for professional purposes, his daily delight was in the Word of God, and in such exposition of it as may be found in the writings of Mr. Wesley, Mr. Fletcher, and the older English divines. His knowledge of the Bible was remarkably full and exact. Having earned a good degree by diligence and usefulness in the Launceston Circuit, he was summoned, with brief notice, to the ranks of the Methodist ministry by the Conference of 1812, and entered at once upon his work as a Home-Missionary minister in the Barnstaple Circuit. Marvellously preserved in 1814 from death at the hands of a mob at Rickmansworth, then in the Luton Circuit, he lived to preach the Gospel for more than fifty years. His labours were confined to the western Districts of England. As a preacher he was thoughtful, clear, evangelical, and earnest; and he loved to dwell upon the fulness and freeness of the Divine grace. As a pastor he was diligent and systematic in both town and village; and his fidelity and sympathy endeared him to many. In temperament, he was keenly sensitive in the presence of circumstances either friendly or adverse; and thence arose many of his greatest enjoyments and of his sorest trials. In his unselfish devotion to his ministerial duties he never faltered. When, after forty-two years spent in the full work, he was no longer able to endure its responsibility, he continued to render willing and efficient service as a Supernumerary in the Banwell Circuit, where for twelve years he usually preached twice on the Sunday and occasionally on the week-day. In 1866 he removed to Redland, in the Clifton Circuit, where increasing infirmities soon closed his public labours. Notwithstanding intervals of acute suffering, he was daily cheered by the presence and favour of his Lord; until, with a full consciousness of his dependence upon Divine mercy through the one Atonement, and with a child-like, unquestioning confidence in the fatherly love of God, he painlessly "fell asleep" on Sunday, November 10th 1872, in the eighty-third year of his age, and the sixty-first of his ministry. His was a long life, well spent and well ended.

6. John Joshua Parker; who was born at Cambridge, in January, 1850, and was made a partaker of saving grace when sixteen years of age. Constrained by the love of Christ, he soon began to call sinners to repentance; and having a deep conviction that it was his duty to go "far hence" to the heathen, offered himself for mission-work. In 1870 he entered the Richmond branch of the Theological Institution; but his health not being considered sufficiently vigorous for labour in the foreign field, he was sent to Accrington, and at the following Conference to the Leigh Circuit. He was a young man of great promise. His earnest sermons, his fervent prayers, and godly conversation, produced in a short time an impression upon the minds of those who heard him which will not soon pass away. His one purpose was to win souls to Christ, and God gave him the desire of his heart. On the 27th of October he preached his last sermon, from "Watchman, what of the night?" and those who listened to him on that occasion, felt that to him "the night" was near. He sank rapidly until, on the 25th of November, 1872, he fell asleep in Jesus, in the twenty-third year of his age, and the second of his ministry.

7. William Shaw (a); who was born at Glasgow, of Yorkshire parents, and died at Brixton, December 3rd, 1872, in the seventy-fourth year of his age, and the fifty-third of his ministry. The greater part of his ministerial life was spent in South Africa, whither he was appointed to accompany the first English settlers in what is now called the Eastern Province of the Cape of Good Hope. About three years after his arrival, his labours were extended from these British residents to the natives of the country, among whom he established missions beyond the Colonial boundary, thus laying the foundations of Methodism in that part of the African Continent. In the extension and direction of the evangelizing work both within and beyond the colonies which were successively

Digitized by Google

formed, he was actively occupied for more than thirty years, and to him, under God, its present prosperous condition is very largely owing. His steady, practical piety, his calmly-fervent zeal, his patience, prudence, and sagacity, eminently fitted him for the post of General Superintendent, which he held for twenty years, and secured him the confidence and respect of all classes of the community. On his return to England he spent ten years in important Circuits; and retired as a Supernumerary in 1869, still, however, continuing to render valuable service, especially in connection with the Missionary and Education departments. In the year 1865 he was, with much cordiality, chosen President of the Conference, his brethren being glad in this manner to show their esteem for his character, and their sense of the value of his services. It was manifest that his long absence from England had not impaired his fitness for office at home; and he showed himself an able and faithful administrator in the several posts he was called to fill. Few more truly valuable men have been found in the ranks of the Methodist ministry, and none have been more generally esteemed. Devout, benign, watchful, benevolent, wise in counsel, sober in thought and speech, all his excellencies were enhanced by an habitual modesty. His declining years were happy, and his end was peaceful. His epitaph might be written in the words of Scripture, describing one of the first missionaries to the heathen, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

8. JOHN ROADHOUSE; who was born at Monkfryston, Yorkshire, September 20th, 1783. He was early a subject of religious impressions. Attending a lovefeast when about eighteen years of age, he found "peace in believing." He entered the ministry in the year 1808. His offer was refused by the District Committee on the ground of the feebleness of his health; but the demand for labourers exceeding the supply, the Conference appointed him to the Stafford Circuit, where, as in other places, his ministry was greatly owned of God in the conversion of sinners. In wide and laborious Circuits, and in some cases amidst strong opposition, he did the work of an evangelist with zeal and devotion, evincing the sincerity and strength of his religious convictions. By frequent and loud preaching he lost his voice, and after twenty-eight years of faithful service, was obliged to desist from travelling, and resume, to some extent, his worldly occupation. He extricated himself from business as soon as practicable, and eventually settled in Leeds, where for many years he was a willing helper of the Circuit ministers. To Methodism he was ardently attached: he delighted in the society of his ministerial brethren, and was an earnest lover of good men. In old age and feebleness he was most exemplary in his attendance on the means of grace, and bore ready and frequent testimony to "the grace of God that bringeth salvation." Having outlived almost all his contemporaries, he died in peace, December 17th, 1872, in the ninetieth year of his age, and the sixty-fifth of his ministry.

9. JOHN GEDEN; who was born February 21st, 1793, at Lower Tysoe, in the county of Warwick. He was the son of Methodist parents, and received a wise and holy training. He found peace with God after a prolonged period of Divine discipline and of painful spiritual conflict. For several years he approved himself a true servant of Christ, by manifold labour and suffering as a village-evangelist and shepherd of souls. In 1816, dreading the responsibilities of the ministry, yet compelled by stress of conscience to offer himself for it, he was accepted by the Conference, and the year following was sent to his first Circuit, in the Isle of Wight. From this time till he became a Supernumerary, in 1865, he discharged the duties of a Methodist minister, filling, as he advanced in life, some of the higher offices of the Connexion with exemplary diligence, fidelity, and pureness of Christian aim. His mind was robust, and in his early course he took much pains to equip himself with theological and general knowledge. He invariably preached under a profound sense of the gravity of his vocation, and his sermons combined some of the best qualities of the Christian expositor,

Digitized by Google

divine, and moralist. He was a conscientious and laborious pastor, and administered public affairs with conspicuous wisdom and judgment. His love of Methodism was only second to his inflexible loyalty to the Gospel. He was transparent, modest, upright, generous, knowing nothing of selfishness, conceit, or ambition. It was the simple purpose of his life to do the will of God, and to be meet for the coming of the Master. Some years before his death his physical strength gave way, but his mind retained its force till within a very little of the end. Almost his last conscious act was a solemn ascription of "Glory to God for ever for the precious blood of Christ!" He died at Taunton, December 26th, 1872, in the eightieth year of his age, and the fifty-seventh of his ministry.

10. WILLIAM FOX; who was born at Attercliffe, near Sheffield, in the year 1806. When seventeen years of age he was deeply convinced of sin, and exercising faith in Christ, received the assurance of forgiveness by the Spirit of adoption. About two years afterwards he felt called of God to preach the Gospel, and in a little while entered our ministry, with a strong preference for mission-work; but there being no opening at the time, he spent two years in Circuits at home, in one of which it is believed not fewer than a hundred persons were converted under his ministry in the course of a few weeks. In April, 1833, he sailed for Western Africa, where, for ten years, he laboured with great earnestness and success. He is remembered with much esteem by his brother-missionaries as a zealous, persevering, and warm-hearted fellow-worker. After his return to this country he laboured in various English Circuits with much fervour and usefulness. As a preacher, he was sententious and pointed, and his sermons were delivered with great pathos and power. In prayer he had "power with God," and "prevailed." Through a severe illness, he was obliged to become a Supernumerary at the last Conference. A violent cold, caught in December, hastened his end. His death was sudden, but peaceful. Some of his last words were the lines,—

"Fixed on this ground will I remain," etc;
"Jesu, Lover of my soul," etc.

To his family he said, "Love the Lord, all of you." He died at Brettle Lane, in the Stourbridge Circuit, December 28th, 1872, in the sixty-seventh year of his age, and the forty-second of his ministry.

11. JAMES DOHERTY; who was born at Tunstall, Staffordshire, in the year 1830. He was a subject of powerful religious influence in early life, and his conversion, which was very marked, was followed by a life-consecration to God. His services as a local preacher were highly acceptable and useful; and, having passed through a course of training at Didsbury, he entered the ministry in the year 1855. His preaching, which always aimed at a faithful exposition of God's Word, derived interest from its originality and fluency, as well as from the Divine power with which it was attended. Of gentle disposition and retiring habits, he sought no prominence but that which the discharge of duty involved, yet he acquired the sincere respect of his hearers, and the deep affection of those who knew him closely. A few years ago he was compelled by delicate health to retire for a season from the full work of the ministry. On his return to his beloved labour, he sought with increased earnestness to fulfil his course. The Master, however, had designed for him an early entrance into rest. His final illness was brief; but a few hours before his departure, he was able to declare himself resting upon Christ, and fully prepared for the great change. He has left behind him a testimony to the reality of his faith more valuable than even last words of victorious triumph, the testimony of a consistent Christian life. He departed hence, at St. George's-in-the-East, on Monday, December 30th, 1872, in the forty-third year of his age, and the eighteenth of his ministry.

12. JOHN ISAAC MUFF, son of the late Rev. Isaac Muff; who was born at Burton-on-Trent, December 14th, 1816, and died at Slingsby, in the Malton Circuit, January 8th, 1873. He was converted to God during a gracious awakening among the boys at Woodhouse-Grove School. When eighteen years of age, he began to preach, and six years afterwards entered the minis-

Digitized by Google

try, the full duties of which he discharged with fidelity and success for twenty-nine years. Modest and retiring in disposition, he was a man of devout spirit, of blameless character, and of consistent life; highly esteemed by his brethren, and loved by all who knew him intimately. He was well-read in theology, and possessed a considerable fund of general information. His discourses, which were carefully prepared and earnestly delivered, were evangelical, instructive, and practical. His attention to pastoral duties was marked by great diligence; his sympathizing spirit and gentle manners eminently fitting him for this work, and rendering his visits, especially to the sick and distressed, acceptable and beneficial. He was a judicious Superintendent, and affectionate colleague, and a faithful friend. Mr. Muff possessed an accurate and extensive acquaintance with the laws and usages of Wesleyan-Methodism, was strongly attached to its doctrines and discipline, and intensely loved his ministerial work. At the Conference of 1870, through failure of health, he became a Supernumerary. His affliction was of a most painful character, often causing severe suffering for hours together; but it was borne with unfailing patience and cheerful resignation: "The joy of the Lord" was his strength. His death came unexpectedly, but he was found ready. While seated in his chair, without a struggle or a sigh, he peacefully fell asleep in Jesus, in the fifty-seventh year of his age, and the thirty-second of his ministry.

13. THOMAS SHAW; who was born at Northwich, in the year 1815. Religious training, aided by a combination of favouring circumstances, led to his conversion to God when he was nine years of age. His good natural abilities having become greatly quickened by his experience of the new birth, he cultivated an ardent thirst for knowledge, and early began to exercise his gifts and graces in such spheres of Christian activity as were open to him. In his sixteenth year his name was placed upon the local-preachers' plan; and it soon was made evident to others as well as to himself, that he was called of God to the work of the ministry. Conformably with this conviction he devoted his energies to the preaching of the Gospel. He was favoured with a collegiate course in theology, and in the year 1842 was appointed to a Circuit; in which, as also in thirteen others successively assigned to him, he exercised an eminently awakening and edifying ministry, to which God gave many seals. He was a diligent pastor, and greatly endeared himself to the people of his charge. In the year 1870 he was appointed to the Buxton Circuit, where he continued to toil with unabated ardour until a few weeks before he was called to exchange mortality for life. Having been laid aside by a succession of colds, and harassed by much perplexity and reiterated sorrows, his vigorous frame began to give way; and although his medical attendant considered him out of danger, and he himself was confidently expecting to resume his beloved employment on the following Sunday, on January 14th, 1873, he sweetly breathed his spirit into the hands of his faithful Redeemer, in the fifty-eighth year of his age, and the thirty-third of his ministry.

14. WILLIAM LORD; who was born at Bacup, in Rossendale, May 11th, 1791. He was convinced of sin when a boy at school, under the ministry of the Rev. William Edward Miller. Helped by the counsels and prayers of his school-fellow David Stoner, he found peace with God through faith in our Lord Jesus Christ, and henceforth gave abiding evidence that he had become a "new creature" in Christ Jesus. He entered the ministry in 1811, and was early distinguished by his sound judgment, aptness to teach, and administrative gifts. Entrusted by his brethren with various duties involving great responsibility, he ably and faithfully fulfilled them. As Representative of the British Conference to the Conference of the Methodist Episcopal Church of the United States of America, and as President of the Canadian Conference for two successive years, he rendered important service, and his "ministrations, counsels, prudence, and personal sacrifices" connected therewith, are still held in grateful remembrance. As Governor of Woodhouse-Grove School, a post which he held fifteen years, he took a fatherly interest in the sons of ministers committed to his care, and enjoyed the confidence of the parents

Digitized by Google

and the affection of the boys. By his untiring energy, he was mainly instrumental in the enlargement of the buildings, and in the general improvement of the premises. He was a man of guileless spirit and blameless conversation,—gentle, genial, and benevolent almost to excess. Throughout his ministerial life he was never known to throw off the harness unless disabled by affliction. On retiring from the full work of the ministry, he still preached Jesus with unabated zeal, and was a diligent and welcome pastor of the flock. When upwards of fourscore years of age, being pressed to prolong a visit to a son, he replied, "I must get to my work." His last affliction was brought on by exposure in visiting the sick. His sufferings were acute, but his patience was unfailing. In conversation he said, "No language can describe my sufferings;" and, with unwonted emphasis, he added, "I have peace, peace, peace,—glorious peace; happiness, happiness!" His strength suddenly failing, he fell into heavy slumber, and by gentle and apparently unconscious steps, "walked through the valley of the shadow of death," to emerge into the brightness and glory of his Saviour's presence. He finished his course at Manningham, January 20th, 1873, in the eighty-second year of his age, and the sixty-second of his ministry.

15. Jesse Pilcher; who was born at Ashford, in Kent, and converted in early life. He entered the ministry in 1831, and after labouring a short time at home, went to the West Indies, where he remained thirteen years. In addition to his ordinary work, he, in an emergency, rendered great service in conducting the erection of numerous mission-premises. Somewhat enfeebled by a tropical climate, he returned to this country, where with delight he again ministered the Word of Life. He was subsequently Superintendent of our Irish Missions and Schools, and General Superintendent of Missions in Natal. The remaining part of his time was spent in the home work. For nearly five years he was laid aside by affliction, and confined to his house; but he still endeavoured by his seasonable words to do good to all that visited him. He was an intelligent man, a charming companion, a patient sufferer, an exemplary Christian. As a divine, he was sound; as a minister, faithful; as a pastor, indefatigable. He died at Abergavenny, on the 23rd of January, 1873, in the sixty-sixth year of his age, and the forty-second of his ministry. After the seizure which proved fatal, he was not able to speak, but his general religious experience, as previously declared by himself, was expressed in the words,—

"Not a cloud doth arise To darken the skies,
Or hide for one moment The Lord from mine eyes."

And with this, the testimony of those who knew him best fully accords.

16. William Sellers; who was born July 29th, 1831. From a child he had the fear of God before his eyes, and was a subject of the Spirit's strivings. He was converted in early life, being enabled to rely upon his Saviour, and rejoice in the pardoning mercy of God, when present at a class-meeting as a means of grace. He had more than average mental ability, and was of studious habits; the results of which were evident in efficient and acceptable pulpit ministrations. In his last illness his sufferings were unusually severe, but were endured without a murmur; his patience bore testimony to the sustaining power of Divine grace. He died at Wantage, on the 31st of January, 1873, in the forty-second year of his age, and the fifteenth of his ministry.

17. Samuel Bowman; who was born at White Abbey, near Carrickfergus, April 7th, 1815. His parents were godly Methodists, who brought him up in the "nurture and admonition of the Lord." He feared the Lord from his youth, and in very early life experienced the regenerating grace of God. While pursuing his studies at the University of Glasgow he began to preach, and was called to the full work of the Christian ministry in 1837. His first Circuit was Truro, where his labours were greatly blessed to the conversion of sinners. He subsequently travelled in various parts of England and Scotland, and in every Circuit, it is believed, was instrumental in turn-

Digitized by Google

ing men "from darkness to light, and from the power of Satan unto God." He was a man of good natural ability, and of considerable attainments. As a preacher, he was clear and sound in doctrinal statements, fertile in illustration, and practical in aim; as a friend and pastor, he was tender, considerate, sympathizing, and faithful. His constitution, never robust, was greatly enfeebled by severe attacks of illness, brought on by arduous toil and exposure in the earlier years of his ministry. After thirty-five years of faithful service, he became a Supernumerary at the last Conference, and retired to Gainsborough, where, after a few hours' illness, he exchanged mortality for life, on Saturday, March 8th, 1873, in the fifty-eighth year of his age, and the thirty-sixth of his ministry.

18. THOMAS JACKSON; who was born at Sancton, in Yorkshire, December 10th, 1783, and died near London, March 10th, 1873. This venerable minister entered on his probation in his twenty-first year, and died in his ninetieth, having maintained an unsullied reputation during the whole period. For twenty years he laboured in some of our most important Circuits; then for eighteen years as Editor of the Connexional publications; for the next nineteen he was a Theological Tutor, and during the last twelve he was a Supernumerary. His spotless character and high moral worth were based upon a sound conversion, and a rich, uniform, and growing experience of the love of God which is in Christ Jesus our Lord. His ministerial course presents a striking example of the value and importance of steady and conscientious labour. Without brilliant parts, and without educational advantages, he applied himself with all his heart to the improvement of such talents and opportunities as were granted to him, and with the Lord's *pound* he gained *ten pounds*. He gave "attendance to reading, to exhortation, to teaching:" he "meditated on these things, he was wholly in them," guarding against all diversions from the great work of his life; and his profiting appeared unto all. He acquired vast stores of knowledge, but he never said "It is enough;" and continued to read, write, and meditate almost to the last day of his life. His preaching was sound, instructive, and adapted to general usefulness, though most distinguished by careful exposition. He did not affect rhetorical ornament, but his appeals to the conscience were direct and powerful, and bursts of pious emotion enlivened his discussions. He had the pen of a ready writer, and for nearly sixty years it was kept in constant exercise, his various productions being all devoted to the service of religion. The exposition and vindication of Methodist doctrine, experience, and discipline were his favourite themes; but his biographical and historical writings have been highly and justly appreciated. As a Tutor he was affectionate, painstaking, and perspicuous, comprehensive and copious in the treatment of his topics, and unutterably anxious to secure and perpetuate sound doctrine. As Editor he rendered valuable service by the labours bestowed not only to sustain our periodical literature, but to provide accurate and complete editions of our standard authors. It is not surprising that his brethren delighted to do him honour, or that he should have been twice elected President of the Conference. On the first of these occasions he was remarkably sustained and blessed of God in guiding and animating the celebration of the Centenary of Methodism. His antiquarian researches contributed much to the interest and success of the movement, but his devout temper far more; making the several meetings which he attended means of grace never to be forgotten by those who listened to him, and bringing back those days of the Son of Man which he commemorated. On the second occasion his passive graces were as conspicuous. It was a time of severe trial, but while firm in upholding our discipline, he maintained a Christian temper towards opponents, sometimes under very trying circumstances. His old age was eminently beautiful. Always calm, cheerful, benign, often overflowing with kindness and love, he carried a happy influence wherever he went, and excited universal love and admiration, so that his hoary

Digitized by Google

head was indeed a crown of glory. Death had no terrors for him. Being mercifully spared from heavy and long-continued suffering, he may be said to have died of decay rather than disease; and, like Abraham, he went to his fathers in peace, and was buried in a good old age.

19. HUMPHREY STEVENSON; who was born at Bestwood-Park, Notts., October 1st, 1787. Blessed with pious parents, he was converted in his boyhood, and appointed, while still a youth, leader of the class in which his mother was a member. Four years later he entered the Wesleyan ministry, and for thirty-nine years laboured in it with fidelity and success. He was a plain, sound, hard-working Methodist preacher. During twenty-seven years he was a Supernumerary, but to the last it was his joy to work in the Lord's vineyard. He delighted to meet his class, to visit the sick, and occasionally to preach. In advanced age he was characterized by great good sense, and a certain quaint humour. His life was blameless, and he was strong in faith and charity; if he could not speak well of any, he refrained from speech. Full of peace himself, he took a bright view of the state and prospects of the Church. He was no believer in the degeneracy of modern Methodism. He held that the preachers of the present day, on the whole, were as able, and quite as faithful and zealous, and the people generally as consistent as when, seventy years ago, he began his work as a class-leader. During his last night on earth he was almost constantly praising God and singing. About four o'clock in the morning he wished the gas-light in his room to be put out, saying, "The day had come; it was all light around him." Four hours later he passed into that city the inhabitants of which "need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." He died at South-Shields, March 22nd, 1873, in the eighty-sixth year of his age, and the sixty-sixth of his ministry.

20. JAMES GODDEN; who was born at Marden, Kent, in the year 1812. From very early life he was conscious of the strivings of the Holy Spirit, and when about seventeen years of age, was deeply convinced of sin under the ministry of the late Rev. Francis Collier, at Sittingbourne. On a Sabbath morning, while singing with the congregation the ninth hymn in our Hymn-Book, he was enabled to trust in Jesus for salvation. The following year he began to preach. In 1834 he was recommended from the Rochester Circuit as a candidate for our ministry, and accepted. During the next seventeen years, being favoured with uninterrupted health, he never failed to fulfil a Sabbath appointment. A genial Christian, he illustrated by his example what Mr. Wesley terms the "cheerfulness of faith." He was a diligent pastor, and a faithful and successful preacher. His discourses were characterized by originality and persuasiveness. In 1869 he was compelled, through entire failure of health, to become a Supernumerary. This was a source of great grief to him, for he intensely loved his ministerial work. As long as his strength permitted, he preached occasionally, and found much pleasure in conducting the weekly prayer-meeting at Hawkhurst, where he resided. His severe afflictions were borne with patient submission to the Divine will. The day before his death he exclaimed, "I am happier than ever I was." This good minister of Jesus Christ entered into rest on Sabbath evening, March 30th, 1873, in the sixty first year of his age, and the thirty-ninth of his ministry.

21. THOMAS BROTHWOOD; who was born in the neighbourhood of Wellington, Salop, in the year 1792. He was awakened to a sense of his sin and danger in early life, and soon afterwards, by a faith "of the operation of God," was "justified freely by His grace through the redemption that is in Christ Jesus." By the good providence of God he was removed to Dudley, where he was recognized by the venerable Joseph Sutcliffe, as one possessed of graces and gifts suited to our ministry, and by him was recommended as a candidate at the Conference of 1825. For thirty-two years he laboured in the itinerant work. His preaching was distinguished by plainness of speech, sound doctrine, zeal, and fidelity; and the Lord crowned his labours with success. For nearly sixteen years he in the same spirit and manner discharged, as a Supernumerary,

Digitized by Google

the duties of preacher and pastor in the Madeley and other Circuits. He was remarkable for his sincerity and uprightness; and was ardent in his attachments, affectionate in his disposition, and unwavering in his friendships. His last affliction was short, but very severe. He died in peace on Monday morning, April 7th, 1873, in the eighty-first year of his age, and the forty-eighth of his ministry.

22. THOMAS STOKES: who was born at Compton-Dando, in the Midsomer-Norton Circuit, on January 6th, 1846. His conversion to God, at the age of seventeen, was clear and well-defined, and from that period until he yielded up his spirit into the hands of God, his religious experience was deep, and his character exemplary. During a residence of three years at Didsbury, he was a diligent student, and the amiableness of his disposition caused him to be greatly loved. He was a man of sound judgment and real worth, and was eminently modest and self-distrustful. His sermons, which were chaste in composition, and full of evangelical truth, were always directed to the highest ends. When returning from an appointment in the Ludlow Circuit, in December, he caught a severe cold, which resulted in congestion of the lungs. After four months of great suffering, endured with much patience and resignation, he died, in the full triumph of faith, on the 18th of April, 1873, in the twenty-eighth year of his age, and the second of his ministry.

23. JACOB MORTON; who was born at Bradwell, Derbyshire, in August, 1818. His parents and grand-parents were Methodists, and his pious mother's influence over him was most salutary and abiding. When about fifteen years of age he was converted to God, in a revival which took place at Sheffield in 1833-4. His conversion was immediately followed by determined efforts for mental culture, and every opportunity for study was diligently used. He was first employed in the service of the Church by the late Dr. Dixon, towards whom he always cherished a deep sense of obligation for his counsel and aid, and by whom he was proposed as a candidate for the ministry. Accepted as a probationer at the Conference of 1840, his great desire thenceforth was to be a faithful and successful Methodist preacher. In the various Circuits in which he laboured his ministry was owned of God, and he won the ardent affection of the people. As a preacher vigorous and thoughtful, as a Superintendent faithful and wise, as a colleague and friend trustworthy and kind, he was in high esteem with all who were associated with him. He delighted in the acquisition of knowledge, and a wide range of subjects occupied his attention. To the study of astronomy he was especially devoted, and when resident in the Bristol North Circuit he was admitted as a Fellow of the Royal Astronomical Society. His last Circuit was Exeter, on his appointment to which he became Chairman of the Exeter District, and in this capacity speedily gained the confidence and regard of all with whom he came into contact. His ministry here was most acceptable, and the latest services which he conducted were remarkable for the hallowed influence which attended them. His labours were brought most unexpectedly and painfully to a close. After an illness of four or five days, during which no danger was apprehended, he rapidly sank. Such was the effect of the disease from which he suffered, that no testimony of his Christian hope could be given on the last day of his life. Gently and peacefully, however, he passed to the presence of that Master whom he had served, and who had smiled on his labours. He died on Sunday, April 20th, 1873, in the fifty-fifth year of his age, and the thirty-third of his ministry.

(To be continued.)

THE ANNUAL ADDRESS OF THE CONFERENCE TO THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,

To address you, according to our annual custom, is not the least pleasing duty to which, amidst the engagements of a busy session, we willingly apply ourselves. We feel increasingly the closeness and sacredness of our mutual relation, and the solemn importance of the responsibilities

Digitized by Google

which we sustain towards you. "Are not ye our work in the Lord? If we be not apostles unto others, yet doubtless we are to you; for the seal of our apostleship are ye in the Lord."

Think not, dear brethren, that the sending of a written Pastoral constitutes the whole share which you have in our deliberations. You are contemplated, more or less, in the whole of our business, not excepting those affairs which are considered purely ministerial. In the scrutiny to which we submit our own character and work, regard is had to your claim to a blameless and Scriptural ministry. In the care taken in the admission of probationers to the full work and office of the Christian pastorate, and in the examination of candidates, we aim at giving you the best guarantee possible that the men to whom we commit the sacred trust previously committed to ourselves are "faithful men, able to teach others also." And so, in relation to the several departments into which, for purposes of administration, our great work is divided, we can truly say that, subordinately to God's glory, the well-being of our people is the end of all. Your interests are so interwoven with our ordinary business, that you necessarily influence our thoughts and feelings to a large extent.

The review of the year, if not satisfactory in all particulars, presents much that is gratifying in connection with the work of God. The increase of members in Great Britain, after supplying the large vacancies occasioned by death and other causes, is one thousand seven hundred and thirty. While grateful to Him who giveth the increase for this augmentation of our numbers, and for the many thousands more who must have been brought into fellowship with us before any numerical advance could be reported, yet considering the vastness of our agencies, and the much larger additions of some past years, it must be acknowledged with regret that the present increase is not considerable. Still we are persuaded, dear brethren, that neither you nor we have laboured in vain, or spent our strength for naught. We believe that in addition to the tabulated results there are effects produced which are beyond the domain of statistics. The "day" only will declare the blessings received in our congregations under the ministry of the Divine Word, and in our class-meetings, in the exercise of Christian fellowship. At the same time we would not, in the absence of tangible results, have you or ourselves to be content with the merely inappreciable and unseen. Believing in a visible Church, we look not unreasonably for visible members. The prosperity which we desire, and for which we urge you to work and pray, is that of the times of Pentecost, when "the Lord added to the Church daily such as should be saved."

In regard to our Foreign Missions the year in some respects has been remarkable. The largest income ever raised by the Wesleyan-Methodist Missionary Society has been reported; and a long-standing debt which embarrassed the Society's operations has been completely extinguished. The numerical increase of members shown in the returns, indicates that our great work in foreign lands is carried on with zeal and success. But that which will make our present gathering memorable is the first appearance amongst us of an Italian brother, himself the fruit of our Mission to Italy, who preaches the Gospel with the tongue of a native to them "which are at Rome also." We thank God that the Divine blessing rests upon our new mission to the city of the Cæsars and the Popes; and that, notwithstanding its pagan and Papal associations, the work of God within its walls is full of promise and hope.

Our Home Missionary operations are capable of almost indefinite development, both in towns and country places. If we had the means of multiplying our agencies, a rich harvest would certainly be reaped. An effort, auxiliary to our regular Home Missions, has been commenced in London by the employment of lay agents to meet,

Digitized by Google

to some extent, the peculiar requirements of the metropolis. But we are persuaded that, in addition to all salaried agencies, the necessities of the country demand the united labours of the whole of God's Church. This new organization, however widely extended, would be no blessing if it led our people to leave all evangelistic work to those specially separated to it. Brethren, the Lord hath need of every one of you; and it is only by the self-denying and persevering toil of every one that the mission of Methodism—the spreading of Scriptural holiness throughout the land—can be completely fulfilled. On this matter of working for God, we confess that we are in doubt of some of you. Of brethren who stand all the day idle, we would ask:—Where is your pity for the perishing? Where your valour for the truth? Where your zeal for God?

The work of chapel-building has been carried on during the last twelve months upon the extensive scale of recent years. This kind of progress we know is sometimes spoken of, half disparagingly, as "material prosperity." But the material does not necessarily exclude the spiritual. We may have the Shekinah within the temple; and showers of blessing too copious to be contained may not fall until the Lord of Hosts is proved by the bringing of all the tithes into His storehouse. With an admitted deficiency in the country in church and chapel-accommodation, we cannot but rejoice in the multiplication of places of worship in which the pure Gospel will be preached, and which to succeeding generations will prove, we doubt not, centres of spiritual influence and power.

With regard to education, it is gratifying to be able to inform you that, notwithstanding the controversies of the day, and the effects which recent legislation must have upon pre-existing schools, our own training colleges and day-schools are sustained in general vigour and efficiency, and in undiminished number. Upon our Sunday-school system, in connection with which not a few of you are usefully engaged, we are bestowing increased attention. To augment its power for good we have projected a plan for a Connexional Sunday-School Union, from the operation of which we expect good results. Nor are we indifferent to the "intermediate" and the "higher" education. We are anxious that the children of our people should be able to pursue knowledge with as little damage as possible to their spiritual interests; and that at Oxford, the earliest home of Methodism, or at Cambridge or any other university, they should be surrounded by every safeguard which pastoral and parental solicitude can supply. How best to accomplish this end is a question to which we are anxious to find a practical solution.

Beloved brethren, as the years pass away we are reminded that we are removed further and further from the times of our first fathers in this ministry. This thought recurs with additional impressiveness as new names are inscribed upon our death-roll. It is some years since the last survivor of Wesley's own preachers passed to his reward; and now, by the decease of a venerated father, whose ministry dates from the fourth year of the present century, we are warned that other links are breaking, and that those of ourselves who had for earlier colleagues some who had been the later associates of our Founder, are becoming fewer and fewer in number. With the memories and traditions of the past waning dimmer and weaker through the lapse of time, it is neither unnecessary nor unwise to inquire whether the work of God called Methodism has been warped from its original course by the new hands to which its direction has been necessarily committed. With the sad lessons of ecclesiastical history before us, such an inquiry cannot be deemed inappropriate.

An accurate knowledge of the Connexion enables us to say, with gratitude to God, that Methodism is, as it ever has been, a living, spiritual, evangelical power. A comparison with the past yields us much satisfaction. The doctrines taught by the early Methodist preachers are at this day "those things which are most surely believed among us," and believed with unbroken unanimity. Whatever be our

Digitized by Google

reproach, it is not that of holding conflicting views, or of bewildering our congregations with contradictory teachings. And as to the spiritual life of the Connexion, ye, brethren, the members of our churches, are the subjects of that life, and ought to know something of its condition. We are aware, of course, that it exists amongst you in different degrees, from the feeble pulsations of a weakly piety to the full vigour of spiritual manhood. That our Societies, upon the whole, are not an aggregation of dead but of living churches, there is abundant evidence to show. This may be asserted whilst the admission is made that there have been periods in our Connexional history more prosperous than the present; when the life-giving Spirit was more plentifully bestowed; when the Word preached was more overwhelmingly powerful; when meetings for prayer and public worship were more largely attended by more earnest crowds; and when institutions, services, and people were more fully instinct with spiritual life than appears to be the case in many instances now. On the other hand, it would not be impossible to find periods in our denominational annals marked by suspicion, dissension, and other evils unknown to our own more peaceful times; periods also which, in intelligent and consistent piety, and in examples of holy living, can scarcely be said to be equal to the present. What, then, we and you want, dear brethren, is not another life, but "more abundant" vigour of the life which we already have; not another Spirit, but a richer baptism of that Spirit, a measure of which we already possess. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

A more exalted spiritual life would show itself in an increased desire for Christian intercourse. The religion of the glorified in heaven, according to the intimations of Scripture, is eminently social; and when the Church below approaches most nearly in holiness and joyousness of feeling to the Church above, the result is seen amongst the saints in the increased closeness and constancy of holy fellowship. When a Church declines in spiritual life, there is a corresponding loss of appetite for Christian communion. To a man unblessed with experimental piety, opportunities for intercommunion of thought, and the disclosure of inner religious feeling, appear unnecessary and undesirable. On the other hand, it is a good indication of spiritual prosperity when the believer, yearning for sympathy, calls upon all who fear the Lord to listen whilst he declares what God has done for his soul. In nothing did Methodism meet the urgent need of the regenerated heart more than in the provision which it made for intimate religious fellowship. During its earlier days, as during the earlier days of Christianity, there was a continuing in "fellowship," as well as in "the Apostles' doctrine," and "in breaking of bread, and in prayers." And if, brethren, our Church-system is to descend undamaged to posterity, it must not only be by the uncorrupted preservation of our doctrines, but by the perpetuation of the simple institution to which our fathers gave the unpretending, unecclesiastical name of "class-meeting;" in which the social elements of our sanctified nature are called into hallowed exercise, thought is interchanged, and sympathy and help mutually given and received. God forbid that our churches, ceasing to be households resounding with the cheerful conversation of familiar voices, should be changed into cemeteries where death and silence reign —where even the living few are mutes and mourners, and where the stillness is broken only by the voice of one solitary man!

The distance which separates our times from those of our Founder is suggestive of the immense difference between the England of 1740 and the England of 1873. We have evidence of alteration in the increase of population, in the growth of cities and towns, in the development of industrial resources, in the augmentation and wide distribution of wealth, in methods of locomotion, in the general

Digitized by Google

spread of physical comforts, and is the unintermitting stimulus applied to the public mind by a cheap press. The result is that men live at so rapid a rate, the mind is so constantly excited by the endless succession of subjects hurrying through it, that habits of reflection can scarcely be formed, and a thoughtful, meditative piety becomes difficult. The high pressure at which business is carried on, and the multiplication of all kinds of engagements, are unfavourable to devotional retirement and attendance on the week-night means of grace. The principle of organization applied to philanthropy, intellectual improvement, recreation, amusement, and a hundred other objects, tells in the same way. Many institutions, never designed to come into competition with our week-night services, nevertheless do present counter-attractions which draw away from chapels and class-rooms not a few of the lukewarm and the young. Need we add, beloved brethren, that the plea of promoting intellectual culture, or even philanthropic work, cannot justify the "forsaking the assembling of ourselves together, as the manner of some is"?

Amongst the altered customs of the people, that of the removal of their residence by influential families from the centre to the suburbs of large towns, however excusable or even commendable in itself, has acted in some instances prejudicially to the interests of religion. Old chapels, some of them of hallowed associations, have been left struggling with diminished congregations, and these made up largely of one class,—the very poor. On the other hand, some suburban congregations are so distant from the quarters inhabited by the indigent, that wealthy members of them have little opportunity of showing kindness to fellow-worshippers in poverty, and of spreading amongst the poor, by efforts of their own, the blessings of the Gospel,—a work which the Lord Jesus referred to as one proof of His own Messiahship. Not a few families, moreover, have been lost to us altogether by this modern custom. Drawn to pleasant neighbourhoods by such considerations as salubrity and respectability, they have suffered serious spiritual loss in passing from localities where religious advantages abound to places where they have few or none. Is it not deplorable and strange that families professing godliness should not, in selecting a new home, consider first and foremost the soul's health? And yet in the migratory tendencies of the age an aggressive evangelism should find an incentive to zeal and liberality in chapel-extension and Home Missionary work; so that it may become difficult for any of our members, be they merchants, artisans, miners, or agriculturists, to find themselves, wherever they go, at a considerable distance from a Methodist chapel and a Methodist class.

The age in which we live, dear brethren, requires from us vigilance in watching against errors, and earnestness in living and working for God. There are two forms of error which diverge from the truth in opposite directions,—the unbelief of speculation, and the misbelief of superstition; forms of evil which existed in the times of our Lord, and which are co-temporary still. The disciples of Jesus have as much need as ever to be warned against "the leaven of the Sadducees," and "the leaven of the Pharisees." Speculation, never very modest, has reached in our day a perfection of audacity in dogmatizing upon things "too wonderful" for the minds of men. Rationalism has united the heresies of science with the heresies of theology in attacking the very foundations of the Christian faith. At the same time, an extensive revival of superstition affords humiliating evidence that culture and advanced civilization afford no certain guarantees against the retrogression of the human mind in the direction of idolatry.

The progress of Popish doctrines and practices in this country is awakening serious apprehensions in the minds of not a few sagacious observers of current events. With regard to Roman Catholicism proper, although it has been greatly extended in England through Irish immigration, yet taking the United Kingdom

Digitized by Google

upon the whole, it would be difficult to prove that it has increased in numbers, relatively to the greatly-increased population, or to its own numerical condition thirty years ago. And if it be true that there are not more Roman Catholics in Great Britain and Ireland now than then, why, it may be asked, should the audacious demands of the Romish Hierarchy for exceptional privileges be listened to? Why should this particular sect have concessions made to it which Methodist and Nonconformist Churches do not ask for themselves, and which the Roman Catholic Governments of Europe persistently refuse to yield to the priesthood?

There is another enemy to truth and liberty, more to be dreaded than the historic foe which gives open and honest allegiance to the Pope. This more insidious and treacherous adversary is the Popery which has arisen of late years within the pale of Protestantism, and which, occupying the vantage which it possesses as a power within the National Church, is employing many of the pulpits of the Establishment, and much of its rich revenues, in endeavouring to undo the work of the Reformation and lead the country back to Rome. We invite you, brethren, to co-operate with us in witnessing for God's truth against this dishonest party, and in resisting, as best we can, this anti-Scriptural movement. Let us encourage our brethren of the Church of England who are faithful to the Gospel of Christ, and who stand by the national Protestantism, in the efforts which they make against the spread of Sacerdotalism, with its superstitious mass and demoralizing confessional. We especially ask you to oppose this evil by outworking its agents in Home Missionary operations. Let the women of Methodism show that, without the organization and garb of Romish or Anglican sisterhoods, or the severance of social ties, they can devote time, talents, and personal efforts to the service of Christ and for the benefit of souls.

Against the many social and insidious vices of the day, you are called upon to watch, and witness, and work. Worldliness, stimulated by the trading activities of this prosperous country, and its abounding facilities for making haste to be rich, is the great sin of the age. The love of amusement was perhaps never more general than it is now. In combination with intense and eager worldliness there is found an excessive levity, with a literature of its own,—the literature of frivolity. With enlarged resources there has come increased luxury in living; and, it is to be feared, an increase of the giant evil of intemperance. To this national sin and the means for remedying it, we are giving anxious attention. We need scarcely remind you that, from the earliest periods of our Connexional history, Methodism has been strongly on the side of sobriety, and has discountenanced intemperance and the habits that lead to it. We are resolved, in the interests of the national morals, to renew our vigilance in this matter, and to use every effort to arrest the progress of drunkenness and to preserve the sober against falling into this most degrading form of sin.

In conclusion, brethren, we urge you to cultivate personal religion. Let no public questions, however important in themselves, or Church-work, however praiseworthy, ever divert you from this. Alas for those who, while rendering public service to patriotism, to philanthropy, to religion, have forgotten the culture of their own hearts, and must bewailingly acknowledge at the last: "They made me the keeper of the vineyards; but mine own vineyard have I not kept"! For our own part we are determined to dedicate ourselves anew to our Divine Master and His work, and to seek to have constantly the presence of the Holy Spirit. We invite our people to join us in this. The harmonious and blessed Conference we have had is, we trust, the earnest of a prosperous year. That it may be so is, we are sure, the wish of all of you. And now, beloved, "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that

Digitized by Google

ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

Signed on behalf and by order of the Conference,

GEORGE T. PEEKS, *President,*
GERVASE SMITH, *Secretary.*

Newcastle-upon-Tyne, August 14th, 1873.

THE EASTERN BRITISH AMERICAN CONFERENCE, 1873.

THIS Conference commenced its sittings at Fredericton, New Brunswick, on Thursday, June 26th. For several previous days the preparatory Committees had been engaged in reviewing the work of the past year. The attendance of the lay members of these Committees was larger than usual, and their intelligent and earnest advocacy of the agencies of our branch of the Christian Church, and particularly of the Home and the Foreign Missionary work, was exceedingly gratifying. Notwithstanding the diminution of our membership by continued emigration and other causes, it was found that on the whole there was a clear gain of five hundred and sixty-seven, with two thousand two hundred and thirty-one on trial. This result showed that the year had been one of more than usual spiritual power throughout the Connexion. "Showers of blessing" had fallen in many Circuits, and particularly in the island of Newfoundland. The Conference itself, and the public services connected with it, were distinguished by a gracious influence from on high. The usual prayer-meeting, the love-feast, the services on the Sabbath, and the Ordination service, were all seasons of grace not soon to be forgotten. Three ministers were registered as having died during the year. One of these, the venerable William Temple, was in early manhood connected with the Mission House in London, but afterwards, for a long period, faithfully served the Lord Jesus, and His Church, in British America.

Seventeen young men have this year been admitted as probationers for our ministry. This number is large, yet not equal to the necessities of our work. God is opening up our way into many localities spiritually destitute; and our duty to the Redeemer requires prompt and self-sacrificing effort, on the part of all our people, to go up and possess the land. We are grateful that our Book-Room and publishing interests have been reported as being in a decidedly improved condition. Though the past year has been one of trial to our educational institutions, yet both in a literary and a religious aspect prosperity has continued to attend them. In order to place this department beyond danger of pecuniary embarrassment, the Rev. Dr. Pickard, who for so long a time efficiently presided over the Mount Allison Academy and College, was set apart to complete the Endowment Fund, so happily begun twelve months ago.

The question of union with the Wesleyan-Methodist Church of Canada occupied the serious attention of the Conference for nearly

Digitized by Google

two days. Cordiality of sentiment on this subject was very generally expressed; and the details of a plan for effecting the proposed union, which involves the establishment of several Annual Conferences, and of one General Conference to meet every four years, were ultimately agreed upon. In order more perfectly to complete the arrangements for carrying out this scheme, the President of the Conference and Dr. Pickard were deputed to attend the British Conference; who, in view of the exigencies of many of our Home Mission-stations, were also requested to obtain, if possible, some additional ministerial help. May the year on which we have just entered, be one of prayer, of faith, and of saving power in all our borders! S.

THE IRISH CONFERENCE, 1873.

The annual Conference of the Methodist ministers in Ireland was held this year in the city of Cork. Owing to the extreme southern position of the place of meeting, while by far the larger number of the Circuits are in the north, the attendance was not so large either at the mixed preparatory Committees or at the Conference itself as we have been accustomed to see during the last two or three years. Because of this circumstance, the enthusiasm, which in recent times has characterized the Committees especially, may have been a little less demonstrative than usual, but there was no discouragement. Both ministers and laymen seemed hopeful of success; and, in spite of manifold obstacles, resolved to achieve it, by the blessing of the Lord.

At the Committee of Review for General Education, it appeared that there was some difficulty in obtaining a sufficient number of properly-qualified teachers for the day-schools; and that, owing to this and the continued opposition of the Roman Catholic priests to all schools not under their own absolute control, the progress of our educational work had been somewhat retarded. The Report concerning Sunday-schools was very encouraging; there being an increase in the number of schools, of scholars on the rolls, and in the number of scholars who are also members of our Societies. In order to give still greater efficiency to this important department, a new code of rules was adopted; and the Sunday-School Committee was added to the Committee of Review for General Education.

The Wesleyan Connexional School, (Dublin,) and the Methodist College, (Belfast,) continue to render efficient service as educational institutions. With regard to the former it has been decided to erect, at a cost of ten thousand pounds, an entirely new building, expressly designed as a permanent home for the school. The resignation of the Rev. Robert Crook, LL.D., of the office of Principal of the Methodist College was reluctantly accepted by the Conference; and his request to be allowed to become a Supernumerary for one year, on account of the state of his health, was granted with regret. During the last seventeen years Dr. Crook has rendered incalculable service to Methodism in connection with the work of higher education.

The Report presented to the

Digitized by Google

Chapel Committee of Review showed that during the year there was an increase in the number of Trusts, of sittings in the chapels, of Trusts contributing to Circuit funds, and in the amount contributed. It also showed that during the same period an outlay of about six thousand pounds had been sanctioned for erections, enlargements, repairs, and purchases; and that debts had been paid off amounting to upwards of two thousand three hundred pounds. The total debts on our Trust-property in Ireland do not now exceed nine thousand pounds.

With regard to the Home Mission and Contingent Fund an increase was reported in the income from ordinary sources; but the necessity for a much greater increase is still unmistakably evident. An augmentation of twenty *per cent.* in the stipends of married ministers was sanctioned; and, encouraged by the growing liberality with which this important Fund is supported, the Conference called into the work two additional ministers. At the same time it is cause of thankfulness that the contributions on behalf of Foreign Missions, instead of falling off, show a tendency to increase.

The recently-organized Methodist Orphan Society continues its beneficent and much-needed operations. The responsibilities of the Society are rapidly increasing; but up to the present time the funds placed at the disposal of the Committee have been sufficient for the demands made upon them.

The Conference proper began on Wednesday, June 18th. It was presided over by the Rev. Luke H. Wiseman, M.A., who also took the chair at the meetings of the preparatory Committees. He was accompanied from England by the Rev. John H. James, D.D., the Ex-President; the Rev. William B Pope, Theological Tutor, Didsbury; and the Rev. Gervase Smith, M.A. This year there were no vacancies to be filled in the Irish portion of the Legal Hundred. The Rev. Joseph W. M'Kay was re-elected Secretary of the Conference: the Rev. George Vance was chosen for the office of Delegate, and appointed Senior Representative to the British Conference; and the Rev. W. G. Price and the Rev John D. Powell, were elected to accompany him. The Rev. Wallace M'Mullen was also appointed to attend the British Conference with special reference to the new arrangements concerning the Auxiliary Fund. Five young men, who had creditably passed all the prescribed examinations were publicly ordained to the full work of the ministry; and eleven candidates, out of thirteen recommended by the District Meetings, were accepted by the Conference. Four ministers obtained permission to become Supernumeraries; and four names were added to the roll of the honoured dead. Two of these demand special notice,—DANIEL MACAFEE, who was one of the most eminent preachers and controversialists of his day; and THOMAS WAUGH, who for many years worthily filled the foremost place in the councils and public assemblies of Irish Methodism. Both these distinguished men were gathered to their fathers in a good old age.

After the decrease of the preceding year, the increase of ninety-one members in our Societies, (with five hundred and ninety-four on trial,) reported this year, was very encouraging. The deaths numbered three hundred and twenty-six; and the emigrations four hundred and forty-four. Method

Digitized by Google

ism in Ireland is not permitted to garner all the fruit with which God honours her persevering labours; much of it goes to enrich other lands.

The Conference session was finally closed on Thursday, the 26th of June. From the beginning there was no unseemly haste, and at the end there was a general conviction that all the necessary business had been done thoroughly. The President commended himself to universal approval by his wisdom, patience, and urbanity in the Chair, as well as by the freshness and power with which he ministered the Word. The Ex-President and Mr. Smith were welcomed as well-known and much-beloved brethren; and Mr. Pope, on this his first visit, has secured for himself a large place in the esteem and affection of the Irish Conference. The public services, including "the open session," were well attended; and were graciously honoured by the manifested presence of the Divine Head of the Church; while the revived proposal for a union of the two principal Methodist bodies in Ireland, encourages the hope of extended usefulness and increased prosperity in future. O. M'C.

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

The Moral Truths of Christianity. Ten Lectures by Dr. Luthardt. Edinburgh: T. and T. Clark.—In these days when strenuous attempts are made to substitute morality for religion—to represent it as capable of existence and growth altogether apart from religion—nothing can be more important than to show the indissoluble connection and true relations of the two. But the task is one for a master's hand. Dr. Luthardt's work is all that could be desired in a popular exposition,—fresh and beautiful in style, extensive without being superficial in treatment, bringing modern errors under review, and contrasting them with Christian truth. What is usually treated in a dull, formal, legal style, is here made as interesting as history. The topics dealt with are, the Nature of Christian Morality; Man as the Basis of the Christian; the Christian and the Christian Virtues; Devotional Life and the Church; Christian Marriage; The Christian Home; The State and Christianity; Humanity and Christianity. We may epitomize the first Lecture as a specimen:—

The reality of a moral world is attested by universal experience and consent. Conscience is the organ of moral truth, as the senses are of general knowledge. Our last appeal is always to moral considerations. "He has no conscience," is our severest censure: "conscientious," our highest praise. To a teacher the training of character is far more important than the cultivation of talent or the communication of knowledge. "Moral influence is the highest of all influence." Shakespeare owes his peerless position to the fact that he is "the dramatist of conscience." The

Digitized by Google

foundation of morality is freedom of choice. Where there is no power of rejection, as in mathematical and logical truth, there is no morality. The modern school endeavours to bring morality under the reign of necessity; but the mere fact of the recurrence of crimes in averages does not prove this. There are no statistics of intentions and dispositions, so essential in morality, and indeed none of virtues at all. Crimes only are tabulated. What confidence can be put in deductions from data necessarily so incomplete? Morality depends upon religion,—grows from it as from a root.

It is then powerfully shown that the modern attempt to divorce the two is simply a re-introduction of heathen morality. In antiquity they were separated, with what results history tells. Morality was simply human and secular. The outcome was "an immoral religion and irreligious morality." In Stoicism men were feeling their way back to God, the central Sun of moral truth. Consciousness of God and conscience are the two grand factors of man's nature. Religion is the expression of the first, morality of the second. To sever these is to sin against nature, and can no more succeed now than of old.

Justice is done to natural virtue. Naville says, "There are men whose beliefs have all been destroyed, while their conscience like a solitary pillar stands upright among the ruins. The phenomenon presented by these virtuous persons fills us with reverence and wonder. They are, properly speaking, the miracles of that Divine goodness whose name is never on their lips. If there is a man on earth who ought to fall on his knees, and shed warm tears of gratitude, it is one of these—who while he means to deny God, has yet been endowed by Providence with so lively a feeling for the noble and the pure, with so strong an aversion for evil, that his sense of duty stands firm and upright without any other supports. An exception however is not the rule; and what falls to the lot of some does so to them but for a time, and never falls to the lot of others at all. You know the crusts of snow over the fissures in the glaciers of our mountains. The hanging bridge bears one traveller safely over the abyss, but the thin crust breaks beneath the steps of many, and the rash throng are hurled into the depths. So does it fare with those schools of philosophy from which the idea of God is banished; and with that culture in which a lively feeling of the existence of God is lost, they sink into those sunless regions which the light of the feeling for the good never penetrates."

The volume is not marked by the usual accuracy of Messrs. Clark's publications. "Natural nature," (p. 28,) is an awkward expression. So "moral philosophy of the philosophers." (P. 17.) "If we are not utterly *blasés*," (p. 12,) whether the author's or translator's, jars on the ear in a theological treatise. "Revelations was unknown," (p. 25,) is a specimen of several misprints. "Received" stands for "conceived." (P. 26.) These errors, within the first thirty pages, are a disfigurement. The notes, which form nearly half the book, might have been abridged with advantage, and the work thus made accessible to a larger circle. We would not omit any one of the quotations from the ancients, or from Luther. They are too interesting. But we do not see the use of numerous references to

Digitized by Google

current German books which English readers are not likely to see or need.

Life of the Rev. William Anderson, LL.D. By the Rev. George Gilfillan. Crown 8vo, pp. 414. London: Hodder and Stoughton, 1878.—A deeply interesting memoir of a truly noble man. Dr. Anderson would appear to have been *educated* into the Christian ministry; at least, we find no mention of his conversion to God as an essential pre-requisite. This, of course, may be altogether the biographer's fault; but, on the other hand, there is the Doctor's own ominous confession of later years, that when he began to preach, Christ was to him more an idea than a Person. But his earnestness of spirit, and devotion to all that was good, may surely be welcomed as indicating that a gracious change *had* taken place, though at what period of his life we are not informed.

The prominent features of Dr. Anderson's ministry and public life may not be unfamiliar to our readers. He lent all his influence to promote the use of instrumental music in the public worship of his native land, and fought a somewhat severe but successful battle with the time-honoured view which had long excluded it almost entirely from Scottish places of worship. He persisted, too, in the use of his manuscript in the pulpit, in spite of the very strong—and most just—dislike of that practice entertained by his countrymen. True, his reading was of the fervid school of Chalmers, rather than of the average hum-drum trafficker in "paper" sermons; but it may be questioned whether a minister of great talents, who manages to overcome the general aversion to the use of the manuscript, does not thereby occasion considerable mischief. He supports a bad cause, and the more effectually he does so, the worse is the consequence. For, after all that can be said in its defence, reading sermons is *not* "preaching" the Gospel.

Dr. Anderson believed in Christian public opinion; he had a high estimate of its power and value, and intensely loved to arouse and to direct it. Some of his preaching was, it must be confessed, rather too political; but in the City Hall at Glasgow he was always at home, and rendered various good services to the cause of truth and liberty. *There*, he did not find it necessary to read what he had to say. From the year 1844 till the time when Divine Providence settled the question of American slavery by the sword, this lover of freedom and of humanity assisted at every anti-slavery meeting which was held in that large building.

There were various respects in which Dr. Anderson set a noble example. He established two Bible, or Instruction-Classes, and for twenty-five years—busy and popular as he was—never allowed other engagements to interfere with them. His very various public labours made him limit his pastoral visitation to cases of affliction, but to these he seems to have been tenderly attentive. His was a truly genial nature, gifted with a buoyancy which enabled him to carry the burdens of life more easily than many of his contemporaries, and which, no doubt, greatly contributed to prolong his days. On his extreme, if not extravagant, Millenarian views, and on his sympathy with the disastrous agitation against Methodism in 1849, and the years

Digitized by Google

immediately following, we will not now dwell. Both are conspicuous blemishes upon the record of his life. He passed away in peace at the age of seventy-three, his last words being, that he was "near the Kingdom."

That Dr. Anderson made some serious mistakes, cannot be denied; but that he was an earnest, laborious, devoted servant of his generation, according to his own views of truth and duty, must be thankfully admitted and recorded; and some passages of a sermon quoted in this volume, on the necessity of a prompt and thorough submission to the Saviour, show the preacher in a very favourable light as a heart-searching minister of Christ. Altogether, this Biography possesses a degree of freshness and interest which will secure for it a warm welcome in a wide circle of readers; but from some of the views expressed and advocated by Dr. Anderson's biographer we entirely dissent.

Commentary on Ezra, Nehemiah, and Esther. By Professor Keil. Edinburgh: T. and T. Clark.—This is a new volume of a series of commentaries upon the Old Testament books, which when complete will be of the greatest service to preachers and students. In style concise, in matter full, they remind us of legal text-books. All use and application are left to the reader. The introductions to the several books in the present volume, though brief, well fulfil their purpose, supplying all needful preliminary information, refuting—almost too searchingly for English readers—the disintegrating criticism of recent German rationalism, and analyzing the contents of each. The Books of Ezra and Nehemiah were reckoned as one by the Jews, in order to make the canonical books correspond with the number of the Hebrew letters. But if this is a disproof of their independent authorship, as alleged, it would be the same in the case of the twelve Minor Prophets, as is not alleged. In the Vulgate, Ezra and Nehemiah appear as 1 and 2 Esdras. There are also two apocryphal books of Esdras, ranked as such even by the Roman Church.

A favourite method of rationalism is to imagine some object which a Scripture writer must have had in view, and then judge his work by this arbitrary standard. It is assumed that Ezra must or ought to have purposed to give a complete history of the restoration of the Jews to their own land. Assume this, and it is easy to show how the book is defective. But one would think the natural and truly rational course would be, in the absence of direct information, to infer an author's object from his actual work. Ezra shows very clearly the fulfilment of the prophecies of the restoration from the seventy years' captivity. Everything necessary to this is related, and no more. Here is a definite plan fully worked out. Is it not reasonable to conclude this to have been the object? In the first part, chapters i. to vi., we have what was done before Ezra comes on the scene,—the decree of Cyrus, the rebuilding of the temple, the interruption of the work, its resumption and completion. This done, in chapters vii. to x. Ezra appears and restores social order and Divine worship among the people. Along with other objections the use of the Chaldee language in certain parts is alleged as an argument for more recent authorship. Dr. Keil explains this in a way at least as probable as any-

Digitized by Google

thing on the other side, and with far less violence. One vice running through all rationalist criticism is the taking for granted that the presumption is always against the truth of Scripture narratives. Usually the presumption is in favour of what has been long established.

Nehemiah appears to be the author of the Book bearing his name, from the use of the first person in writing. In rebuilding the walls and gates Nehemiah did for the city what Ezra had done for the temple, thus his work and history are continuations of Ezra's. The temple was finished before the city. This is a reflection not in the way of our commentator. It shows the trifling nature of much rationalist criticism, as well as its desperate state, that one objection raised against Nehemiah is, that Ezra instead of Nehemiah stands forth in the reading of the law as the prominent figure. But reading the law belonged to Ezra the scribe, not to Nehemiah the governor.

The writer of Esther is unknown. Even Jewish writers give us only conjectures. The name of God not occurring in the Book has raised prejudice against it. Luther spoke as strongly about it as about the Epistle of James. But this is subjective, not historical criticism. No book has better external attestation as forming part of the canon. The agreement with Persian customs is accurate. The Feast of Purim, called Mordecai's Day in the Books of Maccabees, demands an historical origin as much as the Passover, and this book alone supplies it. A special Providence watching over the Jews, whether mentioned or not, is clearly implied.

Notes on the Parables according to Literal and Futurist Principles of Interpretation. By Mrs. Maclachlan. London and Edinburgh: W. Blackwood and Sons. 1873.—Those who desire to see to what a degree of absurdity persons may be led by devotion to a false system of thinking and interpretation, may be gratified by reading this pretentious little book. Were not the subjects treated of serious and vital moment, the whole thing would be amusing as an illustration of the strange aberrations of which the human mind is capable. We are here told that these parables apply to the Jews only; that the Gospel of "the Kingdom of God," and "the Gospel of the grace of God," are widely different; that St. Paul elaborated an entirely new doctrine; that the apostles preached one doctrine and their Lord another; with much more of a similar import. We have rarely or never met, in the same compass, an equal amount of gratuitous assumption, unintelligible assertion, and arbitrary use of the words of Holy Scripture.

Mark's Memoirs of Jesus Christ. A Commentary on the Gospel according to Mark. By James Morison, D.D. London: Hamilton, Adams, and Co. 1873.—We have no fear that the multiplication of commentaries on the four Gospels will render the work of the expositor obsolete. These beautifully simple historic records offer a sphere in which the accumulating resources of the Biblical critic may be continuously applied. For reasons which we need not here specify, we took up this volume with the intention of looking very carefully into its contents. We have done so with advantage. Dr. Morison possesses in large measure the qualities of an able expounder of the sacred oracles. His elaborate

Digitized by Google

work abounds with evidences of more than competent scholarship, of wide acquaintance with the apparatus of criticism, of discriminating judgment, and of remarkable facility in bringing out the literal meaning of the original text. While he has availed himself of the labours of his predecessors, his volume is thoroughly original. The learned student will delight in its acute textual criticism; and the ordinary Christian will find himself enabled to realize the beauty and force of St. Mark's graphic and artless mode of writing. Independence of thought, conscious ability, and an excellent spirit characterize the whole.

Where there is so much to gratify in the skilful manner in which the meaning of the text is developed, it is difficult to make illustrative selections. We have marked numerous instances as we have proceeded, but must deny ourselves the pleasure of quoting them. We were struck with a remark in the comment on the binding of the "strong man," (chapter iii. 27,) reminding us of the teaching of a notable book, obviously of Scottish authorship, not long since published. Dr. Morison says, "The Saviour is contemplating a particular case, in which riddance by transportation or death must not be thought of. He allows the reality, which He is parabolically representing, to mould and modify the form of His parable. He was thinking of Satan, who had his home in this world before man appeared, and who, besides, was constituted immortal, because he was constituted moral." The relation of Satan to this world prior to man's creation is a question which, provided our inquiries are conducted in strict subordination to Scripture, may very well command more attention than it has hitherto done. We must not omit to observe that Dr. Morison prefixes to his work a lengthy and valuable "Introduction," in which the relation of St. Mark to the other Synoptists, and his independent authorship, are well stated. His vindication of the authenticity of chapter xvi. 9–20 is worthy of the attention of scholars. The student of Scripture will find this volume to be a real acquisition.

OUR ARMY AND NAVY WORK.

CHATHAM GARRISON.—May 3rd, 1873.—The changes in this Garrison surpass anything I have hitherto witnessed: I have doubted whether I ever have just the same congregation from one Sunday to another. The Depôt Battalion, containing the depôts of nearly twenty different regiments, has been for months in the process of breaking up, and is now finally abolished, the various depôts being removed to the new Brigade Depôts established by the military authorities. Henceforth this Garrison will consist of the Head Quarters both of the Royal Engineers, and of a Division of the Royal Marines; with three regiments of infantry, and a detachment of the Army Service Corps. In addition to this, two of the new basins of the Chatham Extension works being now completed, the ships and men of the Royal Naval Reserve are removed from Sheerness to Chatham, and the blue-jackets mingle with our red-coats in our parade and other services.

Three ships built at Chatham have recently been commissioned here.

Digitized by Google

The "Challenger," for three or four years of scientific exploration and discovery; the "Rifleman," to put down piracy in the Persian Gulf; and the "Ready," for special service on the east coast of South America. In all these vessels there are men who, as Marines, have attended my ministry, or sailors, whom I have visited in Melville hospital. I was glad to furnish the crews of these vessels with parcels of books and a supply of tracts; very welcome to men who are expecting at least from two to four years absence at sea. The gratitude expressed assured me they would be read, and such reading may be blessed to the salvation of some. A corporal of the Royal Marines, lately returned from abroad, told me of the death of a comrade whilst on a station in China. The Rev. C. Kelly gave him a little book when he left Chatham. It led to his conversion. He maintained the Christian character, and died some twelve thousand miles from home, happy in the love of God.

Through the kindness of the Deputy Inspector General, Dr. Domville, C. B., I have had a service every Friday evening, for some months past, in the chapel of the Melville hospital. This hospital bears a like relation to the Navy and the Marines that Netley hospital does to the army. Men come from all parts to it. I do not think I ever felt hospital-visitation and the religious service to be so much appreciated. The visitation has been a blessing to my own soul, and much spiritual good has resulted from it. There are now several in the hospital living in the habitual consciousness of God's favour. In other cases there is the tear of penitent contrition, and the mourning of the backslider in heart. I have been thankful to make a very free distribution of publications, specially adapted to the wants of the men, and to supply a number of volumes of directly spiritual reading to my own men in hospital; and the lives of our Methodist worthies, as given in the "Family Library" edition, have proved a great boon and blessing.

At the parade-services the attention and interest of the men have been encouraging. In several cases, those just converted, and giving promise of holiness and usefulness, have been suddenly removed,—in some instances for a voyage of years. A corporal on board the "Challenger" writes, "I have to acknowledge the receipt of the parcels of books, tracts, etc., kindly sent by you, for which I am truly thankful; and I pray God they may be productive of much good fruit. I shall commence to distribute them on Sunday next.....In keeping the first watch last night, I was thinking how lonely it was, when the words, 'I am not alone, for my Father is with me,' struck me forcibly. This was about nine P.M. I thought, 'this is our class-meeting night, and prayers are now offered to Jesus for me;' and I felt that the Holy Spirit of God was working within me in answer to your prayers. I trust that, with the help of the Lord and much prayer, we shall shortly be enabled to do great good. I have found two abstainers beside myself on board."

Another of our most valuable workers and consistent Christians wrote a few days since to a godly comrade here:—"Let us all unite, and band ourselves together, determined not to let go our hold of Christ, and 'Him crucified,' for all the things of the world, for all the scoffings of our comrades, for all that the world can do; and give all our strength to God's cause and His service, determined to win souls for Christ and Heaven." In another letter a corporal, of the R. E., writes to me, "There is a great deal of difference between this place and Chatham. I am away from all means of grace, but not from Him who is always more ready to hear than we are to pray. I have often sweet communion with Him. I take my Bible, and go on the sea-beach, and have fellowship with my Heavenly Father. Still it gives me comfort to meet with God's people

Digitized by Google

and to converse upon heavenly subjects, and to pray with and for each other, and help each other on the way. I was at our chapel in town last Sunday night, and was much blessed. A great many soldiers were present, and I think there are 'soldiers of the Cross' there."

I give an extract from a letter from a marine on board one of H. M. ships, dated Japan, December 1st, 1872. It is a beautiful proof that though men leave England for foreign service, they are not lost to Christ, and also a proof that on board our ships of war there are many devoted Christians, who need the sympathy and prayers of God's people. "I am happy to tell you that I have one brother in the ship with me. He was brought to the Lord about six weeks ago, when we were lying at Nagasaki. He has told me that when he has seen me reading my Bible, he often would have liked to have come and had a talk with me. A missionary came on board to see me, and to have a little meeting on the lower deck with as many of the men as would come together, so that night we had about eight men. After Mr. Burnside had gone away, my comrade came and told me how he was feeling; and I gave him such exhortation as my Heavenly Father enabled me to do. ....I press onward, doing my duty to God and to man, so far as I have strength given unto me. I may say a number of young men leave their grog for tea and sugar. I have many conversations with them. I know that there is a free and a full salvation offered to every one who will accept of it. My very heart yearns after my shipmates, and I know that what God has done for us, He can also do for them. The Lord greatly refreshed us with showers of blessing while at Nagasaki. There were large gatherings of our brethren from the 'Cadmus,' and 'Juno,' and 'Curlew,' and 'Iron Duke,' and 'Salamis.' We met at Mr. Burnside's, the English missionary, on Thursday nights and on Sundays. It was good to meet all in one accord, with melody in our hearts, praying and singing praises unto the Lord. It put me in mind of that blessed meeting when we shall be 'for ever with the Lord.'"

I trust that by an arrangement with the Rochester trustees, a large number of our men may attend the Rochester chapel on the Sunday evening. But every day I feel the want of an adequate Soldiers' Home. Six hundred public houses (with their manifold appliances for evil, some pandering to all that is low and repulsive) are found in these towns,—a noble Soldiers' Institute, but no Soldiers' Home worthy the name, where godly men may meet for mutual prayer and encouragement. I hope this requirement will soon be met.

RICHARD HARDY.

BIOGRAPHICAL SKETCHES.

MR. JOHN CRESSY died on March 5th, 1872, at Pocklington, in the seventy-sixth year of his age. He was born at Market-Weighton, but was taken in very early life to Driffield. When he was fifteen years of age, the Revs. Zechariah Taft, Francis West, and William Smith were the ministers appointed to the Driffield Circuit. Of these men of God, he often spoke with great admiration, and the more because at this time he was led to accept God's offered mercy through Christ.

Following, as he believed, the leadings of Divine Providence, he left the quietude and associations of Driffield for Bradford, Yorkshire, a town then beginning to rise to the mercantile importance to which it has since attained in

Digitized by Google

the West Riding. Here he found, in the zenith of his usefulness and the full tide of his popularity, the Rev. David Stoner, under whose heart-searching ministry he sat with profit and delight for three years. At this period he obtained the blessing of "perfect love," in which he rejoiced to the day of his death. "Not slothful in business; fervent in spirit; serving the Lord," are terms descriptive of the character conspicuously manifested in Mr. Cressy whilst residing at Bradford. Without a recollected intermission, the following were his Sabbath-day engagements and enjoyments for the eight years during which he remained in that town:—"Rose to attend the band-meeting at five A.M.; at seven went to the preaching; at nine attended the Sunday-school; at two P.M. went to public service in the chapel; at four attended the class-meeting; at six again went to public service; after which joined in a public prayer-meeting in the chapel, or some cottage."

Under what circumstances the "seed of the Kingdom" has been sown in many places is unrecorded, and is unknown to us. Sometimes, in a comparatively short period, results of the most gracious and encouraging kind have appeared to spring from the humblest causes. In the year 1827 the finger of God seemed to point out the way for Mr. Cressy to leave Bradford, and to reside at Goole. The change was great, and the contrast, in a spiritual sense, most painful. He found there no chapel, no means of grace, no spiritual associates. He felt a stranger in a strange place. He wept when the Sabbath returned, and the remembrance of former privileges led him to inquire, "Why am I here? 'in a dry and thirsty land, where no water is.'" In vain he longed for the communion of saints. He sought for one like-minded, who could speak as he spoke, feel as he felt, and who could join with him in prayer and praise. At last one, and only one, was found. They unitedly hired a room near the dock, where they met, and prayed, and wept, and rejoiced; and thus laid the foundation of a cause which under God has so increased, that, ere Mr. Cressy departed hence, he saw the place of his former isolation and distress constituted the head of a Circuit.

In the year 1830 he removed to Hull and became fixed in business; which he pursued with his accustomed diligence, and in which success attended his endeavours. Here he again felt at home, and dwelt with his own people. Not given to change, not "carried about with divers and strange doctrines," and his heart being "established with grace," he was raised to offices of trust. First at Scott Street, and then at Waltham Street, he had the charge of a class committed to him, for which he daily cared, and the members of which he strove to lead on in the Divine life.

He retired from the cares and activity of business in the year 1864,—not to indulge in slothfulness and unconcern, but to devote the evening of his days more fully and unreservedly to the service of his Lord and Master. In the same year he came to Pocklington, with the fixed determination, "If the Lord will," he said, "there to live and die; and there," he added, "to be buried." His ruddy cheek, his placid brow, his cheerful voice, his elastic step, his constant and devout attendance at the services of the house of God, are well remembered; and his visits to the sick, the dying, and the destitute, are spoken of with the most grateful feelings, and are referred to as a powerful incentive to holy zeal and spiritual activity. But

"Time will rust the brightest blade,
Years will break the strongest bow."

A paralytic seizure deprived him of speech, and rendered him almost helpless. He now, with but few exceptions, could only be seen in the retirement and quietude of home, waiting till his

Digitized by Google

change came. Yet his face was still lit up with a smile, indicating the peacefulness which "kept his heart and mind" through Christ Jesus. His Lord, for whose coming, as a good and faithful servant he had been looking, came as one expected and welcome. No torturing pain, no severe mental conflict, was connected with the dissolution of the earthly tabernacle: he fell asleep, calm as are the slumbers of infancy, and so entered into rest.

A. B.

Mr. John Chubb was born at Portsea, November 13th, 1815. He was a Methodist of the fourth generation; his father, grandfather, and great-grandfather having been members of the Wesleyan-Methodist Society. His father removed to London in 1827. From his youth Mr. Chubb enjoyed great advantages in the society of some of the most gifted and influential Methodist ministers. Privileged intercourse of this kind he highly valued; it greatly contributed to the formation of his religious character; and to this may be traced, in no small degree, that enlightened and devoted attachment to Methodism for which he was pre-eminently distinguished.

Religious decision was taken by him in early life. He joined a Society-class, and the profession then made, "This people shall be my people, and their God my God," was maintained with unwavering steadfastness to the end. The "faith unfeigned" which dwelt in him had as its prevailing element, the filial fear and love of God. His religious convictions were intensely earnest, and they were expressed in various forms of practical piety. In the services of the sanctuary he always took great delight. "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth," well describes the sentiments of regard which he felt for the ordinances of Divine worship. Devout in spirit, and cherishing a profound reverence for Holy Scripture,—to the exposition and application of which he never tired of listening,—he often spoke with regret, almost bordering on indignation, at the modern outcry for abridged services and short sermons. High, unbending rectitude characterized Mr. Chubb's business transactions; and the text of Scripture chosen for his memorial card was strikingly appropriate:—"As for me, Thou upholdest me in mine integrity, and settest me before Thy face for ever."

His charities took a wide range, and were dispensed with a most bountiful hand. With him it was no nice calculation of what must be given in order to quiet the demands of conscience, and just fulfil a recognized obligation. "Not grudgingly, or of necessity," did he contribute to objects of piety and philanthropy. He was the "cheerful giver," devising liberal things; one who entered with all his heart into the meaning of those words of the Lord Jesus, "It is more blessed to give than to receive." By this warm-hearted and large-hearted benevolence he was a "succourer of many." In an able sketch of Mr. Chubb's character, from the pen of an eminent minister, there are remarks bearing on this particular, which we shall take leave to introduce here. "One department of Christian charity, very dear to the Master, untrumpeted as the reticent, sensitive, and honourable need which it relieved, was his delicate munificence to Methodist ministers whose excessive labours had reduced them to an ill-pensioned disablement. Several choice ministers are now in Circuit-work after a season of Supernumerary-ship, whose recovery was expedited by Mr. Chubb's thoughtful and tender beneficence."

Ministers and their families never had a more hearty and generous friend than Mr. Chubb. He was ever ready to promote their comfort. They were welcomed to his house, and made to feel that the hospitalities and attentions which they received were no mere conventional courtesies, but the

Digitized by Google

expression of a real and deep affection.

He showed a special interest in ministers' children. Some years ago he provided a silver medal to be given every year to the most deserving boy at New Kingswood School; and it was with much gratification that he found, soon after this arrangement was made, a son of one of his oldest friends obtaining this distinction two years in succession. He was also one of two or three gentlemen whose generous guarantee against loss in the establishment of the ministers' daughters school at Clapton, led to the permanent supply of a serious and long-felt want.

To the various institutions of Methodism Mr. Chubb gave a ready and liberal support; but, catching the spirit of the eminent ministers with whom he first became acquainted in his father's house, he was particularly attached to the cause of Foreign Missions. Few who heard his remarks at the celebration of the Missionary Jubilee, will forget the emphasis with which he declared that then was the time when Methodists "ought to give out of capital." At an unusually early age he was made a member of the General Missionary Committee, where his presence and his counsels were always welcomed. The year before his lamented death he took the chair at the Annual Meeting of the Society in Exeter Hall, introducing the business of the day in a speech marked by ripe thought and calm, deep fervour.

Mr. Chubb was a man on whom dependence could always be placed. Whatever obligations he undertook were conscientiously discharged; and very diligent and persevering were his efforts to extend the kingdom of Christ. His active sympathies were as wide as they were deep. While freely laying time, money, and influence under contribution for the work of God in his own Circuit, and always looking out for opportunities of evangelical enterprise in his own immediate neighbourhood, he was ever ready to help Christian efforts in other places, his kindliness of manner enhancing the value of his substantial aid. He occupied various offices in the Liverpool-Road, Brixton-Hill, and Mostyn-Road Circuits successively, giving himself with much devotedness to the work of erecting the noble chapel and schoolrooms at Mostyn-Road. For about a quarter of a century he was District Treasurer to the "Worn-out Ministers' Fund;" and it was with much gladness that the members of the District Meeting, after his lamented decease, found his son, Mr. George H. Chubb, filling his esteemed father's place, and showing that he inherited his father's spirit.

Mr. Chubb held clearly-defined opinions. Every one knew that he was a "Conservative." He regarded the tendencies to extreme Radicalism which mark what are called "advanced politics," as among the most perilous signs of the times. But with good men who differed from him in many of his views, some of them belonging to other denominations, he held pleasant intercourse. Between him and the late Dr. Guthrie there existed an intimate friendship; and when the Doctor paid a visit to London, he was accustomed to consider Mr. Chubb's house as his home.

A Protestant of the truest type, Mr. Chubb was strongly opposed to Romanism alike on religious and secular grounds. He distinctly saw that its doctrines and practices were utterly at variance with the Christianity of the New Testament, and that its ambitious pretensions were equally fatal to the most valued civil rights. He looked with just apprehension on public indifference to the growth of Romanism, and also on the unsuspicious readiness to concede political power and influence to a plotting, insidious system, which never will be, and never can be, satisfied with anything short of paramount power in the State.

We have sometimes thought that

Digitized by Google

it was chiefly in his domestic life that the excellencies of Mr. Chubb's character were most conspicuously seen. Certainly it was there that some of the finer traits were the most distinctly and attractively brought out. Tenderness of affection, and thoughtful, courteous attentions to those who surrounded him in the happy home-circle, with the evident desire and purpose to promote their welfare, gave to his entire bearing a winning grace, which all who saw could not but admire. He was a lover of home, and every inmate of the home loved him.

The end of so valued and honourable a life came very suddenly and unexpectedly. On the Sunday morning of the 20th of October, 1872, Mr. Chubb was in his usual place in Mostyn-Road chapel; the service had for him and his family a feature of special interest, for the baptism of his youngest child was to take place, and the minister engaged for the occasion was the Rev. Dr. Osborn, an old and highly-valued friend. The Liturgical portion of the service, in which Mr. Chubb always took particular delight, had been concluded, and his infant son had been presented to the Lord in baptism; when, on entering the vestry, his step was observed to falter. Unconsciousness soon came on, the effect of a serious paralytic seizure. For ten days he lingered, receiving every attention that medical skill could devise, and the most devoted affection could minister. Prayer, too, was offered in public and in private, that his life might be spared; but the Lord, whose "ways are not as our ways," saw fit to deny the request. There were intervals of partial consciousness, enabling him to recognise those who were around him. When that Name which is above every name was occasionally whispered in his ear, in connection with the great things of the soul, there were indications that sacred emotion was stirred. On the early dawn of his last Sabbath on earth, his wife, strongly sustained by the Lord's grace, sang by his bed-side the 714th hymn, beginning,

"God of my life, through all my days," etc.

As those exquisite and most appropriate verses, so familiar to him, fell on his ear, they seemed somewhat to wake up the intelligence which disease had so painfully affected. Another three days of anxious suspense, and then the release came.

On the day of the funeral a large circle of friends gathered at "the house of mourning," and yet it was not altogether "the house of mourning." Christian consolation and hope lightened the sorrow of that sad day. Some verses of the 886th hymn were sung, and the Rev. G. C. Harvard read the one hundred and second Psalm, the last verses of which had been the special subject of Mr. Chubb's meditation on the morning of his seizure. The venerable Thomas Jackson delivered an address, in which he dwelt with much force and affection on reminiscences of Mr. Chubb, whom he had known from his youth, and then offered a prayer of striking pathos and power.

The numerous body of workmen from Messrs. Chubb and Son's London works met the funeral procession at Beckenham Church, where a very impressive service celebrated the last rites of Christian love over a friend whose departure has created a wide-spread sense of loss.

H. L.

RECENT DEATHS.

NOVEMBER 30th, 1872.—At *Collumpton*, in the Tiverton Circuit, Mr. Samuel Shephard, aged sixty-one. He formerly resided at Halberton, in the

Digitized by Google

same Circuit, where in early life he gave himself to God, and became a Sunday-school teacher. About thirty years ago he removed to Collumpton, where he entered upon the same work, and continued in it to the end of life. For many years he was superintendent of the school, and his diligence and zeal in promoting its well-being were highly commended. Often would he leave his bed for the school, when, through physical exhaustion, he was obliged to return to it as soon as school-hours were over. As a class-leader he displayed the same diligence and fidelity. Methodism in Collumpton was for many years very feeble and depressed, necessitating that Mr. Shephard should fill also the offices of Society and chapel steward; and his care and prudence in the discharge of the duties thus imposed upon him will be long remembered both by his fellow-labourers in the Circuit, and by many ministers who have travelled in it. His house was always open to the preachers, of whose society he was fond. As a Christian he was distinguished for his simple, humble, and thankful spirit; he digged deep, and laid his foundation on the Rock; so that when trouble came, he was not to be moved. During a long period his health was shattered, his sufferings being at times very great. In his last illness, which was of several weeks' duration, he "endured, as seeing Him who is invisible." His constant saying was, "I know that my Redeemer liveth," from which passage his funeral sermon was preached. To his sorrowing wife he repeatedly said, "Look to Jesus;" and when a visitor asked him as to his hope beyond the grave, his reply was, "More than a *hope*." Of him it may be said, "He was faithful." J. E.

JANUARY 21st, 1878.—At *Hartlepool, West*, very suddenly, Mrs. Sarah Jenkinson, in the forty-seventh year of her age. In early life she gave her heart to God, and by faith in Christ obtained a blessed consciousness of sins forgiven. Adorned with a meek and quiet spirit, punctual and regular in her attendance at the means of grace, she increased in the knowledge and love of God. To the utmost of her ability she laboured for the good of the Redeemer's cause, and especially, of late, in providing funds for the erection of a new chapel, to the services in connection with the opening of which she looked forward with joyous anticipation, expecting to unite with the "great congregation" in worshipping God within its walls. But while the first services were being held the Master called her to nobler worship in His immediate presence on high. She rests from her labours, and her "works do follow her." R.

March 17th.—Mrs. Levick, of *Worksop*, aged sixty-four. Very little is known of her early years, except that she was not in the habit of attending Divine worship in connection with the Wesleyan-Methodists. An acquaintance, which ultimately led to marriage, brought her into association with several godly persons, under whose influence she found "peace with God through our Lord Jesus Christ." Thenceforward she was strongly attached to Wesleyan-Methodism, and strove in all things to live to the glory of God. Her zeal was remarkable, and much Divine power attended her social prayers. She very successfully recommended to others the good which she rejoiced to have found. Her husband and a sister were among those whom she aided in coming to decision for Christ. It was her lot to suffer much. Her husband was taken from her by death; and, after many and varied experiences, she became the wife of Mr. James Levick, of Worksop. She took a deep interest in all the affairs of Methodism in the Circuit to which she belonged, and steadily promoted several undertakings of great public benefit. She regarded all things

Digitized by Google

in the light of eternity; Christ was "all in all" to her: her daily question being, in effect, "Lord, what wilt Thou have me to do?" She had a definite, clear, and happy religious experience. During the last months of her life, while her bodily strength was perceptibly failing, her meetness for the heavenly state was evidently becoming matured. She patiently waited for the end; and that end was "peace." She spoke of a constant hope. On the evening of her departure she retired to rest at her usual hour, with no apprehension that she would not see the light of another day. She had but just lain down, with an expression of thankfulness to God, when she complained of an acute pain. While her attendant was resorting to means for its alleviation, she gently, and with a smile, passed away to be "for ever with the Lord;" and

"The smile with which the saint expired
Still linger'd on her clay."

W. H.

May 5th.—At *Whittlesea*, Mrs. Eliza Dearing, aged sixty-one. She was trained from childhood in the fear of God, and grew up conscientious and devout. During an absence from home of some years' duration, opportunities of hearing eminent ministers, such as Dr. Adam Clarke, Dr. Robert Newton, and the Rev. Theophilus Lessey, and others, strengthened her attachment to Methodism; and on her return, her religious convictions deepening, she gave herself fully to God and to His people. Throughout her Christian course her piety was exemplary, her spirit was devout, and her life most consistent. She took great interest in the Sunday-school; and as a visitor of the sick she was devoted and valued. The preachers of the Gospel were always welcome to her house; and though naturally of a very gentle disposition, such were her courage and faith, that she often inspirited others when, owing to the low state of God's cause in the place, their hearts failed. For many years she was called to suffer much affliction; but no sooner did she rally a little from the severe and repeated attacks of disease, than she resumed her place in the class-meeting, and in the house of prayer. During these seasons of trial, her soul's life was sustained by much communion with God; she was eminently prayerful and spiritual, and no murmurs escaped her lips. In the last illness, of about a week, she was very peaceful and happy. A heavenly smile lighted her face as she gazed upward, exclaiming, "I'm safe, I'm safe! all's well; All's well! Hallelujah!" Just when a sister whispered in her ear the last lines composed by Charles Wesley, of whose poetry she was always fond,—

"O could I catch a smile from Thee,
And drop into eternity!"

with a sign of assent she passed away to rest for ever in the Lord.

A. H. M.

DEATH OF DR. WILBERFORCE, BISHOP OF WINCHESTER.

Dr. Samuel Wilberforce, Bishop of Winchester, met with a sudden death on the 19th of July last. He was riding with Lord Granville, when he fell from his horse, and was instantaneously killed. This sad event recalls the similar deaths of Dr. Whewell and Sir Robert Peel. The Bishop was the third son of the celebrated William Wilberforce, and was born 7th September, 1805. He studied at Oxford, and in 1845 was consecrated Bishop of that See. On the resignation of Dr. Sumner in 1869, he was promoted to the See of Winchester. He was somewhat of an ecclesiastical trimmer, neither enjoying the confidence of the Tractarians nor the Evangelicals.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

REV.ᵈ SAMUEL WESLEY.

Engraved by J. H. BAKER from a Photograph by JOHN WATKINS

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

OCTOBER, 1873.

MEMOIR OF THE REV. THOMAS EDWARDS:

BY THE REV. JOHN HAY.

"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." So we thought, as, in his later years, we looked at the subject of this memoir, witnessed the undeviating rectitude of his course, and heard of some of the characteristic actions of his life.

Born in the parsonage of Walton-on-Trent, February 18th, 1781, the principles of righteousness were taught Mr. Edwards from his earliest childhood, and were impressed upon him by the godly discipline, as well as example, of his father, a minister of the Established Church. At the age of ten a sermon on "The wages of sin is death," wrought on him deep, though transient, convictions of sin. Afterwards, in Liverpool, where he had been sent to business, a minister who had been a clergyman of the Established Church was attracting great crowds to his services, and with an eager and earnest heart Thomas Edwards went to hear him, the result being that his convictions were renewed, and he became deeply conscious of the need of a Divine Saviour from guilt and sin. In this state, "waiting for light, but beholding obscurity," struggling vainly with the law of sin in his members, and, in intervals of self-despair, looking beyond himself, and crying, "Who shall deliver me?" he became a hearer of the Methodist preachers. Dr. Adam Clarke was the first whom he heard, and the ministry of that eminent man encouraged him to hope for Divine mercy. Others followed, to whom he earnestly listened, and his heart gradually opened to the truth as it is in Jesus. Of this time he writes, "I could not give a Scriptural account of my conversion till I began to meet in class, and enjoyed the benefit of band-meetings. Being more fully awakened, I was more sensible of the deliverance when it came; and I think I would as soon have doubted of my existence as of my pardon and acceptance with God." This "deliverance" came to him on a Christmas day, and the minister whom, as the chief instrument in this change, he styled his "father in Methodism," was the Rev. Thomas Cooper and the one who spoke to him in his first

Digitized by Google

class-meeting, and to whose instructions he was afterwards greatly indebted, was the Rev. John James. These two and Dr. Clarke, and a member who had been the most intimate of his "class" companions, all died within a few weeks of each other,—a coincidence which deeply affected him.

Earnestness of spirit, resoluteness of will, energy of character, were all elements of Mr. Edwards' original nature; and when "the powers of the world to come" laid hold on his heart, they directed and sanctified them all, enduing him with rightness of motive, and engaging his whole service for God. He unhesitatingly testified for his Saviour everywhere, and held forth the righteousness as well as the grace of the Gospel. Arrangements having been made, soon after the termination of his apprenticeship, for his entering into business on his own account, he proceeded to make the requisite preparations with the full purpose of glorifying God in all things. At that time the fiscal customs were oppressive, temptations to smuggling numerous and strong, and commercial morality generally so low that trading with uncustomed goods had become almost universal. On this understanding were the principal profits calculated; and men excused themselves by saying, "They must live." But Mr. Edwards' *soul* could not live, and do this; and he resolved to be an honest tradesman in the fear of God, "rendering unto Cæsar the things which are Cæsar's; and unto God the things that are God's." On the eve of opening his establishment he made a close inspection of the premises and fittings, and was soon surprised by the discovery of a departure from his plans, and still more by the explanation from the principal person he had engaged to execute them,—that it had been done under *his* instructions, and in order to the safe transaction of the illegal usages of the trade. He immediately repudiated the act, and ordered a return to the original plan, declaring that, whatever might be the cost, he would never violate his conscience by the wages of unrighteousness; and on this principle he acted, a witness of the righteousness inculcated by the Gospel, and ready to suffer for it to his temporal damage. A year's experience made known to him that, as things then were, it would not "pay;" and so the business was honourably resigned, his liabilities discharged, and he went forth with his conscience unscathed and his heart all the better for the discipline. A wealthy firm, in which honour reigned, and the members of which stood high in Liverpool Methodism, had witnessed the high-toned principle of the young man, and at once offered him a place in their establishment, which he gladly accepted, and in which he remained until a higher vocation claimed him.

He entered the ministry in 1808, and continued in its full work

Digitized by Google

until the Conference of 1852. In 1825 he succeeded the Rev. Valentine Ward in the office of Superintendent of the Irish Schools; and for five years, as the Minutes of the several Conferences testify, fulfilled his duties "with eminent faithfulness, uniting the wisdom of experience with active zeal and steady perseverance," abounding in labours, and "endearing" himself to all concerned by the "parental" character of his attention to the schools, and by his "fidelity and wisdom," calling forth an eulogium declaring him to have been to the Irish ministers "a brother, a fellow-labourer, and a blessing." What he witnessed of the arduous nature of the work of his Irish brethren, and of the noble spirit of endurance and of self-denying zeal which they almost universally showed, excited his admiration, and was ever after the subject of high praise. On his return to England he succeeded the Rev. George Morley as resident secretary to the Wesleyan Missionary Society, and occupied the then well-known house and office, "77, Hatton Garden." Mission-House work, however, was not suited to him; and at the end of a year, at his own request, he was appointed to a Circuit; and returning to this more congenial sphere, he entered on a course of indefatigable industry, uncompromising fidelity, and loving zeal.

The few memoranda relating to himself which he has left indicate a deep and whole-hearted religiousness,—an unceasing aim at rightness of principle and life as before God and man, and at faithfulness and usefulness in his ministerial work. For several years he fasted once a week, consecrating the day to special devotional exercises. It was truly a means of grace to him. When about engaging a servant, soon after his marriage, he makes the following entry:—"Began to feel the obligation we are laid under to give ourselves to prayer, and to feel for the girl's salvation." He frequently refers to his struggles with his inner nature, and his endeavours to altogether lay aside his besetting sin, and every other evil within him. On December 31st, 1810, he writes, "May I possess a greater degree of zeal and love! May my perseverance to the end be marked with more self-denial, circumspection, and watchfulness; so that I may finish my course with joy, die well, and reign with God through a glorious eternity! Now, Lord, again wash me in Thy atoning blood, and seal me by Thy Spirit unto the day of eternal redemption." February 8th, 1837. —"Disturbed"—by the unkindness of others: "when in prayer, called to mind the turning of Job's captivity, and his praying for his friends. Determined I would pray for ——. My mind, I thought, greatly relieved." May 6th, 1837, having been annoyed by the offensive conduct of another, and having spoken warmly to him, he says, "Was sorry that I should have felt so much, and

Digitized by Google

perhaps expressed myself too warmly; but I humbled myself before the Lord, and determined by the grace of God to get the victory. Lord, let me not forget my vows." January 1st, 1858.—"Preached last evening at 'Wesley,' and closed the old year and commenced the new in a comfortable state of mind. Renewed my covenant with God. 'O, how love I Thy law! it is my meditation all the day.' At this time I begin to be very sensible of the decay of my natural powers,—memory, hearing, sight, etc.; but more assured that I have 'a building of God, a house not made with hands, eternal in the heavens.' The word of God is more precious than ever, 'sweeter than honey and the honeycomb.'" 1861.—"Began my old plan of reading the Scriptures, four chapters each day. Directed and encouraged by the following passages:—'I determined not to know anything among you, save Jesus Christ, and Him crucified;' 'Whatsoever is not of faith is sin;' 'There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass;' 'For me to live is Christ.' Also, 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God;' 'Casting all your care upon Him, for He careth for you;' 'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'"

The regard for truth and righteousness tested and found strong at the beginning continued in power within him, and became "stronger and stronger." Convinced that the great object of proclaiming and hearing all Gospel truth is righteousness and goodness, he sought to ever experience the Christian life in himself, and to persuade and exhort all others to the same. He abhorred untruthfulness, unfairness, and meanness in any one, but especially in the professor of religion; and high was his indignation, and severe his rebuke, wherever he discovered it. Accustomed in his youth to the exercise of self-denying charity, he continued to give ungrudgingly, and was still found devising liberal things for the benefit of others when his last sickness seized him. That sickness was a prolonged one. It was a gradual decay of nature, which brought down the physical and the mental powers together. In the course of it he read the Bible very frequently, saying that "the Word of God was more precious to him than ever; and that he was treasuring it up before his sight should fail, that he might have it within him, and meditate on it day and night." To Ireland his mind frequently wandered, and he spoke of it in language of loving and earnest interest. To an aged friend he answered the inquiry, "Is all well?" by replying, "It is well; it is well; God is my salvation!" On his last day he was in the spirit of

Digitized by Google

prayer, and frequently said, "May my last end be peace." The word "children" was heard, as if he was interceding for the salvation of his family. And with this spirit of grace and supplications on him, he passed away to the perfected bliss and righteousness of heaven,—to the holy redeeming God to whom he had dedicated, and for whose glory he had spent, his regenerated life. He died in Walsall, Monday, October 12th, 1868.

THE CHRISTIAN LIBERTY ACHIEVED:

OR, THE LAW OF THE SPIRIT OF LIFE MAKING FREE FROM THE LAW OF SIN AND DEATH. AN EXPOSITION OF ROMANS VIII. 1–4.

"There is therefore now no condemnation to them which are in Christ Jesus, [who walk not after the flesh, but after the Spirit.] For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

It is manifest that the "therefore now" (ἄρα νῦν) of the text does not introduce an inference from the immediately preceding argument,—which would not warrant any such conclusion,—but one grounded on the previously affirmed effectiveness of the Gospel to accomplish that for believers which the law never could accomplish for its hearers. The justifying ground of this discharge from condemnation had been set forth in the third chapter. (Verses 21–26.) The principle upon which it proceeds had been illustrated in the fifth chapter. (Verses 12–21.) The persons to whom it is extended, and the new life of which they become the participators, had been specified in the sixth chapter. (Verses 1–11.) The reason why the law could not accomplish for its hearers that which this new life in Christ does achieve for believers, had been stated in the assurance that "sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 14.) The impotence of the law to liberate from sin, which had been stated in the fifth verse of the seventh chapter, had supplied the theme for illustration down to the end of that chapter; and the power of the Gospel to effect this very thing, which had been distinctly stated in a parallel proposition in the sixth verse, and with an eye to which the Apostle had penned the joyful exclamation, "I thank God through Jesus Christ our Lord," (verse 25,) is now resumed in the statement that "there is *therefore now* no condemnation to them which are in Christ Jesus."

Digitized by Google

It may be well also to note that the "for" (γὰρ) of the second verse does not direct attention to that which is the ground of the believer's freedom from condemnation, as some have supposed,* but the proof. The fact that Jesus had been raised up from the dead, by the glory of the Father, was in proof that He had completely expiated sin, and been fully "justified" from it; (Rom. iv. 25; vi. 7;) and the fact that we also have been raised up from the death of sin by His quickening Spirit is equally in proof that we have been fully justified in Him. If the condemnation had remained, the regenerating Spirit could not have come. But the regenerating Spirit has come; therefore, it is clear, the condemnation has been removed. "There is therefore now no condemnation to them which are in Christ Jesus: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Let us notice, more particularly,

I. *This law of sin and death from the power of which Christian believers obtain deliverance in Christ.*

It will be observed that the Apostle does not speak of two laws, one of sin, and another of death, but of the one law of sin and death. Not that the two things are one, but that the one "law" pervades them both, and binds them together by a naturally invincible bond. By the one man "sin entered into the world, and death by sin." (Rom. v. 12.) "The soul that sinneth, it shall die." (Ezek. xviii. 4.) "Sin, when it is finished, bringeth forth death." (James i. 15.) "Sin hath reigned unto death."† (Rom. v. 21;) and by death is its dark dominion sustained. (Eph. ii. 1–5; iv. 17–19.) The one law, which pertains equally to both, is that of mutual perpetuation: a law which renders it for ever impossible that the sinner can of himself so recede from his fallen position as to regain the possession of innocence and peace; and which evermore impels him onwards and downwards in the fearful descending circle of transgression and punishment. It is a law such as that neither sin nor death can ever terminate it, or transform either its fellow or itself; and under the power of which fallen man, if no aid from without be afforded him, must be an everlasting sinner, enduring everlasting punishment, or death.

For, let it be remembered, that a man in the very act of sinning dies; or, being already dead, plunges into a still deeper death. It is true indeed that our first parents did not die, as to their bodies, in the day they sinned, and that they did not then

* Alford, Hodge, and others.

† Or rather, *in death*, ἐν τῷ θανάτῳ. Death is not simply a dark, destructive shadow which closely follows in the track of sin, but the terrible atmosphere in which it for ever moves, and by which its fearful power is sustained.

Digitized by Google

cease to be, as moral and accountable creatures. But did they possess no higher life than animal life; and no better being than that of intellectual power and moral accountability? Is there not a life, properly pertaining to man, for the maintenance of which the sacrifice of this mortal body would be but of trifling moment? Else for what was it that "the noble army of martyrs" bled and burned? Did they not die in defence of life—of life pure, noble, holy, blessed, and immortal? Or what meant the Wisdom of God when He affirmed, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it"? (Matt. x. 39.) Is there not a life of conscious innocence and of blessed fellowship with God which ought to be esteemed far above all possible advantages which can attach to that which is merely sensuous and secular? And did not Adam, in the act itself of sinning, die in respect of that life? Every man, left altogether under the dominion of the law of sin and death, must of necessity, from the very hour in which he first offends against the law of his moral nature, carry about with him everywhere and for ever, a consciousness of "dead works." (Heb. ix. 14.) For by what means can he rid himself of the shame and guilt of his transgression? The guilty deed can neither be recalled nor put away; and therefore, so far as the law of sin and death is concerned, and so far as man's own power of shaking himself free from its grasp extends, he must be guilty, and his conscience must be a guilty conscience, for ever: he is without ability to win back for himself that life of joyous innocence in respect of which, in the day in which he sinned, he died.

In that day too he became "alienated from the life of God." (Eph. iv. 18.) The Holy Spirit of God, the Fountain of all true moral and spiritual life to the creature, could no longer dwell, nor have any further fellowship in life, with one who had resisted His grace and sinned against His law; and could not return till the violated law had been vindicated and the iniquity purged. The result of necessity was that the "law in the members," having prevailed against the "law of the mind," now assumed the mastery, and by that very usurping lordship became also the medium and instrument of the "law of sin." The law of the mind, dishonoured, humiliated, and cast down into the dust, could thenceforth only put in a feeble and ineffectual protest against the usurpation. It can indeed still affirm its right, and, when stimulated into activity by the law of God, it can press its claim with importunity. But it is sustained by no comforting consciousness of Divine approbation; is aided by no fellowship in the Divine life; is inspired with no courage and power by the assured nearness of Divine succour; but is rendered "feeble, spiritless, and faint" by the remembrance of past defeat and the

Digitized by Google

burden of past guilt. What wonder then that "the flesh," eager for the objects of its desire, which are everywhere close at hand, soliciting its indulgence, should maintain a perfect mastery, and bring the whole man more and more completely under the power of sin? What wonder that the man, even while honestly protesting his admiration of the law of God, as being "holy, and just, and good," should nevertheless have to confess with shame that he himself is "carnal, sold under sin?" or that he should be constrained to add, "That which I do, I allow not;...but what I hate, that do I."

For the direful law not only detains the sinner prisoner, but ever impels him onward in his evil course. The beginning of sin, as well as of "strife," which is but one of its manifold developments, is "as when one letteth out water," (Prov. xvii. 14,) the tendency of which is still to widen the breach and to enlarge the area of destructiveness. "Every act of sin tends to repeat itself, and to render the whole man more vicious. Each sinful indulgence yields an ever-diminishing amount of gratification, though the passions which demand it are ever growing in tyrannic strength;" * and, with increasing force, incite the wretched man to seek it yet again. Then, too, "by the repetition of a vicious act, moral power is diminished; but as more moral power is required to resist the augmented power of the passions which prompt to the repetition of that particular act, the likelihood that it will be repeated is increased, as well as that the surplus force of the passions will be expended in the performance of other vicious acts. Thus, like an error admitted into the early stage of a calculation conducted by geometrical progression, and which goes on repeating and enlarging itself at every step of the reckoning, till the unit soon swells into millions, there is not merely a tendency in evil to perpetuate itself, and so to become unalterable, but to multiply itself with a rapidity which defies calculation."† It is under the dominion of this retributive law that "evil men and seducers wax worse and worse, deceiving, and being deceived;" (2 Tim. iii. 13;) that there are those, even in this life, who sink so low that even their "mind and conscience" become defiled, (Titus i. 15,) their conscience being "seared with a hot iron," (1 Tim. iv. 2,) till, being "past feeling," they "give themselves over unto lasciviousness, to work all uncleanness with greediness;" (Eph. iv. 19;) and "that a voice from within has often pronounced the evil character unalterable, long before the voice from without has confirmed the sentence with authority in the fearful words, 'He that is unholy, let him be unholy still.'" ‡ Regarding merely the law of sin and death,

* Dr. Harris, "Man Primeval," page 133.
† "*Ibid.*, pp. 284, 285. ‡ *Ibid.*, p. 133.

Digitized by Google

it is a necessity of nature that once a sinner, always a sinner; even as once dead, always dead: for sin can never so re-act upon itself as to produce holiness, any more than death can so re-act upon itself as to recover life. The one "law of sin and death" is that of mutual and unceasing perpetuation.

Therefore it is that sinful man, left to his unaided nature, under the dominion of moral law, must remain for ever under the curse of the first transgression, with all its terrible consequences. But he has not been so left; and we must now direct attention,

II. *To that sphere within which liberation has been provided for him from this terrible law, namely, "In Christ."*

On this point we will not here dilate, but simply remark, 1. That in Christ the double necessity of man's case has been provided for; the twofold difficulty has been solved; the one by the death of the Son of God, the other by His life. In Him, God has fully accomplished for us that which the law could not accomplish, "in that it was weak through the flesh." Sending His own Son "in the likeness of sinful flesh, and for sin," God "condemned sin in the flesh." The condemnation due to us, the actual sinners, (verse 1,) was laid upon Him, the sinless One. (Verse 8.) In Him, as our Representative, and Substitute, our sin was condemned and punished,* that we, being released from condemnation, might be admitted to fellowship in His recovered and glorious life, and henceforth walk, "not after the flesh, but after the Spirit." The provision was that He was delivered for or on account of our offences, διὰ τὰ παραπτώματα, and was raised again for or on account of our justification, διὰ τὴν δικαίωσιν ἡμῶν. (Rom. iv. 25.) That justification is a justification of (which springs) life, both to Him and to us; (Rom. v. 18;) and so "grace reigns through righteousness [or justification] unto eternal life, through Jesus Christ our Lord." (Rom. v. 21.) That provision was made for us in Him, but,

*Dean Alford objects to this interpretation, "1. That the Apostle is not speaking of the removal of *guilt*, but of the *practice* of sin. 2. That the context shows that the weakness of the law was its having no *sanctifying* power. 3. That the following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of περιπατεῖν κατὰ πνεῦμα." All of which, though true, does not prove that by the expression, "condemned sin in the flesh," the Apostle simply meant that sin in believers, both in principle and practice, is doomed to destruction. He is specifying something as done *in order that* (ἵνα) this result might be insured. But the Gospel cannot, any more than the law, introduce the new principle of life till the old condemnation has been met and removed. Before the sanctification of the Spirit is possible, there must be a sanctification by blood; and the perfect discharge from condemnation accorded by the Gospel to the believer, on the ground of the propitiation which is through the blood of Christ, is therefore a justification of life, because the new spiritual life ensues immediately upon it; it is indeed its direct legal consequence.

Digitized by Google

2. The actual liberation is conferred on men only as they become united to Christ. It is indeed true that, because the great Deliverer participated in the nature of all alike, there has come a dispensation of grace and renewed probation to all men; but the actual discharge from condemnation, and the liberty from the "law of sin and death," do not come to any but to those who are found *in Christ* by faith. For we are "blessed with all spiritual blessings in heavenly places *in Christ*," (Eph. i. 3,) having been "chosen *in Him*," (verse 4,) and "accepted" *in Him*, (verse 6,) "*in whom* we have redemption through His blood, the forgiveness of sins," (verse 7,) "*in whom* also we have obtained an inheritance" of heavenly glory, (verse 11,) and *in whom* also we have been "sealed with that Holy Spirit of promise, which is the earnest of our inheritance." (Verses 13, 14.) All this great salvation comes to us as we are found *in Him;* and thus it is that the prayer of the one Mediator between God and man is fulfilled: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;.....I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John xvii. 21–23.) For "the Church is His body, the fulness of Him that filleth all in all," (Eph. i. 22, 23,) and is so identified with Him as that St. Paul speaks *of Him, and believers in Him, as together constituting* THE CHRIST. (ὁ Χριστός, 1 Cor. xii. 12.)

We proceed to observe,

III. *That, for all those who are in Christ, the liberation is actually accomplished.*

For, 1, "There is therefore now no condemnation to them which are in Christ:" He was condemned on their account, and they were condemned in Him. He died for their sins, and they died in Him. He was buried in the grave, and they were buried with Him: he, the man, that is dead "hath been freed, 'justified,' from sin," (ὁ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας,) and they have been "justified" in Him. (Rom. vi. 7, 8.) Being in Him, they are with Him "justified from all things,"—as fully justified—as He Himself; so that it may be boldly demanded concerning them, Who shall lay anything to the charge of God's elect? seeing it is God that justifieth them. Who is he that shall dare to condemn? seeing it is Christ that died [to free them from condemnation], yea rather, that is risen again [in proof of their discharge], who is even at the right hand of God, who also maketh intercession for them. (Rom. viii. 33, 34.) Such is the provision which has been made for the appeasement of awakened, alarmed, and self-accusing consciences; and for all sincere penitents and true believers it is sufficient. "For if the blood of bulls and of goats, and the ashes of an heifer

Digitized by Google

sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) For that man who believes in the Lord Jesus Christ "with the heart unto righteousness," conscience ceases from its foreboding criminations, and becomes a fountain of triumphant joy. For we "joy in God through our Lord Jesus Christ, by whom we have now received the atonement," *τὴν καταλλαγήν*, the reconciliation. (Rom. v. 11.)

Then, 2. The liberation from sin is secured to believers in the active life; "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Observe that the law of sin is a law of death; and that the "law of the Spirit" is a law of life. Sin deals death, and thereby perpetuates both itself and its punishment; but "the Spirit" inspires life, and thereby liberates both from sin and death, and insures everlasting victory and blessedness.

But what "Spirit" is this by the "law" of which our liberation is secured? Is it the Holy Spirit of Christ, proceeding from Him, and giving new life to all who are in Him? Or is it that new life itself, which is originated in us by the quickening power of the Holy Spirit? as Jesus said to Nicodemus, "That which is born of the Spirit *is spirit;*" (John iii. 6;) and which is spoken of elsewhere as a "new," and a "right" spirit? (Ezek. xxxvi. 26, and Psalm li. 10.) To us it seems clear that this latter is the true exposition, and that "the law of the Spirit of life" which liberates from the law of sin and death is that of the new life which we have in Christ, and which is manifested even in "our mortal flesh." (2 Cor. iv. 11.) But, as this life of Jesus in us is the product of the regenerating power of the Holy Ghost, (John iii. 6,) so also it is sustained and matured only by virtue of our continued fellowship with this Spirit that "dwelleth" in us. (Rom. viii. 9, 11; 1 Cor. vi. 19; 2 Cor. xiii. 14; Eph. iv. 30; 1 Thess. v. 19.) That Spirit was given to Christ without "measure," (John iii. 34,) and He, having died for our sins, and been "justified in the Spirit," (1 Tim. iii. 16,) was "quickened by the Spirit," (1 Peter iii. 18,) and restored to deathless life by "the glory of the Father," that we might "live by Him;" (Rom. vi. 1–11;) and by that same Spirit of life, proceeding forth from Him, we also are "quickened" together with Him, are "raised up" from the state of death together with Him, and are made to "sit" enthroned "together in heavenly places" in Him. (Eph. ii. 5, 6.) Hence the protest of St. Paul to Peter: "I through the law died to the law, that I might live unto God. I [have been and] am crucified with

Digitized by Google

Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. ii. 19, 20.) Hence, also, the predictive assurance of the Master Himself: "Because I live, ye shall live also." (John xiv. 19.) For He is "our life." (Col. iii. 4.)

But how does the law of this new life in Christ exert within us its liberating power? Does it seize upon us from without, as the Spirit of inspiration seized upon the prophets in the olden times, and rid us from ourselves and our sins without our own active concurrence? Or does it come upon us as a new constituent element of being, distinct alike from the law of the mind and the law in the members, and in which both these, with the nature in which they inhere, are caught up into a new and a higher personality? Or is it not the law of a new life which is infused into our spirit by the Spirit of God, and which acts through and by the law of the mind, becoming in fact one with it, and imparting to it the prevalence of power in addition to the claim of right? "The new creation is distinguished from the first in this, that the latter created man out of nothingness into existence; while the former finds the ungodly being of man in existence, and transforms it into a godly one. Its point of entrance is the conscience —the 'remains of "spirit" in the psychical man;' and it is completed by first of all changing the godlessness of man into fellowship with God,"* and then further by changing him, in the enjoyment of this fellowship, into the image of the glorious Lord, "from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

It should also be noted that the new law acts upon the conscience through the medium of the light and truth of the Gospel. For *to know* the only true God, and Jesus Christ whom He has sent, is "life eternal." (John xvii. 3.) "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.) And we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (1 Peter i. 23.) This living and abiding Word, which by the Gospel is preached unto us, supplies—1. That precious knowledge of the redemption in Christ which provides peace for the guilty conscience; 2. That knowledge of the royal and perfect law of liberty which is a sure and sufficient guide for conscience in the practical life; and, 3. That knowledge of God as a God of love, as our God and Father in Christ, which imparts joyous courage and prevailing power to conscience. For it is in this inner consciousness that God is reconciled to me in Christ; that He accepts and approves of me; that He is with me and in me; and that the fulness of

* Dr. Delitzsch, Bib. Psy., p. 397.

Digitized by Google

His living power is on my side, for the right and the good, and against the wrong and the evil; that I have an unfailing source of fortitude, courage, and power for the performance of any duty, however arduous, and for the endurance of any trial, however distressing. In this consciousness we may indeed boldly say, "The Lord is my Helper, and I will not fear what man shall do unto me." (Heb. xiii. 6.) By this new life in the Spirit, the law in the members is released from the grasp of the law of sin and death, and becomes more and more pervaded by spiritual influences through which every member is at length sanctified to its proper and Divinely-appointed use; the body itself is presented "a living sacrifice, holy, acceptable unto God," in rational service; (Rom. xii. 1;) and the power of sinful propensity and habit is so broken, that the regenerate man no longer lives in actual sin. For "whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God;" (1 John iii. 9;) and thus the believer's liberty in Christ is complete.

In conclusion, we would,

1. Affectionately entreat all to secure this glorious liberty. Addressing ourselves specially to those who are not yet earnestly religious, and who are living for this world only, being still held in bondage by the law of sin and death, we would ask them—(1.) To ponder well the terrible power of this law, and the dreadful consequences of remaining beneath its dominion. Bear in mind that its very essence is that it is relentlessly self-perpetuating. Sin infallibly kindles, sooner or later, a fire of shame and remorse within the guilty conscience, which no tears of the most bitter and protracted sorrow can ever quench. It induces a diseased craving after mere creatural good, which only increases with growing disappointment. Then, on the one hand, it smites with remorse on account of the past disobedience; and, on the other, induces a moral impotence, which precludes any effectual effort to recover the lost liberty and peace. By a fearful fascination it lures onwards to renewed transgression and more hopeless punishment. Under its tyranny, the unhappy offender must sink down, and still down, notwithstanding his occasional impulse to lay hold of something which may arrest his progress, till, like Milton's Satan, he may cry out, in the astonishment of utter ruin,

> "Me miserable! Which way shall I fly
> Infinite wrath, and infinite despair?
> Which way I fly is Hell; myself am Hell;
> And in the lowest deep a lower deep
> Still threatening to devour me opens wide;
> To which the Hell I suffer seems a Heaven."

Digitized by Google

To every unrepentant sinner we would say, Down to that bottomless pit of torment and despair the law of sin and death is now urging you. We pray you lay this truth to heart; and this the more because—(2.) There is now in Christ a perfect liberty from this law available for all who will accept it. Awake! Arise! Cry aloud for help! Lay hold, by faith, of the hope now set before you in the Gospel of Christ. Remember that, "by the grace of God," He "tasted death for every man;" and therefore is mighty to save,—"able to save to the uttermost" all them "that come unto God by Him," and able to save *you*. Flee at once to Him; submit to Him; entrust your soul to Him; and you shall never perish.

Then, 2. Having secured this inestimable liberty, see that you keep it fast. We speak now more directly to Christian believers. You remember well when first you obtained this deliverance; when the sweet consciousness of peace with God in Christ first welled up within your soul; when it was as though the Saviour Himself had said to you, "Thy sins, which are many, are forgiven; .....go in peace." In the fulness of that newly-awakened joy, you possessed a more than human power to live to God. See that you suffer nothing to rob you of the precious treasure. Let your faith reason freely as taught by the Holy Ghost: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life;" (Rom. v. 10;) and thus "hold faith and a good conscience."

But, withal, maintain your liberty wherewith the Son hath made you free. Listen not to those who would fain lead you to believe that a man may retain his state of acceptance in the Beloved, and yet live in the practice of known sin. Heed not those who would persuade you that to be guilty of frequent transgression is a sad necessity for us, so long as we remain in these animal bodies. Remember who hath said, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin." (1 John iii. 8, 9.) "Be not entangled again with the yoke of bondage." (Gal. v. 1.) "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God." (Rom. vi. 12, 18.) Then can you truly cry,—

> "Earth now a scale to heaven shall be;
> Sense shall point out the road;
> The creatures all shall lead to Thee,
> And all we taste be God."

W. T.

Digitized by Google

WILLIAM CAREY.

II.

The Serampore Mission encountered two fierce storms of opposition from the English government, the first in 1807, the second in 1812. Lord Minto was Governor-General. Personally he was not unfavourable to the missionaries; but his fears and inexperience and weakness were played upon by the old Company's officials, whom long residence in India had thoroughly Brahmanized. The proximate cause of the first storm was the Vellore Mutiny of 1806. What had missions to do with this? Nothing in the world. The mutiny was the fruit of official blundering and incapacity: but it suited some to throw the blame on the native alarm at the spread of Christianity, just as was done in the greater mutiny fifty years later. Unfortunately the Serampore press had furnished a handle to its enemies. A tract was published which spoke in severe terms of Mohammed. The missionaries regretted what was opposed to their own practice, and hastened to explain that the offending epithets were the work of a convert and had been allowed to pass by an oversight. But the opportunity was too good to be lost. The British government demanded the removal of the press to Calcutta. This would have been equivalent to its extinction. The Danish governor was firm in refusing consent, and as the employment of force would have been a declaration of war, and ample explanations and securities were offered, the demand was not pushed to extremities.

The matter blew over in India, but in England the discussion lasted longer. The old Indian antagonists of missions took up the cry: one ex-civilian declaring that the Serampore preachers and printers would destroy our eastern sovereignty, another recommending the immediate recall of every missionary, another—Colonel Stewart, the convert from Christianity to Hinduism—going into raptures over the vast superiority of Hindu doctrines, morals, and worship to anything found in Christianity. Sydney Smith amused the sneerers by pictures of "Brother Carey's Piety at Sea; Mr. Ward admires the Captain; Mr. Ward frightened by a Privateer; Mr. Ward feels a Regard for Sailors; Mr. Fountain's Gratitude to Hervey." He dishonoured himself and the "Edinburgh Review" by such passages as the following:—"In rooting out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles on Methodists and Missionaries, we are generally considered to have rendered a useful service to the cause of rational religion." Again: "The missionaries complain of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs. Toleration for their own opinions,—toleration for their domestic worship, for their private groans and convulsions, they possess in the fullest extent; but who ever heard of toleration for intolerance? Who ever before heard men cry out that they were persecuted because they might not insult the religion, shock the feelings, irritate the passions, of their fellow-creatures, and throw a whole colony into bloodshed and confusion?"

Sydney Smith's "trash" found able opponents, and Serampore able

Digitized by Google

defenders, in Southey and Mackintosh. The first wrote: "We who have thus vindicated them are neither blind to what is erroneous in their doctrines nor ridiculous in their phraseology, but the anti-missionaries cull out from their journals and letters all that is ridiculous, sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics, and keep out of sight their love of men and their zeal for God, and their self-devotedness, their indefatigable industry, their unequalled learning. These 'low-born and low-bred mechanics' have translated the whole Bible into Bengalee, and have by this time printed it. They are by this time printing the New Testament in the Sanscrit, Orissa, the Mahratta, the Hindustani, the Guzeratti, and translating it into Persic, Telinga, Carnata, Chinese, the language of the Sikhs and the Burmese. Extraordinary as this is, it will appear still more so, when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and the third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time these missionaries have acquired this gift of tongues. In fourteen years these low-born, low-bred mechanics have done more to spread a knowledge of the Scriptures among the heathen than has been accomplished or even attempted by all the world beside." Mackintosh says: "Mr. Twining's pamphlet is the most singular publication I have seen. He seems to think that the preaching of Christianity is generally acknowledged to be a crime so atrocious 'as to be hated needs but to be seen.' He publishes extracts of the proceedings of a society which proposed to circulate the Bible in India as he would private papers proving a conspiracy to commit treason, which require no comment, and must of themselves excite general indignation. The only measure which he could consistently propose would be the infliction of capital punishment on the crime of preaching or embracing Christianity in India, for almost every inferior degree of persecution is already practised by European or native anti-Christians." Such testimonies prove that English public opinion was tending in favour of opening India wide to Christianity. And still better evidence is that the Board of Control in its reply to the Calcutta government implicitly condemned its recent arbitrary acts. The despatch ended thus: "The court approved of their having refrained from resorting to the authority vested in them by law against the missionaries, and relied on their discretion to abstain from all unnecessary and ostentatious interference with their proceedings in future."

The second storm, in 1812, was even fiercer. One missionary newly arrived was actually compelled to return to England. The salvation of the mission in these trying circumstances was the firmness of the Danish authorities, and the wise, conciliatory conduct of the three missionaries. Both were beyond all praise. Carey and his brethren bent to the storm which it would have been destruction to resist. Instead of taking high ground and using big words, while never stooping to what was unmanly or unworthy of Christians, they offered explanations, sought personal interviews with the Governor-General, and dwelt on their services to the public weal. They remembered that their weapons were not carnal, and yet found them mighty. Men less discreet, sensible, and

Digitized by Google

prudent would in their position have ruined the infant mission for the time. Mr. Ward seems to have resented the injustice of their treatment most keenly. Once when Government was in better mood he wrote, "Now we shall be tolerated like toads, and not hunted down like wild beasts." The infamous measures adopted, such as sending spies into the congregations and sham inquirers to the missionaries, were never sanctioned by Government, but were simply the work of mission-hating officials, who delighted thus to show off their authority and wreak their miserable spite on greatness they could not emulate.

The devil rages most when he knows his time is short. The next year, 1813, the Company's Charter had to be renewed. The friends of missions resolved not to let the opportunity pass without an effort to break down the monopoly. William Wilberforce led the forces in Parliament. He was well seconded by public opinion outside. Andrew Fuller was unwearied in stimulating popular interest. Night after night petitions came pouring in to the number of nine hundred in favour of freedom, till Lord Castlereagh said, "This is enough, Mr. Fuller." But victory was not won without a struggle. Old Indian after old Indian rose in the House to protest against England's tolerating Christian missions in India. It is amusing now to mark the character of the debates. Speaker after speaker defended what had never been attacked, denounced measures that were never contemplated, and pleaded in pathetic tones for the virtues of heathenism. One member declared that he had seen Mr. Carey preaching from a tub, and hardly saved from death at the hands of an infuriate people: when this was denied by Mr. Fuller, he was for sending a challenge to Fuller. The "missionary clause" passed only by a majority of twenty-two; but the door was open, Christianity in India was free.

We have mentioned Andrew Fuller's name. He was in England to the mission what Carey was in India, its guiding eye, its burning heart. Original, far-seeing, genial, indefatigable, he was ever at his post, advising, repelling attacks, spreading information, kindling zeal. Some of his letters to Serampore are eminently characteristic. Once, when he feared danger, he wrote, "Beware of the counsels of Mr. Worldly Wiseman. He will draw you from the simplicity of Christ, and under pretence of liberality you will be shorn like Samson of your locks." Again: "It may be that you should go on without a toleration, that the hand of God in preserving the bush on fire from being consumed may be more apparent.....Of late, some have said, the Baptists mean well, but have no security. True, and by our want of strength and security, if we properly feel our dependence on God, we may be more likely to pray and succeed. God has fixed you in a post of eminence and difficulty, but hitherto He has helped you. It may be His will that we should have no legal security granted us in India, that it may appear to be, not by might, nor by power, but by His own Spirit.....I rejoice in all your literary undertakings, as they afford not only the means of spreading the Word of Truth, but a shelter to you. Had you been a company of illiterate men, humanly speaking, you must ere now have been crushed. God gave Daniel and his companions wisdom for a protection." At

Digitized by Google

the time of the agitation about the Charter he wrote, "Our liberty folks are mad for getting the Roman Catholics into *power*, while they are very cool as to obtaining even toleration for you. But God is above all."

With Fuller's death in 1815 the bright days of the mission ended. The new committee and officials at home had little acquaintance and less sympathy with the peculiarities of Serampore. Into the dissensions, which dragged through twelve years, and ended in a formal separation, we need not enter. The committee wanted the mission to be put on a new footing, that of complete subjection, instead of the free, independent position it had hitherto occupied. It could hardly be expected that men who had made everything around them, would endanger all their plans by placing themselves and their work, without reserve, in the hands of a distant Board.

Amid multiplying difficulties the men of Serampore held on their way. As to their frugal life we are told, "For fifteen years we have made the country rum a substitute for all wine and beer; because it was a rupee a gallon, while beer was twelve rupees a dozen, or six rupees a gallon. By mixing it with water it was reduced to the thirtieth part the price of beer; and our regard for missionary economy, which was rigid almost beyond belief, fixed us to this nauseous beverage. When the tumbler of rum and water was brought to Dr. Carey about nine in the evening, as he sat at his desk with his translations, he would drink it down at one draught, simply to get rid of it." Thus wrote Marshman of Carey. And these were the men whom malicious pens were accusing of revelling in power and luxury. Carey wrote as follows of his colleagues: "I have for years been obliged to drag myself on, to subject myself to rules, to impose the day's work on myself, and after all to sit down in confusion at my indolence and inertness. I often compare myself with my brethren Marshman and Ward. The first is all eagerness for the work. Often have I seen him when we have been walking together eye a group of persons, as a hawk looks at his prey, and go up to them with a resolution to try the utmost effort of Gospel reasons on them. In point of zeal he is Luther; I am Erasmus. Brother Ward has such facility of addressing spiritual things to the heart, and his thoughts run so naturally in that channel, that he fixes the minds of all who hear him on what he says; while I, after making repeated efforts, can scarcely get out a few dry sentences, and should I meet with a rebuff at the beginning, sit like a silly mute, and scarcely say anything at all." It is characteristic that when Carey's son, who had been a missionary, entered the service of the Burmese king, and came to Calcutta in great state, the father was bitterly mortified at his "sinking from a missionary to an ambassador!"

The first of the band to be taken was Ward, who died suddenly of cholera, March 7th, 1823. The heavy expenses of their translations, the new college, the commercial panics and failures in Calcutta, and the alienation of many friends through the misrepresentations circulated in England, put them in great straits, from which they were only relieved by special appeals to God and man; they first sought God, and found favour with both. A spectator says: "The two old men were dissolved in

Digitized by Google

tears while they engaged in prayer, and Dr. Marshman in particular could not give expression to his feelings. It was indeed affecting to see these good men—the fathers of the mission—entreating with tears that God would not forsake them now grey hairs were come upon them, but that He would silence the tongue of calumny, and furnish them with the means of carrying on His own work."

A few days before Dr. Carey's death the London Missionary, Mr. Gogerly, had an interview with him, which he thus describes: "He was seated near his desk in the study, dressed in his usual neat attire; his eyes were closed, and his hands clasped together. On his desk was the proof-sheet of the last chapter of the New Testament which he had revised a few days before. His appearance as he sat there with the few white locks which adorned his venerable brow, and his placid, colourless face, filled me with a kind of awe; for he appeared as then listening to the Master's summons, and as waiting to depart. I sat in his presence for about half an hour, and not one word was uttered; for I feared to break that solemn silence, and call back to earth the soul that seemed almost in heaven. At last, however, I said, 'My dear friend, you evidently are standing on the borders of the eternal world: do not think it wrong then, if I ask, What are your feelings in the immediate prospect of death?' The question roused him from his apparent stupor, and, opening his languid eyes, he earnestly replied, 'As far as my personal salvation is concerned, I have not the shadow of a doubt; "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day:" but when I think that I am about to appear in the presence of a holy God, and remember all my sins and imperfections, I tremble.' He could say no more. The tears trickled down his cheeks, and after a while he relapsed into the same state of silence from which I had roused him. Here was one of the most holy and harmless men I ever knew, who had lived above the breath of calumny for upwards of forty years, surrounded by and in close intimacy with many, both Europeans and natives, who would have rejoiced to have witnessed any inconsistency in his conduct, but who were constrained to admire his integrity and Christian character, so impressed with the exceeding sinfulness of sin that he trembled at the thought of appearing before a holy God."

If any one ever wore "the white flower of a blameless life," it was Carey. Whatever charges were levelled, baselessly enough, against the mission, Carey was held harmless. For forty years he had toiled unceasingly in the sultry Bengal heats. From the day when he stepped from the deck of the Danish vessel, in 1793, he had never left Indian soil. In 1823 he had a dangerous illness, when his life was despaired of. After that time his health never recovered its tone. Feebleness gradually crept over him. The last few months he was confined to a couch. Dr. Marshman came daily to cheer him with talk of the past and future. Lady Bentinck often crossed the river to see him, and Bishop Wilson sought his blessing. A colleague, Mr. Mack, said, "Respecting the great change before him, not a single shade of anxiety has crossed his mind since the beginning of his decay, as far as I am

Digitized by Google

aware. His Christian experience partakes of that guileless integrity which has been the grand characteristic of his whole life.....We wonder that he still lives, and should not be surprised if he were taken off in an hour; nor is such an occurrence to be regretted. He is ripe for glory, and already dead to all that belongs to this life." On Sunday, June 8th, Dr. Marshman prayed with him, but feared he was not recognized. On Mrs. Carey asking he replied, feebly, "Yes," and for the last time pressed the hand of his old colleague. The next morning, June 9th, 1834, he quietly passed away, in the seventy-third year of his age. His valuable museum he left to the college: his library was to be sold for the benefit of his widow. He was three times married. His epitaph was prepared by himself:—

WILLIAM CAREY,
BORN AUGUST, 1761; DIED ——.

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

Carey's life was consecrated to a single object, and that the grandest; and is another example of how much may be accomplished by such a consecration.

Dr. Marshman lingered three years longer: he had fought a good fight, and was cheered in his last days by the sympathy and prayers of all who honoured Christian fidelity. He died just in time to escape hearing of the absorption in the General Society of the mission which had shed an imperishable glory over the little Danish settlement. India has many doubtful places of pilgrimage: but if holy lives and heroic work give sacredness to sites, no one doubts that Serampore is holy ground. The three brethren lie in the same cemetery. They "were lovely and pleasant in their lives, and in their death they were not divided." They did their work as the pioneers of the teachers, translators, and preachers who now cover India with their labours. J. S. B.

THE JESUITS.

NO. VI.—THE REVIVAL.

CONSTRAINED by the common voice of princes, priests, and people, Clement XIV. suppressed the Company of Jesus. The act of suppression was universally welcomed; but, unfortunately, the fact of their expulsion, together with the unanimity of welcome it received, was mistaken for the solemnity which ought to have attended the act itself. We have seen that the document wherewith the nominal suppression was notified, was not a Bull, which usage, at least, required for a deed of so great importance, but only a Brief, and even that not duly published. The text of the Brief, clear and explicit as it was in setting forth the offences of the Company, did not provide for its extinction; the earnestness affected by the Pope in doing what he did was rather apparent than real, and could not have been real unless Ganganelli had been utterly

Digitized by Google

insensible to the fact that the Jesuits were the chief supporters of his throne.

We have already seen that two sovereigns, one called a philosopher—Frederick, King of Prussia; and the other a member of a branch of the Greek Church—the Empress Catharine of Russia, gave the fugitive Jesuits free welcome and material support, both of them being pleased to make use, as they conceived, of willing and able agents, either in opposition to the Pope, or for special services within their own dominions. Russia, however, became the chief refuge of the banished Jesuits, and the theatre of their activity and enterprise. Catharine regarded them as the educators of Russia, and devoted herself to the promotion of their views with singular energy and perseverance, caring nothing for the opinion of others, and sometimes acting in apparent contradiction to the Pope himself. This we bear in mind while tracing the course of events during the latter part of the forty-one years which intervened between the expulsion of the Jesuits in 1773, and their restoration in 1814.

The Czarina cared nothing for a request of Clement XIV. that she would cause the Jesuits to abstain from every sacerdotal act, and prevent them from living according to the rules of their Order, nor for the requests of the Bourbon princes to the same effect; but with a few strong words repelled every attempt of foreigners to influence her in the management of her own affairs in Russia. She required their services, she approved of their establishments—their services she would have, and their establishments she resolved should stand. Here were two despots in opposition, the *Dominus Dominantium*, "Lord of Rulers," at Rome, and the Sovereign Lady of all the Russias. The lady so far conquers the lord that, not unwillingly, he condescends to a compromise, and for the present allows the Jesuits in Russia to remain as they are. Held in suspense they do so remain, and in a very few months the tidings of Clement's mysterious death bring hope that another Pope may do something better for the Company.

By the rescript of Clement XIV., Stanislas Siestrzencewicz, Bishop of Mohilow, received jurisdiction over all the "Catholics" of Russia. The ukase which conferred on him this plenitude of authority, at once created him representative of the Czarina rather than the Pope, and guaranteed entire liberty of "Catholic" worship, and the rights of religious Orders, and *chiefly the "Institute of Saint Ignatius."*

Pius VI. succeeded to Clement. To him the Jesuits, through the Secretary of Memorials, addressed a letter, under date of October 25th, 1775, describing their situation, and imploring him to form his own judgment of their conduct, and lead them through the labyrinth wherein they were bewildered. On the 13th of January, 1776, sufficient time for deliberate consideration having elapsed, the Cardinal returned to their so-called Provincial, unofficially, these few words: *Precum tuarum, ut auguro et exoptas, felix exitus.* "As I foretell, and as thou desirest, a happy issue of thy prayers." The Jesuits in Russia, therefore, augured well, and so did their brethren in Poland. The Count Czernitchoff, Governor-General of White Russia, favoured them, and Catharine gave them ample support and equal encouragement; but their Society, after only three years of suspension, at first impoverished by the confiscation

Digitized by Google

of its property, and then weakened by the separation of a multitude of its members, now began to betray further symptoms of decline, by the death of several aged men, the growing infirmity of others, and the want of a novitiate to compensate for rapidly-advancing senility and waste. At this rate it would be soon extinct. The Czarina therefore commanded the Bishop of Mohilow to solicit the requisite authority from Rome for admitting novices to fill up the ranks, and commanded a college to be built for their reception. Anxious to promote the restoration of their Order, but unable to cope with the decisive opposition of the Bourbon princes, who would have had this refuge of Jesuitism utterly extinguished, the Pope and Congregation *De Propagandâ Fide* sent a pontifical decree to Siestrzencewicz, investing him with great powers. During three years he was to exercise absolute jurisdiction over the Regulars, alter, revive, or even frame anew their constitutions.

Those three years for trial and respite were accepted doubtingly. The Company, if such it was, would be at the disposal of the Empress and of their newly-appointed Governor. It might be changed altogether, taking an entirely new character: it might be subjected to the temporal power, and cut off from Rome. Or it might be protected by its Russian patrons in good faith; and, rejoicing in practical independence, in time regain its former position in the world. The latter alternative seemed least likely. The princes allowed the decree to pass, and it is said that the cardinal who countersigned the document, exclaimed, as he laid aside the pen, "This act is directed against the Society of Jesus, but it may save it after all!" The Bishop of Mohilow, now made Legate Apostolic, issued a mandate to the following effect: "That Pope Clement XIV., in condescension to the desires of the Empress of the Russias, had not pressed the execution of the Bull* *Dominus ac Redemptor noster*. The Pope, now happily reigning, shows the same deference to the desires of her Imperial Majesty, and withdraws all opposition to the conservation, by the Regular Clerks of the Company of Jesus, of *their profession, their habit, and their name*, in the States of Her Majesty. The most August Empress has recommended him, orally and in writing, to show all the favour in his power to the said Regular Clerks of the Society of Jesus, and to provide for the preservation of their Institute." Having quoted verbally the decree of Pius VI., dated August 9th, 1778, the Bishop proceeds to use the ample powers it confers, and grants them permission to establish a novitiate, and to receive novices into their Society. This was dated on the feast of St. Peter and St. Paul, 1779.

Thus was the Order of Jesuits revived in the far north, after having been banished from the old Popish States of Europe, Rome included, and that by an act of the Court of Rome, pretending just the contrary, about five years after the reputed suppression; while the members of their Church everywhere else believed it to be extinct, and when the Ex-Jesuits everywhere out of Russia had put off their name, their profession, and their garb. This sudden revival startled all who heard of it. The Court of Spain, the French Parliaments, and the Romans themselves (outside the Court) were in the highest indignation. The Pope's Nuncio at Warsaw, not being in the plot, complained energetically, but

* See page 884.

Digitized by Google

Catharine at once declared the act of the Bishop of Mohilow to have been done under her authority, and declined to pay any respect to the objections of foreigners in a matter concerning only her own dominions. Cardinal Pallavicini, Secretary of State to Pius VI., reclaimed, diplomatically, against the act of the Bishop of Mohilow, and he, too, was answered vigorously from St. Petersburg. As for the Pope himself, he maintained a sublime silence, leaving ambassadors and secretaries to exchange papers. But their labour was useless. The agitation subsided quickly, and after all that had been done to overthrow the Jesuits, there were they still, unmoved. Pope Pius VI., if report be true, wrote privately to the Bishop of Mohilow words of affectionate encouragement, and otherwise gave abundant proof of his joy in the virtual redintegration of the Company. At that juncture he might have interfered, and in an instant a word of his would have annihilated the whole scheme, and given the death-blow to the last vestige of living Jesuitism in the world. But he did just the contrary; with his connivance the Society became reconstituted in Russia, in all the vigour of a second youth, was at once recruited with troops of novices, and placed in active correspondence with ex-Jesuits in all parts of the Old World and the New. Far from its ancient enemies, within the boundaries of a vast empire emerging from extreme barbarism, all its powers were devoted to the twofold labour of education in Russia, and of reconstruction of its own fabric with the silent organization of the recently dispersed members of its community in distant lands.

Contemporaneous with this reparation of Jesuitism was the decay of monarchy in France, and the outbreak of every latent element of political disorder in Europe. While Clement XIV. was yet alive, Louis XVI. began his unhappy reign, and by the time that Bishop Stanislas of Mohilow was in full enjoyment of his new honours as chief of the revived Institute in Russia, the assembly of nobles in France were engaged in their disastrous efforts to uphold the falling monarchy by measures which accelerated its ruin. The French Revolution had actually begun, and before it had reached its climax, the weak despots for whom the Jesuits had been striving, longed to see them back again, that they might once more propagate or defend the principles that were on all sides giving way before the rising tide of change and innovation. While the King of France is ascending the scaffold, and the sovereigns of Europe are all trembling in prospect of the deluge that threatens to engulf them, the Duke of Parma conceives a desire to recall the banished advocates of absolute monarchy; and after the throne of France has been overthrown, Ferdinand writes to the Vicar-General of the Institute in Russia a letter containing proposals for its re-establishment. It is dated July 23rd, 1793. He has also written to the Empress, who is now within a few months of her decease. He is the first, he says, who of his own free will has prayed the Empress to grant him a favour which he is ambitious to obtain, and that she, above all others, is able to bestow. God, he thinks, has put it into his heart to devise the re-establishment of the Company of Jesus, whose loss has been the source of innumerable evils to the Church and to the monarchies. After much preparation, he has overcome every difficulty that lay in his way, and is re-assembling the scattered

Digitized by Google

members of the Company. Everything gives promise of success. He therefore offers his States to be a home where the Society may receive a new existence, and be born again to the glory which is properly its own. The Company subsists there already in a certain number of its members; and, that it may be perpetuated, requires nothing more than a recovery of its ancient discipline and community of life, under a legitimate Superior. He therefore asks the Vicar-General to welcome these persons, declare them to be members of the Company, and incorporate them into the Body which now exists in Russia. For this purpose it is necessary to send some of his brethren from Russia, furnished with the requisite powers to form a new province, and to open a new novitiate.

The request was granted. The Pope was afraid to take any part in the procedure, so hated were the Jesuits, and so jealous were their old enemies of any movement in their favour; but he consents to shut his eyes and be silent. Accordingly, the scheme is accomplished. More old ex-Jesuits congregate, more original members come from Russia. Five establishments are formed within the duchy of Parma, and in a short time the Houses are crowded with youths gathered in from all directions. During the last seven years of the last century, the Society was no longer confined to Russia, but was growing again in Italy, the Russian Emperor, Paul I., the Duke of Parma, and the Pope being its active patrons; and while the French Revolution was raging and Napoleon Bonaparte was spreading terror all over Europe, the Jesuits were assiduously using their opportunity for making the best of their position.

Early in the year 1800 we find Gabriel Gruber, an original Jesuit, by birth an Austrian, for several years resident in Russia, a favourite of Catharine until her death, and friend of her son Paul, while he is yet in privacy,—the Queen mother being the only figure possible in the supreme administration of government,—exercising all the influence of an irresponsible favourite over the Emperor himself. The Emperor Paul I. had become an admirer of Pope Pius VI. while suffering imprisonment in France, and is now ready to support also his successor, Pius VII., who has just entered on his pontificate. Bonaparte, with all his tyranny over the Papacy, and although about to make the seventh Pius also his prisoner, is bent on making the utmost possible use of Popes and priests, whom he will compel to serve him whether by fair means or by foul; and of all the Papists that exist, he has good reason to believe that the Jesuits, for any work he wishes to be done, will be his most effective agents. Pius VII., too, has always been a fervent friend of the ex-Jesuits whom he has collected around his person. Bonaparte, well informed of the sentiments of Paul I., writes secretly to Gruber, to engage his good offices in promoting a coalition between the Pope and Russia, to bring about some results of great importance to himself. First of all, he wishes to disengage Russia from England, and English interests, and to gain the services of the Jesuits throughout Europe. Gruber has become the medium of active correspondence between the First Consul, who is just entering on his grand career, and the young Emperor of all the Russias, who is full of projects for wide European influence and the extension of his own empire, which is as yet but in the infancy of civilization. This veteran Jesuit can confidently offer to these two most ambitious of

Digitized by Google

princes the full weight of the political craft of the most subtile and most ambitious community of priests that the world has ever known; and so, after a grand scheme of policy has been prepared between the parties, the Czar sends to the Pope, under date of August 11th, 1800, an official request, worded to this effect: "Most Holy Father, the Reverend Gabriel Gruber, of the Company of Jesus, having informed me that the members of this Company desire to be recognized by your Holiness, I think it my duty to solicit a formal approbation in favour of this Institution, for which I profess a very particular attachment, and I hope that my recommendation will not be without benefit to them."

The Pope would gladly have acceded to the request, which was no doubt the result of much previous correspondence, but the Court of Rome was not yet disposed to admit the Jesuits to power, and it was not until the 7th of March, 1801, that he signed the Brief *Catholicæ Fidei*, to re-constitute the Order of Jesus for Russia only. But it was doing much to re-constitute anywhere a community that one of his predecessors had so lately professed to abolish for such weighty reasons. Charles IV., of Spain, a wise king, was so greatly offended with this proceeding of the Pope, that although he had allowed the banished Spanish ex-Jesuits to return to their country, he banished them again on receiving intelligence of what had been done. But the formal establishment of the Society in Russia, the known favour of the Pope, and the efforts of Jesuits everywhere to make themselves popular, created a new current of opinion; and while the European war, which was continued until 1814, with the imprisonment of the Pope in France, and the general confusion of affairs, made further action in the same direction almost impossible for the Pope, the Jesuits found abundance of time for preparing their own way.

Paul I. was assassinated soon after this event; but Alexander, who succeeded him, was also friendly to the Jesuits, put great confidence in Gruber, and allowed the friendly Brief to be published in Russia. Alexander confirmed the Brief by an imperial ukase, and the Company, having canonical sanction, elected Gruber to be their General on the 10th of October, 1802. The Jesuits now set vigorously to work in Russia, in establishing colonial settlements, and promoting agriculture; and in June, 1803, one of their number is presented in the habit of his Order to the Pope, who receives him with tears of joy. In July, 1804, Pius VII. addresses a Brief to Gruber as General, at the request of Ferdinand, King of Naples and Sicily, extending to that kingdom the re-constitution already granted to Russia. Again they appear there in great multitude, are welcomed by Ferdinand and his subjects with much apparent gladness, and enriched with gifts. The flood-gates are opened, and the rising tide returns. It is needless to trace the re-establishment of colleges and missions, and quite sufficient to notice the formal restoration by the same Pope on the 7th of August, 1814.

On this day the Pope went in procession from the Quirinal to the Church of Jesus, where he read the Bull—for this time it *was* a Bull—*Sollicitudo omnium Ecclesiarum*, and returned to his palace with equal state. After reciting the events which have been just now related, the Bull proceeds thus:—

"The Catholic world with one voice demands the re-establishment of

Digitized by Google

the Company of Jesus. We every day receive the most pressing petitions to this effect from our venerable brethren the archbishops and bishops, and from the most distinguished persons, especially now that the abundant fruits which this Company has produced in the above-mentioned countries are generally known. The very scattering of the stones of the sanctuary during the late calamities,—which it is now better to deplore than recall to memory,—the annihilation of the discipline of the Regular Orders,—glory and stay of the religion of the Catholic Church, to whose re-establishment all our thoughts and cares are now directed,—requires that we should comply with so just and general a desire.

"We should think ourselves guilty of a great offence in the sight of God if, amidst the great perils of the Christian Republic, we were to neglect the succours which the special Providence of God affords us, and if, placed in the barque of Peter, tossed and beaten with continual tempests, we should refuse to employ the strong and skilful rowers who offer themselves to breast the waves of a sea that every moment threatens wreck and death. Determined by such numerous and powerful motives, we have resolved to do this day that which we could have wished to do from the commencement of our pontificate. After having with fervent prayers implored Divine assistance, after having taken the advice and counsels of a great number of our venerable brethren, the Cardinals of the Holy Roman Church, we have decreed with certain knowledge, in virtue of the plenitude of apostolic power, and to avail in perpetuity, that all the concessions and powers granted by us only to the empire of Russia, and to the kingdom of the two Sicilies, be extended henceforth to all our ecclesiastical State, and equally to all other States. We therefore concede and grant to our well-beloved son, Thaddeus Bzrowski, at this time General of the Company of Jesus, and to the other members of this Company lawfully delegated by him, all the powers suitable and necessary that the said States may freely and legitimately receive and welcome all those who may desire to be admitted into the Regular Order of the Company of Jesus; who, under the authority of the General for the time being, shall be received and distributed, as may be necessary, in one or more Houses, in one or more colleges, in one or more provinces, where they shall conform their manner of living to the Rule prescribed by Saint Ignatius of Loyola, approved and confirmed by the Constitutions of Paul III." After the usual enumeration of the particulars essential to the constitution of the Order, the document concludes thus:—

"Finally, we earnestly recommend, in the Lord, the Company and all its members to our dear sons in Jesus Christ, the illustrious and noble princes and temporal lords, as well as to our venerable brethren the archbishops and bishops, and to all those who are constituted in dignity. We exhort them, we conjure them, not only not to suffer that these religious be molested in any manner, but also to watch that they be treated with goodness and charity as is right."

It is most remarkable that after the long and particular condemnatory statements in the Brief of Clement XIV., the Bull of Pius VII., although distinctly referring to it, does not deny its allegations, nor make reference to the great questions between the See of Rome and the remonstrant

Digitized by Google

princes. He does not say that they have been accused unjustly. He cannot venture to say that they have been innocent of the multitudinous crimes alleged against them; nor does he note their political position, nor insist as he might have done, on their loyalty to himself; but finds it safer to dwell upon their ability to teach children. Precisely the same plea was set up for them afterwards in Great Britain, and we know how well it has served them, in their chosen vocation of deluding men.

Of the enthusiasm displayed on that occasion, there can be no doubt. Eighty-six aged men, they say, were in the High Church of the Jesuits to take upon themselves again the yoke of obedience. One Albert de Montalto, aged one hundred and twenty-six years, was oldest of the veterans of the Order. But as the glare of a nocturnal spectacle softens the rudeness of tawdry decorations, and aids the pleasurable delusion of spectators who come for entertainment rather than instruction, so the gay depicturing of contentment and gladness in connection with this festivity suggests a similar deception. Truly enough, the Spaniards, for example, received the Jesuits again in 1815, but they expelled them afresh about twenty years later. The Italians are said to have welcomed them in 1815, but at this day they repudiate Jesuitism with abhorrence. Even then, the Regent of Portugal refused to have them in his little kingdom, and other States distinctly signified by their silence either aversion or contempt.

It is early yet to say much of England. When expelled from the Romish States on the continent by Clement XIV., Jesuits found an asylum here, although the letter of British law was against them; perhaps we fancied that there could be little danger in giving asylum to those whom a Pope had banished. Yet so strong was known to be the aversion of the public mind that they came in disguise, and did not afterwards see it prudent to cast off the disguise. We winked at the entrance of a proscribed Society, having a blind sympathy with any one whom the Continental revolutionists discarded, but now begin to acknowledge and regret our simplicity. They have done much to spoil our universities, corrupt a large section of the Church of England, relax our morals, falsify no inconsiderable portions of British literature, and disturb our peace. When they will have worked out their ruin here, as they have done almost everywhere else, is a question not now to be answered, but the time for answering it will surely come.

W. H. R.

REMARKS ON A NATIVE AGENCY FOR MISSION-WORK IN INDIA.

III.

We now proceed to reply to the rest of the questions, regarding the qualifications of converted Hindus for the vigorous maintenance and extension of the work of God among their countrymen, to which we drew attention last month. The third of our seven inquiries is,

Has the Native Minister the qualities of mind, heart, and conscience, requisite for legislation?

Digitized by Google

Happily for our churches in the East, they can fall back on the Church at home for formulas of doctrine and the general principles and forms of the Methodist economy. This fact is of immense value: many earnest men have thus been saved from irritating, if not profitless, discussions, and from indulging in barren theories and experiments; and less independent thinkers have had indicated to them at once a clear and Scriptural path for their feet. Here we, as a Church, stand out with singular prominence; and the native Christian is not slow to recognize, nor incompetent to appreciate, our standards of doctrine and code of discipline. Yet among a people so far removed in every respect from ourselves, we are prepared to expect that now and then, at least, there will arise occasion for special action to meet some special local exigency. Indeed, we are confronted on the very threshold with the task of winning the enlightened judgment on all the more distinctive features of our system of truth and law. Where men of intelligence ask questions, and wait for answers, there is a needs be that the missionary be ready with his reasons. These men, thus won, become allies, nay, even zealous promulgators of the truths believed, and of the form of discipline espoused.

Perhaps it is here, more than anywhere else, that the missionary feels some hesitancy—it may be, some misgivings; but experience has shown what the natives can do, when called upon to exercise their constitutional powers, as Christian churches in fellowship with the Wesleyan "*Connexion.*" We somewhat regret that space forbids our transcribing extracts from the "Minutes of Proceedings" of several native District Meetings; suffice it to say, that the resolutions proposed, discussed, and adopted by the native ministers in these sessions, unmistakably prove that they have not only grasped the true notion of administrative power, but have largely imbibed a healthy idea of personal and collective responsibility. In fact, the spirit which animates them, the freedom of thought and opinion which characterizes them, the brotherly love cherished, the manifestation of broad and deep sympathy for the churches under their charge, the thorough frankness of intercourse, and perfect naturalness of interest in all the details of all the Circuits in the District, show at once that they are trustworthy men, and exemplary Methodist ministers.

4. *Can he be trusted with those delicate manipulations of authority which are necessarily involved in the administration of the affairs of a Church?*

It will be admitted, perhaps, that there is no severer test of human character than that which is supplied in the having responsible charge of a Methodist Circuit. In such a sphere, exhaustive public duties, many minor, though oppressive obligations, and the ever-varying shades of life and temper of the community, specially test what sort of metal a man is made of. If in an old-established Society, long used to the forms of Methodist discipline, there is the need for a man to have, as Mr. Wesley remarks, "all his wits about him," how much more trying must be the position of one who sustains the relationship of a pastor to a newly-organized church among the Hindus. Let the circumstances be carefully considered. The need of the native minister himself for constant direction

Digitized by Google

and solace; the recently-gathered flock, consisting of many who have been, more or less, steeped in heathenism—how much need is there here for wisdom, and patience, and living trust! That candidate for admission into the Church needs to be faithfully tested and carefully taught and trained. That new convert—how much of tender nursing and gentle guidance does he require! That persecuted disciple—how much of heroic defence and effectual shielding he needs! Those adult converts—still, in a greater or less degree, the victims of superstitious dread—how these need firm but kindly admonition and appropriate instruction! The influence of idolatry—rampant and general idolatry—upon the inner spirit and outer walk of the Church—how this Goliath stalks abroad defiant of the God of the armies of Israel! The native minister in India, located on some lone station perhaps, needs to be a very David for faith, for skill, and for heroism. Have our men in such circumstances failed? Here and there we have to record a fall, and to make up our mind to the possibility of occasional disappointment; but, as a body of men, our native ministers have been faithful to the trust committed to them.

Perhaps in no other instance could we see so much of fidelity to their Lord and Master, as when the question of personal religious character is under inquiry. Often have scenes occurred which would gladden the hearts of British Methodists could they but be privileged to gaze on them. The most exquisite tenderness, mingled with inflexible fidelity, may frequently be witnessed, as these brethren talk and pray with each other. Their value as a tribunal, for the trial of candidates for the ministry among us, has often been attested. There have been cases wherein the missionary, unaided by his native brethren, would have made, in all innocency, the most painful mistakes. The antecedents, motives, and general character of the candidates for office are within easy reach of this tribunal, whilst they are often altogether beyond the view of the foreigner. There are, nevertheless, dangers; and we must not close our eyes to these. We do our native ministers deep wrong if we lull them to slumber when we should rouse them to wakefulness and work. With a wise supervision—and who can fathom the ill consequences of the contrary?—they will prove themselves equal to all the emergencies of their trying position; and with God's blessing will, we trust, become "workmen needing not to be ashamed."

5. *May he be relied on, when required to exercise discipline in cases which touch family-interests or caste-prejudices and usages?*

Nepotism, favouritism, partiality, and their kindred feelings are not exclusively Oriental products. The Western world has had some sad proofs of their prevalence in almost every age, and in all departments of human organization and agency. We may admit that the Hindu is essentially a clannish being. He has this impulse early woven into the texture of his ideas and associations: this caste feeling, this clinging to tribe, and family, and home, is one of the most potent and generally-distributed forces at work on the native mind. Everything is of less importance than this: all is cheerfully sacrificed for its maintenance! Now, when a man who has grown up under the influence of this spell passes into the Christian brotherhood, it is not to be wondered at that he should deeply feel this caste difficulty. Meet it he must, and grapple with

Digitized by Google

it he must; and, if he would lay a solid basis for future usefulness in the Church, he must completely overcome it. This feeling, moreover, even though once and thoroughly subdued, will continually re-appear. It will crop up at times and in places least expected, and often work most insidiously and disastrously. What, then, is to be done with a Church whose ministry is exposed to the baneful power of this tyrannical prejudice? How narrow and hazardous the bridge by which any Indian Church must pass this chasm!

At first sight, and judging from national prejudices and habits, we should pronounce the Hindu incapable of that free and generous brotherhood into which Christianity introduces all its followers. But as we look around, we exclaim, "What hath God wrought!" To the glory of his grace men are found who have broken away from these fetters; who have risen absolutely above the influence of Hindu caste; who have espoused the family life, and accepted the moral equality of the children of God. Only once in a space of twenty-five years have we heard a whisper against our native ministers on this ground; and that case, when examined, revealed not a caste feeling, but a complaint that "the native pastor only called to visit a patient once a day!"

These men, we conclude, are not insusceptible of the influences which operate on our common humanity. They are, as others are, liable to mistakes and to errors of judgment; but, so far as our experience goes, they have evinced a superiority to mere family-feeling which is at once their glory and the ground of their Church's life.

6. *Can he be trusted with the finances of the Church,—as a minister amongst us must, to a large extent, be trusted?*

The orderly and vigorous maintenance of the funds of the Church is vital to the continuance of its organized efforts. No body of Christian men know this more thoroughly than the ministers and laymen of our Connexion. There is ample room for skill, tact, and every other business talent in the management of a Circuit in Methodism. The raising of pecuniary means for the upholding of existing agencies; the wise and economical expenditure of those funds; the augmentation of income for the furtherance of schemes of aggression, afford abundant scope for mental and moral powers of the highest type. This is the case in England. Has the Hindu, it is asked, any "business" talents in him? Look at his surroundings. Imagine what his case must be,—if, indeed, that can be done here at home with any degree of accuracy. There is nothing which forms so crucial a test of the Church's life and resources in India as this financial test: it tries both pastors and people. The native minister who is determined to keep up and increase the financial strength of his Circuit, has a precipitous hill to climb. The people in the East are but beginning to handle money freely. The rapacity of the native governments discouraged a free use of a metal currency; indeed, it was not safe to have money in hand. Now, however, the fashions in this respect are changing. Money is circulating more freely and plentifully; yet it is the last thing a Hindu parts with, as it is the first thing he seeks after. The native minister is exposed to every variety of taunt, and question, and rebuff, as he urges liberal and increasing contributions to the cause of Christ. It would be a grand step in advance, there at least, if the

Digitized by Google

native pastor were relieved of all tasks of the kind. Such an emancipation would give the Church a power for good, both as to the heathen and nominally Christian populations, which it is hard to measure. It should be attempted in the earliest stages of Church-organization there, and persistently worked out. The heathen would at once lose many of their prejudices against the preacher of the Gospel on the ground of mercenariness, and would be better able fairly to estimate his earnestness and zeal, when he ceased to plead for money for his own support.

But to reply more directly to the question: the laity are, in several of our Ceylon Circuits, assuming the sole responsibility of gathering funds for the support of the ministry. This should become general. It was feared by some that it was putting a temptation and a snare into the hands of our native ministers, to allow them much latitude in the management of financial affairs. It was asked, and not once only, "As the love of money is a dominant passion in the Eastern mind, how can we hope to preserve the purity and integrity of our native ministry, unless the missionaries attend to all monetary matters?" Such a feeling has for many years obtained, perhaps not altogether without strong reason. Whilst we admit that there is need of caution on these matters, yet, we submit, our caution should not amount to total exclusion from responsibility as to the finances of the Church; nor should it nominally allow of participation in these things, but cripple native action by a distasteful and distrustful method of audit. If these churches are to pay their own way,—which they must ultimately do, if they are to live,—then the sooner some policy which admits of a fair amount of power and responsibility as to finance being given to them is adopted, the better both for our home and our foreign interests. But what practical measures can be adopted? what line of policy may be safely followed? Let a few facts show how the thing may be done:—

(1.) Some of our native churches have heartily accepted the principle that it is their first, their imperative duty, to maintain their own ministry and educational institutions.

(2.) They have further recognised as a principle that, where foreign money is needful, it should be distributed as a "grant-in-aid" of local effort, and that this grant should be set free for further aggression as rapidly as possible.

(3.) They have admitted that so long as the ministry may be paid from English funds, their allowances shall be in accordance with some fixed scale, framed on the rule of simply meeting the ordinary necessities of the case.

(4.) That as soon as a native church can meet the entire cost of its native ministry from its own funds, that church shall be urged to allow its native minister sufficient means for a comfortable subsistence,—the amount to be determined by the native officers of the church.

These principles have been implanted in our Ceylon native churches, and are beginning to show very gratifying results. The pauperization of such churches should be shunned as the greatest calamity that could possibly befall them.

Now for the inquiry as to whether our men are fit to be trusted with

Digitized by Google

the conduct of financial affairs. Our reply is simple. If our Ceylon churches, laymen, and ministers, will cordially adopt such principles as those just stated; if our native ministers will be content to subsist on the scantiest possible allowances, especially during the early years of their ministry; if they again and again resist offers of a stipend many times the amount received from us, in order that they may do the work of a Methodist minister; if some of our most promising men can allow the younger members of their family to push past them to the front, both as to social status and emolument, whilst they themselves voluntarily remain comparatively obscure and poor; if they can and do exercise over each other a wise check on expenditure, personal and official; if they can develop resources in a way utterly beyond the reach of the English missionary; if they can calmly discuss their financial position, and, on the whole, approve of it; if they can rise above mercenary considerations, and evidence a power of endurance unparalleled in the history of their nation; if they can cheerfully confine their vote and influence to the management of *local funds only*, leaving the foreign funds at the discretion of the foreign missionary and the Home Committee; if they can wait for years—wait for their own churches to meet their reasonable wants; if they can erect buildings, purchase land, or otherwise secure the means of evangelical aggression on terms superior to those attainable by foreigners; if they can, in fact, identify themselves with *our whole system* of financial policy, and seek the utmost economy in its administration;—why may they not be trusted with such management of the pecuniary affairs of their Circuits as that which, as Methodist native ministers, they are naturally called to undertake?

7. *Has he exhibited appropriate signs of sympathy with the wants and woes of his race; such sympathy as must, in the nature of things, form the only adequate impulse to all well-sustained efforts to Christianize and elevate his own people?*

A nation without patriots, philanthropists, and great reformers, has but little history worth preserving, and fewer models worth imitating. Our own national history, civil and ecclesiastic, embraces fields whereon some of the noblest exploits of patriotism and philanthropy the world has ever witnessed have been performed. But how is it as to India? India, both ecclesiastic and civil, has a history to make. The future spreads before her; will she go up to the possession of a noble history? Will she dig deep enough for solid foundations? Will she reform her caste-prejudices, so as to admit of social coherency and public spirit? Will she fling her intellect, heart, conscience, and energies into the current of national progress, and prove herself worthy of a place as a nation among the nations? She has now to look to other lands for types of Christian prowess, heroism, and enterprise; yet the native Christians can appreciate our history, and those giant men who have made their mark in it. The fact that the Christian element of the nation seeks sympathy and alliance with Western thought and life,—this fact indicates not only a power to esteem what is good in others, but points to a further or a future fact, namely, that any grand reform which India may experience must have a Christian platform for its operations. Our native churches are waking up to the value of the models of Chris-

Digitized by Google

tian virtue which the Western world presents for imitation. Biography is read. Our greatest and best men are studied; their influence is gradually penetrating Hindu society. There are arising men, Hindus, who are feeling the warmth of the first fires of patriotism. The finest specimens of such advancement are to be found amongst the Christians; and the native ministers stand at the head of the line.

It is well, too, for our own Mission-churches that, as soon as they are organized, they are taken into our general or "united Societies," as a fractional part of a great whole. They are grafted into a vigorous stock, and derive sap, and strength, and protection thereby. They do not stand before the world isolated and unfriended communities; nor have they to undergo all the infantile processes, and put forth the youthful efforts at Church-organization, which attend the formation of independent churches. They feel the thrill of the great soul of Methodism; the pulsations of its heart quicken these new-born religious communities into vigour. They speak of themselves as part of the "Body," and endeavour to act out the obligations to which this profession commits them. The principal men of Methodism are known to our Eastern Churches; both those who have gone to their rest, and those who happily still remain to finish their work. Our Methodist literature is beginning to be read; and would be very much more extensively circulated, if some method of regular and economical supply could be devised and worked. Our English Conference and its legislative functions, and our ecclesiastical system generally, are more and more studied. Often do we hear the name of some sainted worthy strangely interblended with Eastern phrase, as the native minister is adducing "Wesley," "Watson," "Collins," and others, as models for his native converts to imitate.

These churches are young: their future will be very much what we make their present. If we can call forth their latent powers; if we can lead them now to hallowed consecration to God, to the practice of a Christ-like self-sacrifice for the good of others, then may we hope for a generation of men in the Eastern Mission-field, who will rise to the proud altitude of cherished names in our own land. The preceding remarks will tend to show, we trust, that they have in them the material out of which the loftiest patriot, the noblest philanthropist may spring. We have briefly set forth the grounds of confidence in the life, health, strength, and successful working of a well-directed native ministry: it is not needful to add, that very much depends, at this crisis of our Eastern Mission, on the character of the men who have the responsibility of training and directing it. The wisest, the holiest, and the most devoted of Christ's ambassadors would find here ample scope for the fullest exercise of their powers.

J. K.

Digitized by Google

CHAPTERS FROM THE HISTORY OF SPAIN.

V.—THE SLAVE-TRADE—LAS CASAS—XIMENES—DIFFERENCES BETWEEN THE ANCIENT AND THE MODERN COLONIES—RESULTS OF GEOGRAPHICAL DISCOVERIES AND COLONIAL SETTLEMENTS—CONCLUSION.

Whilst bold navigators carried on the work of Christopher Columbus, whilst the Portuguese and the English visited North America, the blind cupidity of the Spanish colonists destroyed the population of the West India islands. The first conquerors of the New World were the refuse of the old one. Anxious to get home again, the adventurers who sailed from the ports of Spain could not afford the time to wait for the slow returns which agriculture or industry might bring to them. They knew no other riches but gold, and this fatal mistake cost America ten millions of men. The feeble and enervated race which occupied the country soon gave way under the effects of excessive labour. From a million, the population of Hispaniola was reduced, in 1507, to sixty thousand souls. Queen Isabella did all she could to put an end to this state of things, and it was in thus acting that she came into collision with the views of policy adopted by Columbus. Hearing, in 1500, of the arrival of two vessels from the Indies with three hundred slaves on board, which the admiral had granted to the mutineers, she could not repress her indignation, but impatiently asked: "By what authority does Columbus venture thus to dispose of my subjects?" She instantly caused proclamation to be made in the southern provinces, that all who had Indian slaves in their possession, granted by the admiral, should forthwith provide for their return to their own country, while the few still held by the crown were to be restored to freedom in like manner."*

It is somewhat singular that the introduction of the slave-trade into the New World should have been an act of Queen Isabella, devised and carried out with really the most beneficial motives. She sanctioned the introduction into the colonies of Negro slaves, born on Spanish territory, with the design of ameliorating the condition of the natives. She had been told that the physical constitution of the African was much better fitted than that of the Indian to endure severe toil under a tropical climate, and thus a mistaken piece of philanthropy led to the sanctioning of one of the deepest of the stains which have ever disgraced civilized humanity.

Cardinal Ximenes and the Dominican monks were equally energetic in their efforts to improve the colonial policy of Spain. The former sent a commission to Hispaniola to inquire into, and ameliorate, the condition of the natives. At the same time he earnestly opposed, though without success, the introduction of Negro slaves into the colonies, which, he predicted, from the character of the race, must ultimately result in a servile war. It is needless to remark how well the event has realized the prediction.†

The person, however, who did the most to put an end to the system

---

* Prescott, "Ferdinand and Isabella," vol. ii., p. 486.

† Prescott, *ubi supra*, vol. iii., p. 388.

Digitized by Google

of depopulation which the Spanish Government so stupidly sanctioned, the one who by his courage and his Christian charity deserved to be called "the apostle of the Indians," was Bartholomew de Las Casas. Born at Seville, in 1474, this excellent man had been one of the priests sent out with Columbus in his second voyage to Hispaniola, in order to settle in that island. He soon adopted the idea that the reducing of the natives to servitude was an unlawful act; and in order to prove the sincerity of his convictions, he voluntarily gave up all the Indians who had fallen to his own share in the division of the inhabitants among their conquerors, declaring that he should ever mourn over his own misfortune and guilt, in having exercised for a moment this impious dominion over his fellow-creatures. From that time he became the avowed patron of the Indians; and by his bold interpositions in their behalf, as well as by the respect due to his abilities and character, he had often the merit of setting some bounds to the excesses of his countrymen.*

The proceedings of the Spanish administrators at length became so despotic and so cruel that Las Casas determined upon interfering energetically, and appealing to the Government at home. Setting out for Spain, he soon obtained an interview from Ferdinand, and by the fervour of his eloquence, as well as by the merits of the case he was pleading, would have obtained justice at the hands of the king for the unfortunate Indians, had not the death of Ferdinand occurred in the meanwhile. Cardinal Ximenes, however, gave him his cordial support, and ordered that commission to be appointed which we have already alluded to. It is no exaggeration to say that the death of the Cardinal was a severe blow to the Indians; the plans of reform adopted by him suddenly collapsed, and the ambitious views of the settlers were allowed to triumph.

Destitute of support at court, Las Casas despaired of procuring any relief for the natives in places where colonies had been established; but, on the other hand, the amount of territory still to be occupied seemed boundless, and would it not be possible to form new settlements, where, perfectly unfettered by precedents, a true philanthropist would be able to deal with the natives on the ground of Christian charity and well-conceived civilization? Full of this idea, Las Casas applied for a grant of the unoccupied country, stretching along the sea coast from the Gulf of Paria to the western frontier of that province, now known by the name of Santa Martha. He proposed to settle there with a colony composed of husbandmen, labourers, and ecclesiastics; engaging, in the space of two years, to civilize ten thousand of the natives, and to instruct them so thoroughly in the arts of social life, that, from the fruits of their industry, an annual revenue of fifteen thousand ducats should arise to the king. In ten years he expected that his improvements would be so far advanced, as to yield annually sixty thousand ducats. He stipulated that no soldier or sailor should ever be permitted to settle in this district; and that no Spaniard whatever should enter it without his permission. He even wished to clothe the people whom he took along with him in

* Robertson's "History of America," vol. i., pp. 307, 308. Edit. of 1808.

Digitized by Google

some distinguishing garb, which did not resemble the Spanish dress, that they might appear to the natives to be a different race of men from those who had brought so many calamities upon their country.

From this scheme, of which we have only marked out the most prominent lines, it is manifest that Las Casas had formed ideas concerning the method of treating the Indians similar to those by which the Jesuits afterwards carried on their great operations in another part of the same continent. He supposed that the Europeans, by availing themselves of that ascendancy which they possessed in consequence of their superior progress in science, might gradually form the minds of the Americans to relish those comforts of which they were destitute,—might train them to the arts of civil life, and render them capable of its functions.* Unfortunately, previously to his departure for Cumaná, where he had meant to establish the head-quarters of his government, a band of Spanish pirates, assuming the name of *Conquistadores*, had made a forage on the coasts of Trinidad, Venezuela, and Cumaná, carrying off the Indians, whom they allured under the pretence of engaging in trading operations with them. The natives, in their turn, had avenged themselves by killing all the Spaniards upon whom they could lay their hands. As soon as Las Casas had arrived at Cumaná with his followers, Diego Ocampo, who had been sent there by the governor of San Domingo with the title of commander, refused to acknowledge his authority. The intrepid monk began by providing for the safety of the new colonists, and he then went to San Domingo for the purpose of informing the governor of Ocampo's rebellion. This chief had just excited the fury of the natives by his exactions and cruelties, and as they could not believe that there existed good men amongst the Spaniards, they fell upon the companions of Las Casas with the same wrath which excited them against the brutal satellites of Ocampo, and those who could not take refuge in the small island of Cubagua were put to death.

Las Casas, notwithstanding these catastrophes, never allowed discouragement to deter him from what he considered to be his duty as a Spaniard and a Christian. He was constantly going backwards and forwards from America to Spain, in order to plead the cause of the unfortunate Indians. So much zeal and self-sacrifice irritated to the utmost the unprincipled men whose interest it was to carry out against the American natives a policy of plunder and of destruction. A canon of Salamanca, Sepulveda, historiographer to the Emperor Charles V., went so far as to compose a book, entitled, "*Democrates Secundus, seu de justis Belli Causis; an liceat bello Indos prosequi, auferendo ab iis dominia possessionesque et bona temporalia, et occidendo eos, si resistentiam opposuerint, ut sic spoliati et subjecti, facilius per prædicatores suadeatur iis fides.*" Charles V. prohibited the printing of this essay, but it was sent to the press in Rome, and some monks circulated it in Spain, in defiance of the royal authority. Las Casas, who had been raised to the episcopal see of Chiapa, refuted this infamous work in a well-known narrative, which bears the stamp of his energetic, straightforward, and Christian character. It is entitled, "A short Account of the

* Robertson, vol. i., pp. 321-3.

Digitized by Google

Destruction of the West Indies." (*Brevissima Relacion de la Destruycion de las Indias Occidentales.*) Sepulveda, who did not consider himself as defeated, asked for a conference with Las Casas, and continued to maintain both in his speeches and in his writings, that Charles V. might compel the Indians to acknowledge him as their sovereign, and that, according to the rules of the Church, it was a duty to put to death those who would not embrace Christianity. Sir Arthur Helps has given us in detail the whole narrative of the discussion between Las Casas and Sepulveda. Without attempting to reproduce it here, we shall merely quote a short extract, from which the reader will be able to appreciate the character of the great Christian philanthropist's eloquence. The author of *Democrates Secundus*, in the course of argumentation, had dwelt largely on the fact, that the Indians had put to death a great number of innocent persons, whose only object in going to the New World was the conversion of the heathen, and their true happiness both in this world and in the next. Even granting that a large proportion of the Spaniards deserved death on account of the cruelty they had evidenced in their treatment of the natives, could the same conclusion hold good in the case, for instance, of Father Luis Cancer, one of the peaceful Dominicans who had followed Las Casas? And yet he, too, had been barbarously massacred immediately after his landing.

"The dignity and greatness of his cause," observes Sir Arthur Helps, "were so predominant in the mind of Las Casas as to leave no room for influences merely personal. It does not appear that he ever expected gratitude from the Indians; nor did the terrible disaster which he suffered at Cumaná from the treachery of the natives, leave apparently the slightest rancour in his mind." His reply to Sepulveda, respecting Luis Cancer's death, was as follows:—"The first person who entered into those territories, and pacified them, was brother Luis, of happy memory, who was afterwards slain in Florida, and of whose death the Rev. Dr. Sepulveda desires to make use in argument. But it avails him little; for, if they had slain the whole brotherhood of Saint Dominic, and Saint Paul with them, not a point of right would have been attained more than there had been before (which was none) against the Indians. The cause of his death was, that in that port where he was taken by those sinners of mariners, (who ought to have landed elsewhere, as they were instructed,) there had entered and disembarked four *armadas* of cruel tyrants, who had perpetrated extraordinary cruelties amongst the Indians of those lands, and had alarmed, scandalized, and devastated a thousand leagues of the country. On this account they will have a most just cause of war against the Spaniards, and indeed against all Christians, even to the day of judgment, and as these Floridians had no knowledge of monks, and had never seen them, they could not divine that they were missionaries, especially as they were in the company of those who were exactly like in manners, dress, beards, and language, to the persons who had done them so much mischief, and the natives saw them eat, drink, and laugh together as friends."*

* Sir Arthur Helps, "The Spanish Conquest in America," vol. iv., pp. 334, 335.

Digitized by Google

But Las Casas went even farther than this in his controversy with Sepulveda; he proved that, supposing the Spanish missionaries had been put to death on any point of the American continent where Christianity was either unknown, or known exclusively by its brightest side, this fact would not justify European settlers in retaliating. "For," continued Las Casas, "it is a Divine and most becoming law, that some of the servants of the Gospel should die for the Gospel, since, by their precious death, they may aid more in the conversion of infidels than they could have done in toiling and sweating here upon the earth. And so we trust in God that brother Luis Cancer, who was a renowned servant of God, does help, and will help, in the conversion of those who slew him. For, as they do not know what they do, and, according to their way of thinking, are not slaying monks and servants of God, but deadly enemies from whom they have received great injuries, God our Lord will look upon them with eyes of pity, for the merits of that most blessed brother Luis. And this is the true Divine way and real mode of preaching the Gospel and converting souls, established and approved by God Himself, and not that which the Doctor advocates, which is contradicted by every law of God, of man, of nature, and of reason."*

Sir A. Helps, after quoting this striking passage, remarks that the controversy between Las Casas and Sepulveda was carried on with a great deal of skill and learning. The final verdict was indeed given in favour of Sepulveda, but this victory proved to be only a nominal one. At any rate the Government seemed to think that the Doctor's arguments, although endorsed by the Church, might be dangerous in a political point of view; directions were given that Sepulveda's work should not be allowed to enter the Indies. In royal orders dated from Valladolid, in October and November of that same year, 1550, Prince Philip, who was then governing in the name of his father, commanded the viceroy of Mexico, and the governor of Terra-Firma, to seize upon any copy they could find of Sepulveda's work, and to send it back to Spain.†

Our readers will observe that in our desire to give a complete account of the labours of the illustrious Las Casas, we have been led beyond the limits of our subject. If the death of Cardinal Ximenes had been a heavy blow to the cause of civilization amongst the Indians, that of Las Casas was still more painfully felt; it took place at Madrid in July, 1566; and all the plans which the "apostle of the New World" had formed for the conversion and happiness of his flock were completely frustrated by the avarice and cruelty of the Spaniards.

The character of Las Casas may be inferred, as Mr. Prescott remarks, from his career. Like all reformers, he was inspired by an idea which he felt determined to realize at any cost, and his whole life was devoted to the noble cause he had taken in hand. No obstacles could daunt him, no threats could deter him from his purpose; he made up his mind to disregard both the insults of his enemies and the alienation of his friends. The energy of a man of that description is generally accompanied by the opposite qualities of credulity, blind exaggeration in the statement of facts, and unseemly invective in the carrying on of discus-

* Helps, vol. iv., p. 336.

† *Ibid.*, p. 339.

Digitized by Google

sion. The motives of Las Casas were pure and elevated; but his manner of enforcing them was not always so commendable. "In short, he was a man. But if he had the errors of humanity, he had virtues that rarely belong to it."*

If we now, by way of conclusion, attempt to state the chief differences which existed between the ancient and the modern colonies, we shall find that they are briefly these. The old political system tended to make the tie very loose indeed which connected the settlements with the parent State from which they had sprung. Amongst modern communities, on the contrary, the relation was regarded as extremely strict; the colony stood in a position of entire dependence upon the metropolis, and the free admittance of foreigners was absolutely prohibited. Gradually, besides, commerce was thrown into new channels; the power and influence which had belonged to the large cities built on the shores of the Mediterranean Sea waned for ever, and the sceptre of maritime prosperity was transferred to the western nations. We may also observe that whereas all the colonies of antiquity were marked by the same general characteristics which distinguish trading communities, the modern ones in the early beginnings naturally belonged to one of four different groups. Of these the first is that of *agricultural colonies*, whose object is the cultivation of the soil. The colonists who form them become landed proprietors, are formally naturalized, and, in process of time, grow into a nation properly so called. The second is that of *plantation colonies*, whose end is the supply of certain natural productions for Europe. The colonists in these, although possessors of land, are less permanently fixed than those of the former, nor does the smallness of their number permit any approach to the status of a nation. Slavery belongs peculiarly to this kind of colony. The third consists of *mining colonies*, whose object is expressed in their name. The colonists of these become naturalized, but although sometimes extensively spread, they cannot, as mere mining colonies, ever attain to much population. The fourth may be designated as *trading colonies;* their object is a traffic in the natural productions, whether of the land or of the sea (as fisheries), and the native manufactures of the country. These consist at first of nothing more than factories and "staples" for the convenience of trade; but force or fraud soon enlarges them, and the colonists become conquerors, without, however, losing sight of the original object of their settlement. Though masters of the country, they are too little attached to it to become naturalized.

Such are the chief colonial divisions, and although several of these objects may have been embraced by one colony, we shall find that there is always some feature distinct from and more important than the rest, which determines to which it belongs.†

Whether, then, we study the reign of Ferdinand and Isabella with reference to the external policy pursued by the sovereigns, the management of affairs at home, or the attitude assumed by Spain in the general development of European civilization, we see that its importance cannot be overrated. It formed the transition-point between feudalism and the

* Prescott's "Conquest of Mexico," vol. i., p. 348.

† Heeren's "Political System of Europe," vol. i., pp. 36, 37.

Digitized by Google

centralized system which is at the bottom of all modern governments; it inaugurated a period of unparelleled grandeur for the Peninsula, and it led to the concentration, under one energetic leadership, of the redoubtable forces still at the disposal of Roman Catholicism.

G. MASSON.

THE UNITY OF THE PHYSICAL WORLD.*

A SURVEY of the field of scientific truth is well adapted to impress the reader with a conviction that all parts of the visible universe appertain to one system of things; that all have proceeded from one commencement, have been actuated by one impulse, have experienced one history, are bound to a common destination; and that each exemplifies, at every moment of its existence, a stage of evolution which is embraced in the life of every other. These facts, so largely reinforced by recent discoveries, reflect important light upon the question of evolution in the material world; but we propose to confine our attention to the scientific proofs of the *co-existent unity* of the system of matter.

I. THE ORDER AND UNIFORMITIES OF THE SOLAR SYSTEM.

(1.) *Orbital motions.* When we lift our thoughts to the contemplation of the planetary system, of which our earth is a member, we are profoundly impressed by the harmony of those silent but majestic movements executed in the depths of space. The noiseless flight of over a hundred worlds about a common centre, passing and repassing without collision or mistake, like partners moving through the orderly mazes of a dance, is a spectacle well calculated to awaken the emotions of every soul not dead to the sentiment of the sublime.

Eight major planets are known to belong to this system, besides one hundred and twenty-one† minor planets, or asteroids, already discovered. These one hundred and twenty-nine bodies all possess a common orbital motion, from west to east, around the same centre, indicating at once that they all belong to one system, regulated by a common law. This conviction is strengthened when we observe that the several orbits possess the same mathematical properties, and that the planets move with corresponding velocities in corresponding parts of their orbits. The orbits, for instance, as expressed by the first law of Kepler, are all ellipses, with the sun situated in one of their foci; while the motions of all the planets are most rapid when in their lower apsides,—or those parts of their orbits nearest the sun,—and slowest at the opposite extremities of their orbits. Moreover, it appears from mathematical demonstration that the orbital motion of every planet is capable of being caused by the action of two forces—the one a *tangential impulse*, giving the planet a

---

* Abridged from *The Methodist Quarterly Review*, (American,) April, 1873.

† The one hundred and eighteenth was discovered March 15th, 1872, by Dr. Luther, of Bilk; the one hundred and nineteenth April 3rd, by Professor Watson, of Ann Arbor; the one hundred and twentieth April 10th, by Borelli, of Naples; and the one hundred and twenty-first May 12th, by Watson.

Digitized by Google

motion through space, which, from the inertia of matter, would be continuous, the other a *constant* force, acting in the direction of the centre of gravity of the sun, with an intensity varying directly as the masses and inversely as the square of the planet's distance from the sun.

In the next place it will be observed that these orbits all lie in nearly the same plane, suggesting that the planetary movements have all been generated under uniform circumstances. They do not present the spectacle of a swarm of bees, darting in every conceivable direction through space, each actuated by an independent impulse, but rather the consonant and rhythmical movements of a fleet of ships wafted onward by a common breeze.

The orderly arrangements of the planets in respect to remoteness from the sun must also be noted. They revolve at regularly graduated distances. No clashing can ever occur. Moreover, there are mathematical relations existing between their velocities, periodic revolutions, and distances from the solar centre, which are the same for all the planets, and which show that the same physical laws extend throughout the solar system. These relations are known as the second and third laws of Kepler, and are thus enunciated:

2. *The radius vector of any planet* (that is, the line from the planet to the centre of its motion) *sweeps over equal areas in equal times.*

3. *The squares of the periodic times of the planets are to each other as the cubes of their mean distances from the sun.*

These relations are absolutely fixed, and they demonstrate that one dominion extends to the utmost limits of the solar system.

(2.) *Satellites.* A further correspondence among the several members of this system is the presence of secondary planets revolving about five of them. The earth is accompanied by one satellite, Jupiter by four, Saturn by eight, Uranus by six or eight, and Neptune by one or more. Each satellite revolves about its primary in an elliptic orbit, having the primary planet in one of the foci. The direction of the orbital motion of the satellites, like that of the primaries, is from west to east—except that the satellites of Uranus, and probably of Neptune, exhibit a retrograde motion, from east to west. Could we suppose that the direction of the original motion, in the systems of Uranus and Neptune, was from west to east, and that, by some convulsion, those systems had been bodily overturned, it is apparent that the same actual motion of the satellites, in reference to their primaries, would become a *reversed* motion in reference to the earth, or any other fixed point in space. This may be illustrated to the eye by the use of a watch. When the watch lies upon its back, the extremities of the pointers represent satellites having a *direct* motion. In the part of their circuit nearest the observer that motion is from right to left; or, if the person be facing southward toward the belt, where the planetary bodies appear, the motion is from *west to east.* If now the watch be inverted, so as to lie on its face, the extremities of the pointers move from left to right, a motion which, transferred to the southern heavens, as before, becomes retrograde—that is, a motion from east to west.* If it were admissible,

* The orbital motions here referred to must not be confounded with the apparent daily movement of the heavenly bodies from east to west, caused by

Digitized by Google

therefore, to suppose that, since the birth of the systems of Uranus and Neptune, they have undergone an inversion in space, it appears that, notwithstanding the anomaly which they present, their rotations in respect to themselves are in the same direction as the motions of the other systems;* and they are thus original parts of what appears to be a common effect, traceable to a general cause responsible for the uniform movements executed throughout the solar system.

(3.) *Axial motions.* In the next place, all the planetary bodies revolve upon their own axes. It is further remarkable that the axial motions are all in the same direction, and that this direction is the same as that in which the planets revolve in their orbits. It is probable, however, that Uranus and Neptune have a retrograde motion, like their satellites; but this, as before, may be explained on the hypothesis of an inversion of those planets. The sun, also, and the moon, have axial rotations in the same direction. We witness, then, the spectacle of probably more than a hundred cosmical bodies, all spinning about their axes with silent and ceaseless velocity, as if some common cause had affected all alike. It is as if the Almighty Hand had taken each in succession and set it whirling, as the boy spins his humming-top upon the floor—each dancing off in due order, but with uniform motion, until the last two are reached, when the planetary tops were inverted, and set to spinning upon their handles. There could scarcely be a spectacle accessible to human intelligence more convincing than the planetary motions, that one plan and one purpose reign throughout the realm of the solar system. Such Kepler confessed to be the impression made upon his mind by the contemplation of the harmonious movements of the heavenly bodies; and such was the confession of Newton. "The wisdom of the Lord is infinite," says Kepler, "as are also His glory and His power. Ye heavens, sing His praises! Sun, moon, and planets, glorify Him in your ineffable language; praise Him, celestial harmonies, and all ye who can comprehend them!"† Such language sounds more like a psalm of David than the conclusion of a learned scientific treatise. "The Master of the heavens," says Newton, "governs all things.....He is the one God and the same God everywhere and always."‡

(4.) *Planetary Forms.* The rain-drop takes the form of a sphere, and so does the molten lead falling from the summit of the shot-tower. The physicist informs us that this is the *natural* form of every detached

---

the rotation of the earth upon its axis. These orbital motions, as in the case of our own moon, are revealed by the appearance of the same planet, on each successive evening, a *little further eastward* among the constellations.

* This hypothesis is favoured by the circumstance that the inversion of the system of Uranus is not complete—having been carried but little beyond a quarter of a circumference. We might homologize the attitude of these satellites by saying that they have an inclination of about one hundred and one degrees to the plane of their ecliptic, while our moon has an inclination of only five degrees.

† Kepler: *Harmonices Mundi, libri quinque.*

‡ Newton: *Philosophiæ naturalis principia Mathematica*

Digitized by Google

body of matter whose particles are free to adjust themselves according to an inherent law of the mass. A moment's reflection on the nature of a central force will convince any one that no other form is possible among a body of particles each equally drawn toward a common centre of gravity. But what interests us most is the fact that the planetary bodies, hundreds and thousands of millions of miles distant from our earth, have felt and manifested the urgency of the same law. The planets, primary and secondary, have all shaped themselves after the model of the rain-drop. We have so long heard that the planetary bodies are spherical that we cease to reflect on the meaning of the fact; but this common form implies that the totality of matter within the orbit of Neptune subsists under the government of one empire, whose laws are enforced equally in the midst of a Newfoundland fog, in the immense globe of the solar flame, and in the solid body of Neptune shivering on the frozen verge of the realm of planetary existence.

(5.) *Physiographic Features of the Planets.* The superficial characters of the planetary bodies, so far as we have been able to learn them, present marked analogies with those of our own planet. The surface of the moon, as is well known, is distinctly diversified by mountain, valley, and plain. A large number of the summits present crater-like forms with enormous gorges variously grouped about, and have generally been regarded as monuments of extinct volcanic action. In respect to climate, the planet Mars furnishes distinct evidences of a close analogy with the earth. His succession of seasons must be similar to our own. It is alternately winter and summer in each hemisphere. Accordingly, the shining mantle of snow is seen to gradually extend itself toward the equator in the hemisphere turned away from the sun, and to gradually retreat during the other half of the Martial year. The snow mantle which covers the polar regions of the earth must exhibit a similar annual advance and retreat to observers upon the planet Mars. Finally, the last named planet, which seems, indeed, in many respects, to be the nearest analogue of the earth, offers a distribution of land and water which strongly suggests the hydrographic arrangements of our own planet. The equatorial regions are mainly occupied by four large continents, which are separated by vast oceans diversified by islands and connected by straits, protruding, in some places, broad gulfs into the borders of the land, and in others sending out long tortuous inlets, one of which attains the length of three thousand miles, and must be essentially similar to the mediterranean channel which connected the Gulf of Mexico with the Arctic Ocean in the Mesozoic age of terrestrial history.

The atmosphere of this planet possesses physical properties similar to our own. It is charged with vapours and gases, and floating clouds make beautiful its evening sunsets and its morning sunrises, and not unfrequently fierce storms sweep over the surface of the planet, obscuring it to telescopic vision.*

* Lockyer: "Mem. Royal Astronom. Soc.," vol. xxxii., p. 183. On the analogies of Mars and the Earth see, besides the works cited, Proctor: "Other Worlds than Ours," chap. iv.

Digitized by Google

The surface of Mercury also is known to be diversified by valleys and mountains, and one of the latter is thought to be no less than eleven miles in height. Schröter believed that he detected the existence of an active volcano. Venus is believed to be enveloped in an atmosphere, and to present great inequalities of surface, exceeding even those upon the surface of Mercury. During the transits of these planets across the sun's disc, several observers have reported seeing greyish light spots, which rotate with the planets. Schröter, Harding, Fritsch, and Moll have seen them in transits of Mercury, and at least one observer detected such a spot during a transit of Venus.* Such spots possibly mark the sites of active volcanoes. Jupiter is believed to be furnished with an atmosphere in which float vast changing belts of watery vapour, and similar opinions are entertained in reference to the body of the planet Saturn.

Such are the most striking phenomena which evince the existence of a bond of relationship binding the members of the solar system in a unity. It seems impossible to contemplate the variety and complexity of the movements of these planetary bodies, and the incessant responses which they yield to each other's perturbating influences, without being struck with admiration of the harmony, security, and stability with which they move in their appointed courses, and the simplicity of the primal forces to which all these phenomena may be traced. Given the force of gravity and a single impulse, and the life-time of a planet can be charted. Supposing the earth created and placed at the distance of 91,500,000 miles from the sun, gravity alone would produce a fall upon the sun. But if at the same instant, or at any time during its fall, another force, however slight, should give the earth a push in a direction across its line of descent, the earth would pass by the sun, and fly onward to the distance of 91,500,000 miles beyond, when it would return and pass the sun on the opposite side, and thus an orbital motion would be established. If the tangential impulse were nearly equal to the centripetal attraction, and directed at right angles to the line of descent, the elliptic path described would approximate nearly to the actual form of the earth's orbit. If the line of the tangential force should not pass through the earth's centre of gravity, a *rotation* would be generated as well as an orbital motion.

Further, since the several planets revolve about the sun in the same direction, and in nearly the same plane, it is apparent that the tangential impulse which may have imparted to each its orbital and axial motions must have acted in one plane and in the same direction; and though it seems to have acted along lines at different distances from the sun, it is conceivable that it may have been a single cause which, at the periods of birth of the several planets, assigned to them these different positions in accordance with some intelligible law of change.

Now science has long reflected upon these circumstances, and has framed an *hypothesis* in accordance with which these varied movements of the planetary bodies may be traced back to a common condition, moulded and actuated by a common impulse, and launched in accordance with a uniform plan into that state of delicate equipoise between

* Chambers: "Descriptive Astronomy," book ii., chap iv.

Digitized by Google

centripetal and centrifugal forces which excites our admiration and amazement. We say it was originally an "hypothesis," as the doctrine of gravitation was originally an hypothesis; but like that hypothesis, this one has gradually developed into a settled doctrine of science, which is gaining the general acceptance of the best physicists and astronomers throughout the world. It is not our purpose at present to furnish an exposition or systematic proof of the hypothesis, but simply to suggest the culmination of a series of phenomena and relations which bind our whole assemblage of planetary bodies in the intimate and inseparable unity of a single family.

(*To be concluded.*)

DEAN ALFORD.

THE name of HENRY ALFORD belongs not to one section of the Christian Church, but to all. He was one of those men who are charitable themselves and the cause of charity in others. There is not an English-speaking minister in any part of the world, be he only a tyro in critical knowledge of God's Word, but owes something considerable to the "good Dean," as he was affectionately termed in Canterbury. There is not a congregation in the country to whom some of his interpretations of Scripture have not filtrated in one way or another. Descended from a Somersetshire family, he was born in London in 1810. His father was then a special pleader in a fair way of achieving success; but his mother's death, which happened about four months after his birth, altered the life of his surviving parent. He took orders in the Church of England, and thus proved true to the family instincts which tended in a marked manner to the clerical profession.

Mrs. Alford, in the somewhat bulky biography of her distinguished husband, gives us a curious piece of his earliest history, as written by himself. He tells us how he perfectly recollected going, when two years and a half old, into Somersetshire, and the impression made upon him by his baby cousin, whom he afterwards married. He could recall the time when he was first shown poppies, and told what they were, and how he sang to the piano and chose the hymn. He never forgot "coming in to dessert," that paradise of juveniles; and like many others who have never been heard of in the world, his young mind was tormented with metaphysics. He pondered for a long while, "why the word 'four' should signify that number more than any other word." As was not unnatural in a parsonage, the precocious child began to write books. His first was a miniature performance. Each leaf measured three inches by two; there were fourteen of them in all; and his first work bore the title of "The Travels of St. Paul." It was embellished, in accordance with its title-page, "with plates," which were of course drawings of his own. When he was ten, he wrote a sermon, "Looking unto Jesus." This treatise was divided into four chapters. The scheme proved too great for his young fingers; for after completing the first chapter in ink, he degenerated into pencil, and finally abandoned the unfinished task.

Digitized by Google

His school-letters are just such as any boy would write who was pure-minded and gentle. As they are read in print, the shapely work of the type-founder fades from the eye, and the crabbed school-boy hand, in which the reader once wrote very similar epistles, comes in all its daring disregard of horizontal lines vividly before the mind. Here is a passage—many a father has read the like within the last few weeks: "I have several bread-seals, which is now the fashion in our school." Then, without the slightest hint of impending calamity, follows the sentence, "We must all die." Before one has settled down to the sadness of juvenile meditations amongst the tombs, the Latin quotation, with the author's name duly appended, indicates the cause of this sombre cast of thought. "*Pallida mors*," etc., writes the youth, anxious to air his Horace, though his dignity breaks down under the crowning difficulty of school-life, and he fairly takes refuge in the "Bills of parcels" style of statement, as he puts his wants before his father:—"I should be very glad, if you would send me paper, pencils, string, a letter, and 1*s*. 6*d*." Some will skim this youthful correspondence with impatience: we confess to a great love for these promises of future tastes and acquirements. We are reminded of the many youths that are growing up in godly homes, whose virtues are as yet as "the vines with the tender grape" that give a pleasant smell; nor can we repress an ardent wish that they may be encouraged, as he was, to form the habits of gentlemen and Christians from their youth up.

The days of the future Dean were linked each to each by natural piety. When he was about seventeen, we find him writing in his diary under dates closely following one another,—"First took the Sacrament..... Saved a fellow-pupil's life.....Made an Æolian harp.....Examined the last year, and asked grace for the next." In his Bible, he wrote a sentence that any Methodist preacher's son might easily have penned; for true religion in ingenuous minds will take upon itself forms that are strikingly similar even when mental training has varied: "I do this day, as in the presence of God, renew my covenant with Him, and solemnly determine henceforth to become His, and to do His work as far as in me lies." Well might Dean Merivale say, after his friend's death, "It is not every one who would wish the annals of his youthful career to be too closely scrutinized, even by those in whose affectionate sympathy he might have the greatest confidence. But no man lived a more consistent life from the first than Dean Alford. His strength and his weaknesses were ever the same, and the deep regard and respect he inspired overbalanced the weakness in the estimation of his associates."

In due course there came the testing trial of University life. Young Alford, who had never been to a great school, was flung into the society of Trinity at Cambridge. His companions were many of them superior to himself in social position, almost all were more acquainted with the world than the country vicar's son. He saw life in many of its seductive forms; but he was uninjured by the ordeal. Evil associations did not sully his purity. His intellect was not dazzled by false lights. His poetic powers were not prostituted to the service of vice. His love for nature did not beguile him from his studies, nor did the acquisition he made in the domains of knowledge rob him of the simplicity

Digitized by Google

of his faith. "I think," said a friend who survived him, "he was morally the bravest man I ever knew. His perfect purity of mind and singleness of purpose seemed to give him a confidence and unobtrusive self-respect which never failed him." His religious tone never faltered. He rose early, worked hard, had few companions for two years, and found spiritual help from Simeon, who was then a power in the University.

Like many another, Henry Alford at first felt "muddled between Thucydides and Æschylus, Virgil and Euclid, and the Binomial Theorem." The sense of distraction followed him, as it will all over-worked students, into his most private devotions. How he struggled against it, one entry in his diary shows: "Prayed in Latin—anything to keep the attention." Few things are more beautiful than the compound of affection, reverence, and pride with which this dutiful son "lionized" his father during a visit to the University. Up sixty stone steps, he had a set of rooms that suited him well, and in its seclusion he could say, "My inmost feelings recoil and turn with disgust from the brutality and sensuality of many men whom I see around me." Let it not be supposed, however, that it was the Pharisee that thus wrote; for the next sentences are humble enough. "It is the insidious undermining which study and literary habits carry on against the work of God in the soul.....the pride of intellectual, philosophical, or classical acquirements—it is these I have to dread." The young student was no ascetic. His love for his cousin Fanny runs like a beautiful and sweet stream through his correspondence. It was far removed from the chafing course prescribed by the proverb for true love; but it was none the less pure and true on that account. It rose from "the mossy bed" of infancy; and in walks on the heights above Sedgemoor, it united with the love of a true, modest, and worthy English lady—than which no higher praise can be given to any of Eve's daughters.

But if Alford was no ascetic, neither was he a "prig." We must apologize for the use of this term, but we know no other that truly describes the character. A man who numbered Hallam and Tennyson amongst his friends; who was specially invited to meet Wordsworth, and who, when the party broke up about two in the morning, could sit down and commit to paper many pages of the poet's criticisms; who could go out boating, get capsized, and then purchase a grotesque outfit in which to come home, was not the disagreeable character we have just labelled with the objectionable title. Nor was this youth of deeply religious mind and perfect purity of conduct deficient in the learning he came to acquire. In 1832, he was eighth in the first class of the classical Tripos, and in two years after, when, in obedience to his father's wish, he had competed for a Fellowship, of which he modestly considered he "stood as good a chance as of being Emperor of China," the list showed him to be second—Lushington being first—with Thompson, Hamilton, Dobson, and Birks succeeding him. In the next year he was presented to the vicarage of Wymeswold, to which he took his wife, bidding farewell to Cambridge, where he had been "singularly remarkable for the versatility of his talents. If one of the friends among whom he was then held in estimation was more eminently gifted in verse, another plunged more

Digitized by Google

deeply into metaphysics, a third promised to take higher rank in classics, a fourth in mathematics, Alford at least could hold his own with all of them, could appreciate all, could sympathize with all, and could gain in return the sympathy of all. His father's care and prayers had not been in vain; his inner life was always that of a truly religious man, his outer life morally blameless."

Though he had playfully asked a friend, who had just been married, "Doesn't the world seem to have an end, and the ancient sayings of the prophets to be accomplished," the young vicar soon found he had a sea of troubles before him. The living of Wymeswold was so poor, obscure, and neglected, that no Senior Fellow cared to take it. The house was so bad, that he could not put his wife in it. The church was in ruinous decay. What ought to have been the principal entrance led to a sort of pig-stye. The pews faced all ways; the congregation was in every position for observing the dress or habits of their neighbours, and of disadvantage for concentrating their attention on any one subject. The pulpit, reading-desk, and clerk's desk were placed in the usual "Pelion, Ossa, and Olympus" fashion. The dim light, which was by no means "religious," struggled during the winter from tallow dips on sticks, in all progressive stages of filth, and leaning in all directions. Outside the church things were no better. The poor were either neglected or pauperized; the rich took no interest in Church-work. In short, the much-belauded parochial system, so excellent in theory, had broken down in practice, as the best schemes always will without good men to carry them out.

Never did any Methodist preacher find himself in more disconsolate plight, since Methodism has been thoroughly established in the hearts of its adherents, than did this young Cambridge Fellow; and never, we are bound to say, did any one set himself to work with more zeal. Three full services were held every Sunday. The church was restored—in a manner that crippled the vicar for some years; and though there were many things that rendered this scarcely the sphere for such a man, he laboured for eighteen years with as much intelligent zeal as though he had been made a bishop, and the retention of his post depended upon his devotion to his duties. He preached extemporary sermons, and his reverential tone and general manner rendered his discourses exceedingly solemn. He was not a good "business man," and doubtless experience taught him, as Gideon did the men of Succoth—with thorns. But as a whole he did well. For, among other gifts, he was blessed with a sense of humour. "If I can once get a laugh out of people, I shall do," he would observe; and how many an angry vestry-meeting would be turned into an amicable discussion, if the chairman were capable of a little pleasantry! It must have been irresistibly comic to hear him interject in a lecture on acoustics, having laid down the proposition that all substances are capable of emitting a musical sound, "To be sure you can't get much music out of a blanket." In one instance his readiness at repartee gained him an audience with a Lord Chancellor. He was offered, when resident in London, a rich living, which he had determined to refuse, as it would remove him from the libraries he desired to consult. He waited upon his lordship to give the refusal in

Digitized by Google

person; but the servant informed him that his master could not see him, as he was engaged. "I am not come to ask for anything," was the ready reply, "but to refuse something offered." "O, Sir, then I am sure he will see you," was the rejoinder.

To return to the work done in Wymeswold vicarage: Alford taught pupils, and this to some extent interfered with his duties as a visitor of the sick, and seems to have been felt both by his parishioners and himself as a drawback from his usefulness. But the chief occupation of his life began to take definite shape at a very early period of his residence. While listening to a sermon at Cambridge he conceived the idea of publishing a new edition of the Greek Testament. Whether this originated in some direct words of the preacher, as Tyndale's enterprise of translating the New Testament sprang in the same place from a saying uttered by Erasmus, or whether it was suggested by the bareness of the preacher's exposition, we are not able to say. But this seed germinated, until he could thus sketch his future plan in a letter to Archbishop Trench, then Divinity Professor at King's College:—"I propose to adopt in the main the text of Lachmann and Buttmann, and to give the greater part of their various readings. In the margin I mean to give references, not to subject-matter, but to Hellenistic constructions and usages of words. As to the sources whence I may draw my annotations, I am afraid I am somewhat at a loss. My knowledge of the German commentators is but scanty.....The work is a most important one, and seems to me more and more to require not only extensive acquaintance with books, but, above all, that sound and discriminating wisdom which learning may be the secondary means of obtaining, but which we can only believe to be the gift of that good Spirit who leads into all truth."

For three or four years he incubated on this, which was to prove the central object of his life's work, and in November, 1849, the first volume appeared. For a year the leading Quarterlies were dumb, and, when they spoke, were not unanimous in a verdict of praise. He himself thought "it would be well if the English Church did not cast off her recreant son." But he, nevertheless, laboured on at his self-appointed task. The *Christian Remembrancer* had an article which Alford judged to be "very bitter and severe, but not damaging." The *Edinburgh* was faint yet friendly, and the *Morning Post* was favourable. Neither praise nor blame turned him aside. The praise he used as an incentive to further effort; the blame was borne without repining, as by it he corrected the faults pointed out. As he said, "We have, indeed, thorny ground to go over, and great need of a sound mind, a spiritual understanding, and a constant use of a good English honesty, to shun on every occasion the *ambages theologicæ* which have been the disgrace for ages of our divinity." Almost unknown to himself, his task drew the pith of his life, and strength, and thought to itself. When in his vicarage, he toiled at it for seven hours in the day, handing his pastoral work over to his curate: when by the seaside, he would build a table and seat of smooth pebbles, and "do his Greek Testament the whole morning." In the circle of his acquaintance he employed any special knowledge possessed by his friends to elucidate the points that presented themselves to him in the course of his studies. He wrote to

Digitized by Google

his brother-in-law thus: "You are a man that has an eye-dispensary; can you throw any light on the following:—'Saul could not see for the brightness of the light;' and when Ananias laid his hands upon him, 'there fell from his eyes as there had been scales.' Is there anything physically analogous to the circumstances described? When men's eyes are blinded by excessive light, what takes place physically?"

The attraction of his Greek Testament caused him to place his poetic tastes in abeyance, so far as this, that he laid aside the idea of writing a poem that should rival Wordsworth's "Excursion." He had intended to have enlivened his task with a glow of fancy that Jeremy Taylor should have helped to kindle, and solemnized it with a deep religious tone that the Lake Poet did not possess. His poetic temperament found vent in hymns that have already become the heritage of the Church, and ambitious flights of song that are more estimated by critics than read by the general public. Nor can we profess to regret it. The great poem would doubtless soon have been forgotten; for Dean Alford did not possess those qualities that strike the imagination and captivate the judgment. He chose, in obedience to the Divine voice within him, the task of the Biblical critic. It was a long task, and yet the judgment of his friend Merivale commends itself as true to us as much as it did to his wife, to whom it was first addressed:—"His bravery was manifested in the unfailing serenity and confidence with which he encountered his work. I never heard one murmur from him, I never saw him despond, I never knew him look about anxiously for the means of bettering and advancing himself. I knew many of his troubles. You knew them all; and I appeal to you with confidence for the confirmation of what I say regarding him, that this brave spirit of his, anchored in domestic love and religious faith, never quailed before any of them."

(*To be concluded.*)

RELIGIOUS INTELLIGENCE.

WESLEYAN CONFERENCE.

THE STATIONS OF THE WESLEYAN-METHODIST MINISTERS AND PREACHERS ON TRIAL FOR 1873–74.

(*Concluded from page 832.*)

IRELAND.

I. DUBLIN DISTRICT.—*George Vance, Chairman of the District.*

James Donnelly, Financial Secretary.

642 *Dublin, (Stephen's Green, Centenary Chapel, &c.,)* James Donnelly, James Robertson (Sandymount).

N.B.—Robert G. Cather, LL.D., is, by permission of the Conference, employed in the service of a religious Society in England.

Connexional School, Thomas A. M'Kee, Governor and Chaplain; Robert Hazleton, who is authorized to receive Donations towards the erection of the New Institution.

Dublin Garrison, James Tobias (Sandymount).

Curragh Camp, John Duncan.

643 *Dublin, (Abbey-street, &c.,)* Edward Best, John O. Price, Charles Inwood; John Nelson, Robert Huston (Lombard-street), Supernumeraries.

644 *Dublin, (Rathmines,)* John D. Powell; Thomas Meredith, Supernumerary.

Digitized by Google

645 *Dublin, (Cork-street,)* Robert Boyd, who shall change once in every six weeks with the Minister of the Rathmines Circuit.
646 *Dublin, (Blackhall-place,)* Gibson M'Millen, Walter H. Price.
647 *Kingstown*, George Vance, William Gorman (Blackrock); Thomas T. N Hull (Dalkey), Supernumerary.
648 *Bray*, Samuel Dunlop.
649 *Drogheda*, William Nicholas, James Thompson (Dundalk); John Carey, Supernumerary.
650 *Wicklow*, William Christie.
651 *Rathdrum*, Irvine Johnston (Arklow), Alexander English (Tinahely); John Liddy, Supernumerary.
652 *Tullamore*, John C. Storey, Thomas Rothwell; John Hughes (Ballybrittas, Monasterevan), Supernumerary.
653 *Maryborough*, James Murdock.
654 *Abbeyleix*, Charles Robertson, who shall change once in every eight weeks with the Minister of the Maryborough Circuit.
655 *Longford*, William R. Carson, William Sproule.
656 *Athlone*, William Lough.
657 *Trim*, John Walker.
General Mission, William G. Campbell, M.A. (Rathgar, Dublin).

II. WATERFORD DISTRICT.—*John Hazelton, Chairman of the District.*

Henry Evans, Financial Secretary.

658 *Waterford*, Henry Evans.
659 *Clonmel*, Martin Hynes.
660 *Carlow*, John Hazelton, Robert J. Ballard (Athy).
661 *Newtownbarry*, John Carson, Thomas Forde; Henry J. Giles (Monamolin, Gorey), Supernumerary.
662 *Wexford*, Edward Guard, Samuel A. Robertson.
663 *Kilkenny*, Mortlock Long, John W. Wood.

III. CORK DISTRICT.—*William G. Price, Chairman of the District.*

Wesley Guard, Financial Secretary.

664 *Cork*, William G. Price, Edward Harte.
665 *Queenstown and Passage-West*, Edward M. Banks; Robert Black (Passage-West), Supernumerary.
666 *Bandon*, Thomas Moran, John O. Park (Dunmanway).
667 *Clonakilty*, William B. Monahan, Hugh Moore.
668 *Skibbereen*, William R. Starkey, George D. Lindsay.
669 *Youghal*, James Donald.
670 *Fermoy*, Jeremiah Wilson.
671 *Kinsale*, Robert Knowles.
672 *Berehaven-Mines*, George Barnes.
673 *Tralee*, Wesley Guard, Thomas B. Nicholson, B.A.; John Nash (Kenmare), Supernumerary.

IV. LIMERICK DISTRICT.—*Oliver M'Cutcheon, Chairman of the District.*

James C. Bass, Financial Secretary.

674 *Limerick*, James C. Bass; James B. Gilliman, Supernumerary.
675 *Adare and Rathkeale*, John Good (Rathkeale), Nicholas J. Warner.
676 *Roscrea and Parsonstown*, John E. Green, Robert S. Lee (Parsonstown).
677 *Nenagh and Cloughjordan*, Thomas W. Baker, Edward C. West (Borrisokane).
678 *Ballinasloe*, Frederick Elliott.
679 *Kilrush*, John Foster.
680 *Ennis*, Richard T. Tracy, Supernumerary. Letters to be addressed to Limerick.
681 *Galway and Oughterard*, Oliver M'Cutcheon, Andrew M. Rutledge; Samuel Cowdy (A) (Clifden), Supernumerary.
General Mission for the Cork and Limerick Districts, John S. M'Dade (Limerick).

V. SLIGO DISTRICT.—*Robert Hewitt, Chairman of the District.*

Samuel Weir, Financial Secretary.

682 *Sligo*, Charles H. Crookshank, M.A., Richard Little.
683 *Castlebar*, William Quaile.
684 *Ballina and Killala*, George G. Ballard, Charles Walker.
685 *Drumshambo and Boyle*, Samuel Weir, Gabriel Clarke.
686 *Manorhamilton*, Thomas Foster (Blacklion), John Hadden, Frederick A. Trotter.
687 *Westport*, Robert Hewitt, who shall change on one Sunday in every four weeks with the Minister of the Castlebar Circuit.

VI. ENNISKILLEN DISTRICT.—*Benjamin Bayly, Chairman of the District.*

Colin M'Kay, Financial Secretary.

688 *Enniskillen*, Benjamin Bayly, Stewart Smith, George A. Le Bert.
689 *Brookborough*, Robert Geale, Thomas Greer (Fivemiletown), James Megarry, LL.B.
690 *Irvinestown*, James Edwards, James Kirkwood; John R. Porter, Supernumerary.
691 *Donegal and Ballyshannon*, Thomas Cooke, Hugh T. Roulston (Ballyshannon).
692 *Pettigo*, Andrew M'Ilwaine.
693 *Clones*, Robert Hamilton, John G. Whittaker.
694 *Cootehill*, Samuel Cowdy (B), Richard Duke.
695 *Cavan*, Colin M'Kay.
696 *Killeshandra*, John Nichol, who shall change on one Sunday in every four weeks with the Minister of the Cavan Circuit.

VII. LONDONDERRY DISTRICT.—*John Donald, Chairman of the District.*

George R. Wedgwood, Financial Secretary.

697 *Londonderry*, George R. Wedgwood, Robert G. Roberts.
698 *Coleraine*, William C. Doonan; John Hill (Portrush), James Hughes (Portrush), Supernumeraries.
699 *Newtownlimavaddy*, John Gilbert.
700 *Ballycastle*, James Collier.
701 *Castlederg*, Thomas Knox, William Smiley, B.A.

Digitized by Google

702 *Omagh*, John Donald, John Magill.
703 *Strabane and Rathmelton*, Alexander Fullerton, Hugh D. Murphy.
704 *Dunkineely*, Joseph Johnston, James Nixon (Ardara).
7 5 *Innishowen*, George Donaldson (Moville).

VIII. BELFAST DISTRICT.—*William P. Appelbe, LL.D., Chairman of the District.*

Robert G. Jones, Financial Secretary.

706 *Belfast, (Donegal-square,)* Joseph W. M'Kay.
Home-Mission and Contingent Fund, Wallace M'Mullen.
707 *Belfast, (Frederick-street,)* George Alley, William H. Quarry.
708 *Belfast, (Jennymount,)* William C. North.
709 *Belfast, (Falls-road,)* William P. Appelbe, LL.D., who shall change on one Sunday in every month with the Minister of the Belfast (Donegal-square) Circuit.
710 *Belfast, (Agnes-street,)* John Dwyer, who shall change on one Sunday in every month with the Minister of the Belfast (Ligoniel) Circuit.
711 *Belfast, (University-road,)* William Crook, D.D., William Crawford, M.A.; Robert Crook, LL.D., Supernumerary.
Methodist College, Robinson Scott, D.D., Principal; William P. Appelbe, LL.D. (Falls-road), Theological Tutor.
712 *Belfast, (Ligoniel,)* John W. Ballard.
713 *Belfast, (Ormeau-road,)* Andrew Armstrong, who shall change on one Sunday in the month with the Ministers of the Belfast (University-road) Circuit.
714 *Belfast, (Ballymacarrett,)* R. Crawford Johnson, Samuel Hutchinson (Knock).
715 *Holywood*, Robert G. Jones; Thomas Ballard, Robert A. Devers, Supernumeraries.
716 *Ballyclare*, Robert M. Morrison.
717 *Donaghadee*, Richard Maxwell.
718 *Newtownards*, John Gilleriest.
Glastry and Portaferry, Robert Jamison (Portaferry).
719 *Carrickfergus*, John Oliver, John Moore (Larne), John H. Martin (Glenarm).
720 *Magheraſelt*, Robert Johnson.
721 *Cookstown*, William B. Le Bert.
722 *Lisburn*, Robert Collier, Francis Douglas.
723 *Dromore*, Hugh M'Gahie.
724 *Downpatrick*, Charles Wood, John M'William (Ballynahinch).
Comber, William Mulloy, Supernumerary. Letters to be addressed to Belfast.
725 *Antrim and Ballymena*, James Oliver, Samuel Hollingsworth, B.A. (Ballymena); Thomas M'Lorinan, Supernumerary.
General Mission for the North and West, James Carey (Belfast), John Wilson (C) (Belfast).

IX. PORTADOWN DISTRICT.—*William Cather, Chairman of the District.*

Charles Baskin, Financial Secretary.

726 *Portadown*, Edward Johnston, Henry Ball.
727 *Eglish*, Thomas Wiley (Loughgall), who shall change on one Sunday in every month with the Ministers of the Portadown Circuit.
728 *Newry*, Charles Baskin, John C. Trotter.
729 *Dungannon*, Thomas Pearson, James D. Lamont.
730 *Stewartstown*, Edward De Courcy.
731 *Armagh*, John W. Jones, Richard Cole.
732 *Lurgan*, James Black, James M. Sayers; John Armstrong, Supernumerary.
733 *Moira*, Wilson J. Storey.
734 *Tandragee*, William Hoey, Richard S. D. Campbell (Gilford).
735 *Banbridge*, William Cather.
736 *Monaghan*, Robert J. Meyer; William Burnside, Supernumerary.
737 *Castleblayney*, Samuel Patterson.
738 *Aughnacloy*, George Kirkpatrick.

MISSIONARY APPOINTMENTS.

No. of Circuit.
643 *Dublin, (Abbey-street,)* Charles Inwood.
645 *Dublin, (Cork-street,)* Robert Boyd.
648 *Bray*, Samuel Dunlop.
657 *Trim*, John Walker.
663 *Kilkenny*, Mortlock Long, John W. Wood.
669 *Youghal*, James Donald.
670 *Fermoy*, Jeremiah Wilson.
671 *Kinsale*, Robert Knowles.
672 *Berehaven-Mines*, George Barnes.
673 *Tralee*, Wesley Guard, Thomas B. Nicholson, B.A.
675 *Adare and Rathkeale*, Nicholas J. Warner.
677 *Nenagh and Cloughjordan*, Thomas W. Baker.
678 *Ballinasloe*, Frederick Elliott.
679 *Kilrush*, John Foster.
680 *Ennis*, Richard T. Tracy, Supernumerary.
681 *Galway and Oughterard*, Oliver M'Cutcheon, Andrew M. Rutledge; Samuel Cowdy (A) (Clifden), Supernumerary.
684 *Killala and the Barony of Limy*, Charles Walker.
686 *Manorhamilton*, Frederick A. Trotter.
687 *Westport*, Robert Hewitt.
691 *Donegal and Ballyshannon*, Thomas Cooke, Hugh T. Roulston (Ballyshannon).
692 *Pettigo*, Andrew M'Ilwaine.
703 *Strabane and Rathmelton*, Alexander Fullerton, Hugh D. Murphy.
704 *Dunkineely*, Joseph Johnston, James Nixon (Ardara).
705 *Innishowen*, George Donaldson (Moville).
708 *Belfast, (Jennymount,)* William C. North.
712 *Belfast, (Ligoniel,)* John W. Ballard.
714 *Belfast, (Ballymacarrett,)* R. Crawford Johnson, Samuel Hutchinson (Knock).
718 *Newtownards, (Glastry and Portaferry,)* Robert Jamison.
719 *Carrickfergus, (Glenarm,)* John H. Martin.
724 *Downpatrick*, Charles Wood, John M'William (Ballynahinch); William Mulloy (Comber), Supernumerary.
725 *Antrim and Ballymena*, James Oliver, Samuel Hollingsworth, B.A. (Ballymena).
730 *Stewartstown*, Edward De Courcy.
735 *Banbridge*, William Cather.

Digitized by Google

MISSIONS.

I.—EUROPE.

FRANCE.

1 *Paris, (English Work,)* John Wesley Close.
2 *Rheims, (English Work,)* William J. Waymouth, Supernumerary.
3 *Boulogne, (English Work,)* Joseph Gaskin.

GERMANY.

WURTEMBERG, BADEN, BAVARIA, AND AUSTRIA.

John C. Barratt, Chairman of the District, and General Superintendent.

4 *Waiblingen*, John C. Barratt, One wanted, (Stuttgart, English); Michael Wiedmann (Stuttgart), G. Heinrich Funck (Cannstatt), Gottlieb S. P. Schweikher, Carl Böttcher (Winnenden), German Ministers.
5 *Cannstatt, (English,)* To be supplied by the Ministers at Waiblingen.
6 *Prevorst*, E. Gottlieb Ekert, Assistant German Minister.
7 *Bachnang*, Matthias Class, German Minister.
8 *Murrhardt*, Heinrich Bratz, Assistant German Minister.
9 *Hall*, Jacob Klenk, German Minister.
10 *Kirchberg-a-d-Jagst*, Christian Reiz, Assistant German Minister.
11 *Crailsheim*, One asked.
12 *Oberurbach*, Johann G. Steinlen, German Minister.
13 *Schorndorf*, Christian Gottlieb Hiller, German Minister.
14 *Alfdorf*, Johann C. Koenig, German Minister.
15 *Welzheim*, An Agent.
16 *Ulm, Blaubeuren, &c.*, Ludwig Laepple, Assistant German Minister.
17 *Adelsheim, (Baden,)* Karl Klenk, Assistant German Minister.
18 *Vienna, (Austria,)* Christian Dieterle, German Minister.
19 *Munich, (Bavaria,)* Karl Christoph Beutenmüller, Assistant German Minister.

ITALY.

Henry J. Piggott, B.A., Chairman of the District, and General Superintendent.

(NORTHERN DIVISION.)

20 *Padua*, Benedetto Lissolo, Italian Minister.
21 *Vicenza*, To be supplied from Padua.
22 *Parma*, Alberigo Bossi, Italian Minister.
23 *Mezzano, (Inferiore,)* Gabrielle Martinelli, Assistant Italian Minister.
24 *Vico-bellignano*, Francesco Carolini, Assistant Italian Minister.
25 *Spezia*, Luigi Girone, Italian Minister.
26 *Intra*, Donato Patucelli, Italian Minister.
27 *Cremona*, Giuseppe Rosa, Assistant Italian Minister.
28 *Asola and Remedello*, A Catechist.
29 *Pavia*, Antonio Gnone, Assistant Italian Minister.
30 *Bologna*, Giacomo Roland, Italian Minister.
31 *Milan*, Ferdinando Bosio, Italian Minister.

(MIDDLE DIVISION.)

32 *Rome*, Henry J. Piggott, B.A.; Francesco Sciarelli, Italian Minister; William Piggott, Supernumerary.
33 *Anagni*, To be supplied from Rome.
34 *Florence*, To be supplied.

(SOUTHERN DIVISION.)

35 *Naples, (Fuordigrotto and Pozzuoli,)* Thomas W. S. Jones; Giuseppe Moreno, Italian Minister, Michele di Pretori, Assistant Italian Minister.
36 *Caserta*, A Catechist.
37 *Capri*, To be supplied.
38 *Santa Maria*, One wanted.
39 *Salerno*, Giovanni B. De Sanctis, Assistant Italian Minister.
40 *Cosenza*, Giuseppe Carile, Italian Minister; One wanted.
41 *Aquila*, Giuseppe Spaziante, Italian Minister.
42 *Messina, (Sicily,)* Gaetano Zocco, Italian Minister.
43 *Syracuse, (Sicily,)* Giuseppe Musomeci, Assistant Italian Minister.

SPAIN AND PORTUGAL.

44 *Gibraltar*, Richard B. Lyth.
45 *Barcelona*, An agent.
46 *Port Mahon, (Minorca,)* Thomas S. Dyson.
47 *Oporto*, Robert H. Moreton.

II.—ASIA.

CEYLON.

I. SINGHALESE DISTRICT.—*John Scott* (B), *Chairman of the District, and General Superintendent.*

(SOUTH.)

48 *Colombo, South, (Colpetty,)* John Scott (B); Zaccheus Nathaniels, Native Minister.
49 *Colombo, North, (The Pettah,)* Samuel Langdon; Daniel Henry Pereira, John Andrew de Mell, Native Ministers.
50 *Colombo, (Tamil Work,)* John O. Rhodes; John Wesley Philips, Tamil Native Minister.
N.B.—John O. Rhodes is in charge of the Educational Department, Colombo.
51 *Kandy*, Robert Tebb; Elias Paul Fonseka, Native Minister.
N.B.—The Ministers of the Colombo and Kandy Circuits shall interchange under the direction of the Chairman of the District.
52 *Lagalla*, A Catechist.
53 *Negombo*, Peter Bartholomew Pereira, Native Minister.
54 *Katana*, John Simon Pieris, Native Minister.
N.B.—The Ministers of the Negombo and Katana Circuits are to change on one Sunday in every six weeks.
55 *Seedua*, Peter Salgado, Native Minister.

Digitized by Google

5; *Minuangoda*, Paul Rodrigo, Native Minister.

N.B.—The Ministers of the Seedua and Minuangoda Circuits are to change on one Sunday in every six weeks.

57 *Wellewatta*, Joseph Fernando, Native Minister.

58 *Galkisse*, A Catechist.

N.B.—The Galkisse Circuit is under the charge of the Minister of the Wellewatta Circuit.

59 *Angulany*, Henry Marthenaz, Native Minister.

60 *Morotto*, *(Rawattawatta,)* John Henry Abeyasekara, Native Minister.

61 *Morotto*, *(Mulla,)* Oberis Jansz Goonesekara, Native Minister.

N.B.—The Ministers of the two Morotto Circuits are to change on one Sunday in every month.

62 *Wattalpola*, David Fonseka, Native Minister.

63 *Pantura*, David de Silva, Native Minister.

64 *Caltura*, James Alfred Spaar, Native Minister.

65 *Amblamgoda*, Solomon Pieris, Native Minister.

66 *Galle*, James Nicholson (B); George Edward Goonewardane, Philip Raymond Willenberg, Native Ministers.

67 *Meterembe*, A Catechist.

68 *Belligam*, John Adrian Poulier, Native Minister.

69 *Matura*, Don David Pereira, Native Minister.

70 *Pololypitiya*, Hendrick Fernando, Native Minister.

71 *Goddapitiya*, Henry Pereira, Native Minister.

72 *Morowa*, *(Korle,)* Don Peter Gerhard Ferdinando, Native Minister.

N.B.—1. Amblamgoda, Meterembe, Belligam, Matura, Pololypitiya, Goddapitiya, and Morowa (Korle) Circuits are under the care of the Superintendent of the Galle Circuit.

2.—John Shipstone is returning home.

3.—George Baugh is in England.

II. TAMIL DISTRICT.—*John Kilner, Chairman of the District, and General Superintendent.*

(NORTH.)

73 *Jaffna*, *(Pettah,)* John Kilner, Edmund Rigg; Samuel R. Wilkin, Educational Department; Daniel Poor Niles, Native Minister (Central School), Daniel Volupille, Native Minister (Girls' Boarding School).

74 *Jaffna*, *(Wannarponne,)* James Marrimutto Osborn, Native Minister; A Catechist.

75 *Manaar*, A Catechist.

76 *Puttoor*, A Catechist.

N.B.—Jaffna, (Wannarponne,) Manaar, and Puttoor are under the Superintendent of the Jaffna (Pettah) Circuit.

77 *Point-Pedro*, William Ripley Winston; Henry de Silva, Native Minister.

78 *Ploly*, Samuel Hensman, Native Minister.

79 *Cattavelly*, James Vythelingam Benjamin, Native Minister.

N.B.—Ploly and Cattavelly are under the Superintendent of the Point-Pedro Circuit.

80 *Trincomalee*, One wanted; Joseph Benjamin, Native Minister; A Catechist.

N.B.—Trincomalee is under the Superintendent of the Point-Pedro Circuit.

81 *Batticaloa*, *(Puleanteevo,)* John Brown (D); John George Pearson, Educational Department; Samuel Niles, Native Minister.

82 *Amithagelly*, A Catechist.

83 *Eraur*, Christian Parinparayagam, Native Minister.

84 *Porateevo*, John Calimuttoo Fletcher, Native Minister (Perea-Kallaar).

85 *Kalmunai*, William Murugasu Walton, Native Minister.

86 *Karan Kottateevo*, A Catechist.

N.B.—1. Amithagelly, Eraur, Porateevo, Kalmunai, and Karan Kottateevo are under the Superintendent of the Batticaloa (Puleanteevo) Circuit.

2. The Native Ministers of Jaffna (Pettah) and Jaffna (Wannarponne) Circuits shall change once every month.

3. The Native Ministers of the Point-Pedro, Ploly, and Cattavelly Circuits shall interchange once every six weeks.

4. The Native Minister of Batticaloa (Puleanteevo) shall interchange with the Native Ministers of Porateevo and Kalmunai once every quarter.

CONTINENTAL INDIA.

I. MADRAS DISTRICT.—*James Gillings, Chairman of the District, and General Superintendent.*

87 *Madras, South*, *(Tamil,)* James Gillings: William Burgess, Educational Department; George Hobday, East Indian Minister; S. Somosoondrum, Native Minister.

88 *Madras, North*, *(Tamil,)* James Hobday, East Indian Minister; Henry O. Sullivan, East Indian Minister, Supernumerary.

89 *Madras*, *(English,)* One to be sent.

90 *St. Thomas's Mount*, John Dixon (E; One to be sent; Two Catechists.

91 *Negapatam*, Alexander F. Barley, T. Frederick Nicholson; Peter J. Evers, East Indian Minister; Two Catechists.

92 *Manaargoody and Tritrapúndi*, George Fryar, R. Starling Boulter; One to be sent; M. Kalyána Ráman, Native Assistant-Minister (Tritrapúndi); Two Catechists.

93 *Melnattam*, One to be sent; A Catechist.

N.B.—This Circuit is in charge of the Superintendent of the Manaargoody and Tritrapúndi Circuit.

94 *Trichinopoly*, Richard Brown (E; One to be sent; R. Arumeinayagam, Native Assistant Minister.

95 *Trivalore*, Elias J. Gloria, Native Minister.

N.B.—This Circuit is under the care of the Superintendent of Negapatam.

96 *Caroor*, Joel Samuel, Native Minister.

N.B.—1. This Circuit is under the care of the Superintendent of Trichinopoly.

2. Henry Little is absent on leave in South Africa on account of his health.

Digitized by Google

II. MYSORE DISTRICT.—*Thomas Hodson, Chairman of the District, and General Superintendent.*

97 *Bangalore, (Pettah,)* Thomas Hodson; Josiah Hudson, B.A., Educational Department; Abijah Samuel, Native Minister.

98 *Bangalore, (Cantonment,)* Silas E. Symons; John S. Williams, English Work; Nathaniel, Supernumerary, Native Minister.

99 *Mysore and Seringapatam*, Alfred P. Riddett, Educational Department.

100 *Toomkoor and Coonghul*, John C. W. Gostick, John C. Sowerbutts.

101 *Goolbee*, Vacant.

102 *Shemoga*, Arthur J. O. Lyle, Charles H. Hocken.

103 *Hassan and Chickmugaloor*, A Catechist.

104 *Outacamund*, A Catechist.

N.B. John Hutcheon, A.M., is absent on leave in Australia; John Greenwood and Samuel Dalzell are in England on account of health.

III. CALCUTTA DISTRICT.—*John Richards* (B). *Chairman of the District, and General Superintendent.*

105 *Calcutta*, John Richards (B).

106 *Calcutta, (Bengali Work,)* Richard W. Cusworth.

107 *Bancoorah*, One wanted.

108 *Lucknow*, Albert Fentiman; One wanted.

CHINA.

I. CANTON DISTRICT.—*John Preston, Chairman of the District, and General Superintendent.*

109 *Canton, (East,)* Henry Parkes, Joseph Gibson; One earnestly requested; *A* Catechist.

110 *Canton, (West,)* John Preston, Silvester Whitehead; A Catechist.

111 *Fatshán*, Thomas G. Selby, Edward Sinzinex; A Catechist.

N.B.—George Piercy is absent in England.

II. WUCHANG DISTRICT.—*Josiah Cox, Chairman of the District, and General Superintendent.*

112 *Wuchang*, Josiah Cox, John W. Brewer.

113 *Hankow*, William Scarborough.

114 *Kwangchi and Wu Such*, David Hill, Joseph Race.

III.—AFRICA.

SOUTHERN AFRICA.

I. CAPE OF GOOD HOPE DISTRICT.—*Samuel Hardey, Chairman of the District, and General Superintendent.*

WESTERN PROVINCE.

115 *Cape-Town, (English,)* Samuel Hardey, Gardener Scates (Mowbray), Frederick Elton.

116 *Cape-Town, (Dutch,)* William C. Goch, Assistant-Missionary, under the superintendence of the Minister at Wynberg.

117 *Wynberg and Diep-River*, Richard Ridgill.

118 *Klip-Fontein*, A Catechist, under the direction of the Minister at Wynberg.

119 *Simon's-Town*, Peter Batchelor, Supernumerary.

120 *Stellenbosch and Raithby*, William F. Edwards.

121 *Somerset, West*, John A. Baillie.

122 *Robertson and Lady Grey*, Henry Tindall.

123 *Khamiesberg and the Copper Mines*, Matthew Godman.

N.B. The Preachers of the Cape-Town (English), and the Simon's-Town Circuits shall change regularly under the direction of the Chairman, and with the Wynberg Missionary once a month.

II. GRAHAM'S-TOWN DISTRICT.—*William Impey, Chairman of the District, and General Superintendent.*

124 *Graham's Town, (English,) Commemoration Chapel*, William Tyson, James R. Sawtell, Ezekiel Lones.

125 *Graham's Town, Wesley Chapel, (Native,)* James Lewana, Native Missionary.

126 *Salem and Farmerfield*, George A. Rose, Assistant-Missionary.

127 *Bathurst and Port-Alfred*, John Longden, Ebenezer D. Hepburn.

128 *Fort-Beaufort, Seymour, and Alice*, George Chapman, Timothy Cresswell.

129 *Heald-Town*, William Impey, President of the Training Institution; H. S. Barton, Vice-President of the Training Institution.

130 *Port-Elizabeth*, Robert Lamplough.
Native Section, Samuel Umtimkulu, Native Assistant-Missionary.

131 *Uitenhage*, John Edwards (A).

132 *Cradock*, William Sargeant; One wanted.

133 *Somerset, East*, George H. Green.

134 *Graaf Reinett*, John Wilson (B).

135 *Peddie and Newtondale*, Edwin Gedye, Joseph Start.
Erura Section, James Sakuba, Native Assistant Missionary.

136 *King William's Town*, Theophilus Chubb, B.A.; One requested.
Native Section, John Lewana, Native Missionary.

137 *Mount-Coke*, John W. Appleyard, Editor and Superintendent of the Mission-Press.
Tamara Section, William Holford; A Native Assistant-Missionary.

138 *Annshaw*, William C. Holden.
Keiskama Hoek Section, Ben Shaw II. Impey; James Umjila, Native Assistant-Missionary.
Amatola Section, John Sikwebu, Native Assistant-Missionary.
Pauleni Section, William Shaw Kama, Boyce Mama, Native Missionaries.

N.B.—Philip Tearle will receive his appointment from the Chairman. James Fish is returning home.

III. QUEEN'S-TOWN DISTRICT.—*William J. Davis, Chairman of the District, and General Superintendent.*

139 *Queen's-Town*, William B. Rayner.

Digitized by Google

140 *Lesseyton*, Henry H. Dugmore, Governor of the Collegiate School.
141 *Dordrecht and Stromberg*, William C. Webb.
Xalanga Station, Johannes Mahonge, Native Missionary.
142 *Kamastone and Karastad*, William J. Davis (Queen's-Town), William Hunter; Charles Pamla, Native Missionary.
143 *Mount Arthur*, E. J. Warner, Assistant-Missionary.
144 *Wodehouse-Forests*, James S. Morris, Assistant-Missionary.
145 *Fingoe Mission, (Tsomo,)* John H. Scott.
146 *Buttersworth*, Edward J. Barrett; Charles Lewana, Native Assistant-Missionary.
147 *Clarkebury and Morley*, Peter Hargreaves; William Segenn, Native Assistant-Missionary.
148 *Gangelizwe's Tribe*, One wanted.
149 *Buntingville*, Henry B. Warner, Assistant-Missionary.
150 *Shawbury*, William S. Davis.
151 *Osborn*, Charles White.
152 *Upper Tina*, One wanted.

IV. BECHUANA DISTRICT.—*James Scott, Chairman of the District, and General Superintendent.*

153 *Colesberg*, Purdon Smalles.
154 *Burgher's-Dorp*, A Catechist.
155 *Wittebergen, (Native Reserve,) and Aliwal, North*, Richard Giddy, Supernumerary.
156 *Bensonvale, (Native Reserve,)* Arthur Brigg.
157 *Thaba-'Nchu*, John T. Daniel, John Priestley.
158 *Moshaneng, (Tawane's Tribe,)* Jonathan Webb, Assistant-Missionary.
159 *Bloem-Fontein*, James Scott, George Scott (D); John R. Parkie, Native Assistant-Missionary.
160 *Faureswith*, A Catechist.
161 *Diamond-Fields, (New Rush,)* James Calvert, George M. Slade (Du Toit's Pan), Samuel B. Cawood.
N.B.—John Smith (A) is returning home.

V. NATAL DISTRICT.—*James Cameron, Chairman of the District, and General Superintendent.*

162 *D'Urban*, Zadok Robinson, Arthur P. Chaplin; A Native Catechist.
Coolie Mission, Ralph Stott.
163 *Pietermaritzberg*, James Cameron, Daniel Eva, Henry M. Cameron; A Native Catechist; Joseph Jackson (A), Supernumerary.
164 *York*, James Langley.
165 *Ladismith*, Richard Hayes.
166 *Edendale*, John R. Cameron.
167 *Zwartkop*, Charles Roberts.
168 *Indaleni*, Joseph Jackson (B).
169 *Upper Umzimkulu*, Thomas Kirkby.
170 *The Pondo Mission, (Emfundisweni and Palmerton,)* William H. Milward; Clement Johns, Native Assistant-Missionary; A Catechist.
171 *Verulam*, Charles Harmon.
172 *Inanda and Verulam, (Native,)* Simon H. Stott.
173 *Umhlali*, John Allsopp.

MISSION BEYOND THE VAAL RIVER.

174 *Potchefstrom, (the Mines, &c.,)* George Blencowe, William Wynne, George Weavind.

WESTERN AFRICA.

I. SIERRA-LEONE DISTRICT.—*Benjamin Tregaskis, Chairman and General Superintendent of the Sierra-Leone and the Gambia Districts.*

175 *Free-Town, Gloucester, Regent, &c.*, Benjamin Tregaskis; Joseph May, Samuel Thomas King, Native Ministers.
Educational Department, One to be sent.
176 *Wellington, Kissy, &c.*, Charles Knight, Native Minister.
177 *Hastings, Waterloo, &c.*, Daniel W. Thorpe, Native Minister.
178 *York*, Charles Marke, Native Minister.
179 *Wilberforce*, James Green.

II. GAMBIA DISTRICT.

180 *St. Mary's, Bathurst*, George Adcock; York F. Clement, Native Minister.
181 *Barra*, Vacant.
182 *M'Carthy's Island*, To be Visited.

III. GOLD-COAST DISTRICT, AND OTHER PARTS OF GUINEA.—*Henry Wharton, Chairman of the District, and General Superintendent.*

183 *Cape-Coast, Elmina, Providence, Brulah, Dix Cove, &c.*, Henry Wharton, Charles Ross; Timothy Laing (Elmina), Native Minister; Andrew William Parker, Robert J. Hayfron, Joseph De Graff Hayford, Native Assistant-Ministers.
184 *Anamabu, Assafu, Salt-Pond, Kunta, Akrah, &c.*, Thomas B. Freeman; John Plange, Native Minister.
185 *Domonasi, Abuadsi, Agerudu, &c.*, Edward J. Fynn, Native Minister.
186 *James-Town, (Akrah,) Pram-Pram, Razallasky*, Thomas R. Picot; Frederick France, Native Minister.
187 *Winnebah, Buaku, Appam, Monkwadi*, James A. Solomon, Native Minister.
188 *Kumasi and Juabin*, One to be sent.
189 *Lagos and Porto-Novo*, John Mifum, William Jones (B).
190 *Abbeokuta*, Thomas J. Marshall, Native Minister.
191 *Whydah*, Vacant.

IV.—AMERICA.

I. ANTIGUA DISTRICT.—*Thomas M. Chambers, M.A., Chairman of the District, and General Superintendent.*

192 *Antigua, First*, James H. Darrell.
193 *Antigua, Second*, Joel Peters, Alfred L. Barley.
194 *Dominica*, Enoch N. Maidment, John H. Bridgewater.
195 *Montserrat*, Thomas B. Nibbs.

Digitized by Google

196 *Nevis*, John Badcock, James N. Podd.
197 *St. Kitt's*, Thomas M. Chambers, M.A., Josephus Bishop, Charles Angwin; One to be sent.
198 *St. Eustatius*, Joseph F. Southorn.
199 *St. Bartholomew's*, Robert Hawkins, Supernumerary.
200 *St. Martin's and Anguilla*, James Banfield, Daniel A. de Mouilpied, and an Agent who shall reside at Anguilla.
201 *Tortola*, Manasseh Barker, Joseph S. Kelshall, Assistant-Missionary.
N.B.—William J. Wilkinson, is returning to England; Abraham Pearce is in England on account of his health.

II. ST. VINCENT'S DISTRICT.—*Henry Hurd, Chairman of the District, and General Superintendent.*

202 *St. Vincent's, (Kingstown,)* Jonathan C. Richardson, Samuel L. Lindo (Mount Coke), William Parker (Calliaqua).
203 *St. Vincent's, (Georges-Town,)* David Wright, John C. Johnson (Biabou).
204 *St. Vincent's, (Chateaubellair,)* James Hothersall; Samuel H. Baxley, Assistant-Missionary (Barrowallie).
205 *Grenada*, James E. Chase, Peter E. Mills, Assistant-Missionary.
206 *Trinidad*, William Cleaver; John R. F. Tull, Assistant-Missionary (San Fernando); John Crawshaw (B).
207 *Barbadoes, (James-Street,)* Henry Hurd, John Wesley Genge.
208 *Barbadoes, (Bethel,)* Gilbert Irvine, Alfred S. Williams.
209 *Barbadoes, (Ebenezer,)* Thomas Lawson; James A. Podd, Assistant-Missionary.
210 *Barbadoes, (Speight's-Town,)* Ebenezer Cole.
211 *Barbadoes, (Providence,)* John Rodwell.
212 *Tobago*, Charles Buzza, Jeremiah Sansom (Mount St. George); Albert H. Aguilar, Assistant-Missionary (Ebenezer).
N.B.—Slater Sunderland and Jeremiah S. Shrewsbury are returning home.

III. BRITISH GUIANA DISTRICT.—*James T. Hartwell, Chairman of the District, and General Superintendent.*

213 *Demerara, (George-Town,) First*, John Greathead, Mortimer Allen, Enoch Biscombe.
214 *Demerara, (George Town,) Second*, Thomas H. Trotman, Philip Callier (Friendship).
215 *Demerara, (Mahaica,)* John Allen Campbell; William H. Savery, Assistant-Missionary.
216 *Demerara, (Golden-Grove,)* James C. Brewer.
217 *Demerara (Goed-Fortuin,)* Thomas H. Relhan.
218 *Essequibo*, Alfred J. Silcox, Edward R. Gibbens (Devonshire Castle), John E. Winter, and a Catechist, who shall reside at Wakenaam.
219 *Berbice*, James T. Hartwell.
220 *Coolie Mission*, Henry V. P. Brenkhurst, who shall act under the direction of the Chairman of the District.

IV. JAMAICA DISTRICT.—*George Sargeant, Chairman of the District, and General Superintendent.*

221 *Kingston*, George Sargeant, Richard Harding (A) (Red-Hills), Henry H. Richmond, Stephen Sutton, John Corlett (Port-Royal), Edward D. Dasnatt.
222 *Montego-Bay and Lucea*, Thomas M. Geddes, Samuel Goodyer.
223 *Spanish-Town*, Samuel Smyth.
224 *Morant-Bay*, John Duff.
225 *Watsonville and Guy's-Hill*, Francis Chapman.
226 *Grateful-Hill*, Robert Raw.
227 *Falmouth*, Robert M. Parnther.
228 *St. Anne's Bay*, William J. Lewis.
229 *Ocho-Rios*, Henry B. Foster.
230 *Beechamville*, Thomas Raspass.
231 *Bath*, Alexander M'Neil Smith.
232 *Port-Antonio*, Joseph A. E. Smith.
233 *Clarendon*, John Jeffery.
234 *Manchester*, William Reeve; Isaac Whitehouse, Supernumerary.
235 *Mount-Ward*, George Lockett.
236 *Black-River*, Samuel T. Brown, Assistant-Missionary.
237 *Savannah-la-Mar*, Daniel J. Reynolds, Assistant-Missionary.
238 *Brown's-Town*, William C. Murray.
239 *Duncan's*, Thomas P. Russell; One earnestly requested.
240 *Yallahs*, Thomas Hosking.
241 *Mount-Fletcher*, Edward Spratt.
242 *Manchioneal*, William Hodgson.
N.B.—John L. Bleby is in England; William West and Henry Bunting are returning to England.

V. HONDURAS DISTRICT.—*Richard Fletcher, Chairman of the District, and General Superintendent.*

243 *Belize*, George Sykes, Archibald Taylor.
244 *Ruatan*, A Catechist.
245 *Corosal, (Indian and Spanish Mission,)* Richard Fletcher.

VI. BAHAMA DISTRICT.—*Henry Bleby, Chairman of the District, and General Superintendent.*

246 *New-Providence*, Francis Moon, Richard H. Bleby, Robert Whittleton.
247 *Eleuthera, First*, William Jackson (D).
248 *Eleuthera, Second*, Joshua Jordan.
249 *Harbour-Island*, Henry Bleby.
250 *Abaco*, Joseph S. Prior.
251 *Turk's-Island*, John Curtis.
252 *Puerta-Plata, (St. Domingo,)* A Catechist. To be visited from Turk's Island.
253 *Samana, (St. Domingo,)* A Catechist. To be visited from Turk's-Island.
N.B.—Elijah H. Sumner has permission to visit England.

VII. HAYTI DISTRICT.

254 *Port-au-Prince*, Mark B. Bird.
255 *Gros Morne*, An Agent.
256 *Cayes*, An Agent.
N.B.—Hilton Cheesbrough, Supernumerary, resides in Canada.

Digitized by Google

[illegible]

[illegible] manner [illegible] valuable service [illegible]. While of a retiring [illegible], he was amiable, consistent, [illegible]. His last illness, which [illegible] of a distressing nature, [illegible] with great fortitude and resignation. He longed for recovery, that he [illegible] for God, but bowed [illegible] to the will of his [illegible], "My times [illegible]." Some of his last [illegible] were, "I am an unprofitable [illegible] for me;" "All [illegible] upon Christ; I cast [illegible] with all my unworthiness, upon [illegible]." When the summons came, he was found ready passing to his eternal [illegible] year of his age, [illegible] of his ministry.

[illegible]: who was born at [illegible], North Wales, May 13th, 1817. He was converted to God in his youth, and soon discovered talents for usefulness in the Church. His religion was genuine, and his mental character strong, earnest, and energetic. Having laboured for some time as a local preacher, with much acceptance, he offered himself as a candidate for the Itinerancy. In the year 1841 he commenced his course as a Wesleyan minister, and henceforth devoted all his energies to the fulfilment of his duties. He bestowed much labour and judgment on the preparation of his sermons, which were full of important, evangelical truth, and were delivered with earnestness and power. His constant aim was to win souls to Christ: for the welfare of the flocks committed to his care he was deeply concerned, and so taught and laboured that he might "present every man perfect in Christ Jesus." He was an ardent and faithful Methodist, and possessed a more than ordinary aptitude for the management of affairs relating to his sacred calling. For six years he was the Financial Secretary of the South Wales District, the functions of which office he discharged with fidelity and efficiency. He enjoyed the esteem and confidence of his brethren, as well as the people among whom he laboured; and by his removal the District has sustained a

Digitized by Google

loss not easily repaired. For some years he was subject occasionally to severe pain and suffering, and his once strong and vigorous constitution gradually gave way. He continued, however, though sometimes with considerable difficulty, to preach till within a month of his death. His last illness, though not long, was severe, but his mind was graciously sustained, and he was calm and perfectly resigned to the Divine will. He declared several times that "death had no sting for him." To his wife he said, with a smiling countenance, "I am very happy. I have no fear of death." He died at Merthyr, on the anniversary of his birthday, May 13th, 1873, aged fifty-six, and in the thirty-second year of his ministry.

27. THOMAS DUNN; who was born at Aiskew, near Bedale, in 1793. He was converted to God in early youth. His compassion for the perishing souls of men prompted him to do all he could to save them. He entered the ministry in 1823, and for forty-two years discharged all its duties; and then, in comparative retirement, continued, so far as his strength permitted, most cheerfully to preach, and visit the sick and the classes. He possessed a clear and vigorous intellect, and was a diligent student and extensive reader. When stationed in Edinburgh, he attended the University classes, made considerable proficiency in Latin and Greek, and carried off the Hebrew prize of his class. He enjoyed at that time the privilege of studying under the late Dr. Chalmers. His piety, though not demonstrative, was sincere and ardent, its fervour being apparent in the power and unction of his social and public prayers. His character was unblemished; his disposition noble and disinterested. While modest in his estimate of himself, he was firm in the discharge of his official duties. In all the institutions of Methodism, and especially in its Foreign Missions, he took the liveliest interest, giving practical evidence of his sympathy by placing at its service nearly all his worldly substance. His preaching was earnest, practical, and successful; his one aim was to do good and win souls to Christ; and his fervour in the pulpit seemed to increase as his physical strength declined. He gave special prominence to the necessity of the Spirit's presence and power, and looked for present, visible fruit. At length the summons came, and found him waiting for his Lord. Having been confined to bed for a few weeks, during which his peace was uninterrupted, he gradually sank under the weakness of years, and entered on his eternal rest on the 18th of May, 1873, in the eightieth year of his age, and the fiftieth of his ministry.

28. JOHN MOORE; who was born near Newark, June 7th, 1824. He was brought up religiously by Methodist parents, and in his sixteenth year became a member of the Society. While engaged as tutor in a private school, he felt himself called to preach. He was sent into the work of the ministry by the Conference of 1846, and for twenty-seven years served the Church of Christ as a diligent pastor and earnest preacher of the Gospel. Before offering himself as a candidate, Mr. Moore spent two academical years in attendance on the lectures of Sir William Hamilton, in Edinburgh. This course of study impressed its stamp on his whole career; it awakened and stimulated faculties of a high order, and gave him the benefit of a discipline which prepared him for the peculiar services he afterwards rendered to the cause of truth. As a faithful, but not servile, expositor of Hamilton's philosophy, he was well able to point out both its strength and its weakness in relation to the fundamental principles of Christianity. About the same time he came under the influence of another gifted mind, of a very different order. Mr. Finney, of America, both by personal converse and by his writings, largely contributed to mould his habits of thinking and preaching. The combination of these distinct and, in some respects, opposite influences, gave a peculiar character to Mr. Moore's ministry, especially in its earlier years. His definitions and phraseology in general seemed sometimes to diverge from the standard of Methodist theology: only seemed, however, for he was perfectly sound in the essentials. His preaching also exhibited a union of metaphysical subtlety with revivalist ardour which is rarely to be found. Mr. Moore's highest joy on earth was to win souls; and, that he might win them, as

Digitized by Google

OBITUARY OF WESLEYAN MINISTERS.

(*Concluded from page* 842.)

24. THOMAS SHORT; who was born at South Killingholme, Lincolnshire, October 10th, 1799. He was converted to God when nineteen years of age. In 1825 he entered on the work of the Christian ministry, in which he was actively employed for thirty-nine years, occupying at times some of our more important Circuits. In 1864 he became a Supernumerary, residing first in Leeds, and subsequently at Brigg. His deportment was unaffectedly modest, and his habits were retiring. He was a hard student, had a high appreciation of the great truths of the Gospel, and was diligent and careful in preparation for the pulpit, so that he became an able minister of the New Testament. His ministry was acceptable, earnest, and effective. In the Circuits in which he laboured he was much beloved, and his memory is affectionately cherished by many who were edified by his instructive ministrations. During his last affliction he was often exercised by strong pain, which he bore with exemplary patience, and his trust in the atonement of Christ was without the slightest misgiving. He died at Brigg, May 11th, 1873, in the sure hope of everlasting life through our Lord Jesus Christ, in the seventy-fourth year of his age, and the forty-eighth of his ministry.

25. SAMUEL HOPE WARDLEY; who was born at Peterborough, September 17th, 1810, and died at Colchester, May 11th, 1873. When quite a youth he left home for London, where, under faithful preaching, he received deep religious impressions, but for a time relapsed into indifference. He afterwards removed to Ramsey, where his convictions of sin were renewed, and he obtained the pardoning love of God. In 1830 he began to preach, and four years afterwards entered the ministry, in which he laboured in his several Circuits with great acceptance and success. In the pulpit he was earnest and thoroughly practical: his sermons were concise, well arranged, and full of Gospel truth. As a Superintendent he was wise and able, and the impartial manner in which he discharged his duties won for him general respect. His attachment to Methodism was most sincere, and in an unassuming manner he cheerfully rendered valuable service to the Connexion. While of a retiring disposition, he was amiable, consistent, and truly devout. His last illness, which was brief, but of a distressing nature, was borne with great fortitude and resignation. He longed for recovery, that he might do more work for God, but bowed with entire submission to the will of his Heavenly Father, exclaiming, "My times are in Thy hand." Some of his last expressions were, "I am an unprofitable servant, but Jesus died for me;" "All I can do is to rest upon Christ; I cast myself, with all my unworthiness, upon Him." When the summons came, he was found ready, passing to his eternal rest in the sixty-third year of his age, and the thirty-ninth of his ministry.

26. EVAN RICHARDS; who was born at Pwllheli, North Wales, May 13th, 1817. He was converted to God in his youth, and soon discovered talents for usefulness in the Church. His religion was genuine, and his mental character strong, earnest, and energetic. Having laboured for some time as a local preacher, with much acceptance, he offered himself as a candidate for the Itinerancy. In the year 1841 he commenced his course as a Wesleyan minister, and henceforth devoted all his energies to the fulfilment of his duties. He bestowed much labour and judgment on the preparation of his sermons, which were full of important, evangelical truth, and were delivered with earnestness and power. His constant aim was to win souls to Christ: for the welfare of the flocks committed to his care he was deeply concerned, and so taught and laboured that he might "present every man perfect in Christ Jesus." He was an ardent and faithful Methodist, and possessed a more than ordinary aptitude for the management of affairs relating to his sacred calling. For six years he was the Financial Secretary of the South Wales District, the functions of which office he discharged with fidelity and efficiency. He enjoyed the esteem and confidence of his brethren, as well as the people among whom he laboured; and by his removal the District has sustained a

Digitized by Google

loss not easily repaired. For some years he was subject occasionally to severe pain and suffering, and his once strong and vigorous constitution gradually gave way. He continued, however, though sometimes with considerable difficulty, to preach till within a month of his death. His last illness, though not long, was severe, but his mind was graciously sustained, and he was calm and perfectly resigned to the Divine will. He declared several times that "death had no sting for him." To his wife he said, with a smiling countenance, "I am very happy. I have no fear of death." He died at Merthyr, on the anniversary of his birthday, May 13th, 1873, aged fifty-six, and in the thirty-second year of his ministry.

27. THOMAS DUNN; who was born at Aiskew, near Bedale, in 1793. He was converted to God in early youth. His compassion for the perishing souls of men prompted him to do all he could to save them. He entered the ministry in 1823, and for forty-two years discharged all its duties; and then, in comparative retirement, continued, so far as his strength permitted, most cheerfully to preach, and visit the sick and the classes. He possessed a clear and vigorous intellect, and was a diligent student and extensive reader. When stationed in Edinburgh, he attended the University classes, made considerable proficiency in Latin and Greek, and carried off the Hebrew prize of his class. He enjoyed at that time the privilege of studying under the late Dr. Chalmers. His piety, though not demonstrative, was sincere and ardent, its fervour being apparent in the power and unction of his social and public prayers. His character was unblemished; his disposition noble and disinterested. While modest in his estimate of himself, he was firm in the discharge of his official duties. In all the institutions of Methodism, and especially in its Foreign Missions, he took the liveliest interest, giving practical evidence of his sympathy by placing at its service nearly all his worldly substance. His preaching was earnest, practical, and successful; his one aim was to do good and win souls to Christ; and his fervour in the pulpit seemed to increase as his physical strength declined. He gave special prominence to the necessity of the Spirit's presence and power, and looked for present, visible fruit. At length the summons came, and found him waiting for his Lord. Having been confined to bed for a few weeks, during which his peace was uninterrupted, he gradually sank under the weakness of years, and entered on his eternal rest on the 18th of May, 1873, in the eightieth year of his age, and the fiftieth of his ministry.

28. JOHN MOORE; who was born near Newark, June 7th, 1824. He was brought up religiously by Methodist parents, and in his sixteenth year became a member of the Society. While engaged as tutor in a private school, he felt himself called to preach. He was sent into the work of the ministry by the Conference of 1846, and for twenty-seven years served the Church of Christ as a diligent pastor and earnest preacher of the Gospel. Before offering himself as a candidate, Mr. Moore spent two academical years in attendance on the lectures of Sir William Hamilton, in Edinburgh. This course of study impressed its stamp on his whole career; it awakened and stimulated faculties of a high order, and gave him the benefit of a discipline which prepared him for the peculiar services he afterwards rendered to the cause of truth. As a faithful, but not servile, expositor of Hamilton's philosophy, he was well able to point out both its strength and its weakness in relation to the fundamental principles of Christianity. About the same time he came under the influence of another gifted mind, of a very different order. Mr. Finney, of America, both by personal converse and by his writings, largely contributed to mould his habits of thinking and preaching. The combination of these distinct and, in some respects, opposite influences, gave a peculiar character to Mr. Moore's ministry, especially in its earlier years. His definitions and phraseology in general seemed sometimes to diverge from the standard of Methodist theology: only seemed, however, for he was perfectly sound in the essentials. His preaching also exhibited a union of metaphysical subtlety with revivalist ardour which is rarely to be found. Mr. Moore's highest joy on earth was to win souls; and, that he might win them, as

Digitized by Google

the instrument of the Holy Ghost, he deeply studied the secrets of the spirit in man. Toward the latter part of his life, he felt himself called to investigate some of those problems which arise in the border-land between philosophy and theology. The result remains with us in the form of essays, which, though only fragmentary in relation to what he projected, are full of wise and invigorating suggestion. In the midst of his deeply-laid plans for usefulness, his strength was prostrated by an internal disease which baffled his medical advisers. He partially retired in 1871; and, while earnestly hoping to live, prepared to die. His summons came suddenly at the last, and he departed in great peace on June 5th, 1873, within two days of entering on his fiftieth year, and in the twenty-seventh of his ministry. Mr. Moore has left a precious memory. He was a pure-minded man, ruled by one purpose; he was a zealous preacher of the Gospel; he was a good theologian, though the concentration of his mind on philosophy limited, perhaps unduly, the range of his reading; he was, in fine, a faithful servant of the Lord Jesus Christ, who accomplished much in his comparatively short career.

29. FREDERICK GRIFFITHS; who was a native of Broadway, in Worcestershire. He had not the advantage of godly parental training, and his early years were spent in indifference to his soul's welfare. At length the Holy Spirit aroused him. He had gone to a Methodist meeting, along with other young men, to ridicule and disturb those assembled; but conviction of his own guilt and danger seized him while there, and he sought and found peace with God. Ere long he was constrained by the love of Christ to preach; and he did this with so much energy and zeal, that he was called "the young madman," and was followed by crowds, many of whom yielded to the power of the truth. Kindred and friends would have dissuaded him, but he felt that his life-work must be in serving as an "ambassador for Christ." He entered the ministry in 1836, and for many years laboured in some of our principal Circuits. His preaching was attractive and powerful, being especially useful in awakening sinners and leading them to the Cross. With a strong, yet not harsh or unmelodious voice, a vigorous physical frame, and a lively imagination, he had many of the natural qualifications of an orator; and these were devoted to the Lord Jesus, and fused with holy fervour. His sermons were carefully prepared; and if profound or far-reaching views of truth, nice analysis of the human heart, or full Scriptural exposition, could not be claimed for them, they nevertheless were most impressive. His bold and impassioned appeals went to the conscience and the heart, and often were numbers brought then and there to decide for God and heaven. His last illness, which extended over some months, depressed him so much that he shrank from conversation; and when the end drew nigh, he for days took little notice of those who were near, or of what was said and done. Once, however, when a colleague was praying by his bedside, and quoted our Lord's words, "I give unto My sheep eternal life, and they shall never perish," the stricken man exclaimed, in his old earnest way, "Praise God!" He doubtless shines among them that were "wise," and turned "many to righteousness." He fell asleep on June 21st, 1873, in the sixty-fifth year of his age.

30. JOHN GOSTICK; who was a son of the late Rev. Joseph Gostick, and was born at Dover, March 14th, 1820. He feared the Lord from his youth, and at the age of about fifteen years was made painfully conscious of the necessity of an inward change. Through the ministry of the late Rev. John Anderson, he became truly penitent, and soon afterwards was able to trust in the atonement of Christ for salvation. He now earnestly devoted himself to the work of the Church, and gave, thus early, promise of those gifts and graces which were subsequently developed in his ministerial life. He was received by the Conference as a preacher on trial in 1839, and for four years laboured in home Circuits. In 1843 he devoted himself to our Mission-work in India, and his brief sojourn in Coonghul—cut short by domestic affliction—was ever afterwards to him a "sunny memory." After his return to England he was appointed to several of our most important Circuits, in each of which he laboured with great acceptance for the

Digitized by Google

full term of three years. His sermons were polished in style, rich in thought, truly evangelical, and highly instructive. As a platform-speaker his genius was of a high order: the originality of his thoughts, the chasteness of his language, the beauty of his imagery, and the exquisite humour with which the whole was interspersed, enchained attention and gave interest to all he said. But his favourite theme was India: the extent of the country, the vastness of the population, their languages, superstitions, and philosophies, what the Church had done, and what she ought to do, the difficulties, slow progress, and ultimate triumph of Christianity, were topics which he handled in a masterly manner equalled by few. In his pastoral duties he was exemplary, and as a colleague was faithful. His last affliction, which was brief but severe, was borne with cheerful resignation to the will of God; and, throughout, his peace of mind was perfect and unbroken. A few days before his death some of his words were, "I have peace, like the great deep, profound!" And just before his decease, he said, "I have great quiet, great rest!" On the same evening he was heard to utter the words, "The Promised Land," but he was too much exhausted to make himself distinctly understood. Soon afterwards, without any visible sign of dying, his spirit returned to God who gave it. He died on Sunday, June 22nd, 1873, in the fifty-fourth year of his age, and the thirty-fourth of his ministry.

31. Edward Crofts; who was born near Stamford, in the year 1817. He did not enjoy the advantages of a religious training, but, under Methodist preaching, he was converted to God in his youth, and at once united himself to our branch of the Christian Church. Having been employed as a local preacher in the Stamford Circuit for some time, in which capacity he was both popular and useful, he was called to the itinerant ministry, and was received into the Theological Institution at Hoxton. In 1839 he was appointed to a Circuit, and became a diligent and devoted pastor. He was of a nervous temperament, and had at all times very humble views of himself. On one occasion, when brought apparently near to death, although fully assured of the Divine favour and of his personal safety, the thought that he had done so little for his Saviour caused him deep distress of mind. His sermons, which were carefully prepared, were delivered with great earnestness; and one of his former colleagues says, "From many testimonies that I received when I was with him, his preaching was attended with much spiritual profit to his hearers." Though of feeble health he seldom would omit any portion of his work, and often preached in large chapels when evidently suffering bodily pain. He was compelled to retire from active service for a time in 1858, and ultimately became a Supernumerary in 1870. His departure was comparatively sudden. He had a dread of a prolonged struggle with death, and God mercifully delivered him from that which he feared. An attack of hemorrhage of the lungs almost instantaneously removed him, with the prayer on his lips, "Lord Jesus, receive my spirit!" He died at Manorbear, near Tenby, on July 2nd, 1873, in the fifty-sixth year of his age, and the thirty-fourth of his ministry.

32. Lot Hughes; who was born at Abergele, North Wales. He was among the early fruits of Welsh Methodism in the Principality, and was converted to God when about fifteen years of age. In his nineteenth year he began to preach, and soon afterwards was called to the full work of the ministry. His educational advantages were few, but by diligent application he greatly improved his mental powers, so as to become a very acceptable and useful minister. During his long course of labour he was eminently successful in winning souls to Christ, always proving himself to be a wise, painstaking Superintendent, and a most diligent pastor. He was remarkably methodical and punctual in the discharge of all his ministerial duties. His health failed in 1850, when he became a Supernumerary. In his comparative retirement he retained his mental faculties and usual cheerfulness, taking to the last a great interest in the prosperity of the work of God. His leisure hours were latterly employed in writing historical sketches of the Rise and Progress of Methodism in the Principality, which were published monthly in the Welsh

Digitized by Google

Magazine. His death was sudden. On a Saturday evening he retired to rest, apparently in better health than he had been for some time, but in the morning it was found that his spirit had taken its flight to the heavenly mansions. He died July 13th, 1873, in the eighty-seventh year of his age, and the sixty-fifth of his ministry.

33. THOMAS STEAD. This venerable man entered the ministry in the year 1812. He was born near Halifax, and received a good education. Soon after quitting school he became converted to God through the heart-stirring appeals of Methodist preachers. The late Dr, then Mr. Bunting, who was travelling in the Halifax Circuit at that time, perceived in the character of the young convert the promise of usefulness, and through his counsels and influence, Mr. Stead was induced to offer himself for the ministry. His subsequent career justified the hopes of the Church. He became an able minister and a loved pastor in the important Circuits to which he was appointed. In the formation of his mind there was no preponderating gift, but a happy balance of good qualities. In all his duties, domestic and ministerial, he was an example of fidelity and a model of exactness. The long day of his life, as it began to set, was full of evening light. To the latest hour he evinced the deepest interest in the work of God, especially as developed in the Church which he loved. The doctrines which had proved saving to him in his youth, and which he had well defended while his strength lasted, were the solace of his age. Resting safely and tranquilly in "the truth as it is in Jesus," he departed in great peace, December 6th, 1872, in the eighty-fourth year of his age, and the sixty-first of his ministry.

II. In *Ireland*, four; viz.,—

1. DANIEL MACAFEE; who died in London, January 11th, 1873, in the eighty-second year of his age, and the forty-sixth of his ministry. Born at Bushmills, in the county of Antrim, like Dr. Adam Clarke and Mr. Waugh, he was connected with the Coleraine Circuit. He was designed by his parents for the ministry of the Reformed Presbyterian Church, but, through the influence of a pious class-leader in the town of Coleraine, was induced frequently to attend the Methodist ministry. The preaching of the Rev. Matthew Tobias was made specially useful to him. At the age of fourteen he joined the Society, and sought a sense of his acceptance with God, until at length he found it. He first offered himself for the ministry among us, but, economical arrangements preventing his admission, he laboured for some years among the "Primitive" Wesleyans. In 1827, however, he was accepted by the Conference; and, from that time, held a high position in the Irish Connexion, and an acknowledged rank among the leading preachers and theologians in the country. In most important centres of religious and intellectual activity, his ministry was not only felt by our own people to be commanding and fruitful, but was valued by the whole Protestant community as mighty in the defence of the Reformed faith, and of the Godhead and Atonement of Christ, as well as in sound exposition of the way of salvation. His mind was naturally acute and vigorous, and his powers of reasoning, cultivated by metaphysical and mathematical studies, were applied with manly zeal to grapple with the errors of Romanism and of Rationalism which assail or obscure the fundamental verities of the Gospel. But even more than in confuting such errors, his abilities were exercised in displaying, illustrating, and enforcing the glorious truths of Gospel grace; which he would present in demonstration so clear, and with influence so impressive, as sometimes to elicit from his hearers involuntary expressions of assent and delight. In controversy he wielded a ready and incisive pen. Some of his publications attracted the notice of the entire country; and a permanent record of his skill and depth as a preacher remains in his published sermons. For several years after he became a Supernumerary he resided in London. There, in his last illness, he testified to the grace of God which had long sustained and did not fail him in the final hour. He solemnly said that in whatever circumstances he had been placed, he never had kept back the truth, but had fearlessly declared it. And when a friend said, "Goodness and

Digitized by Google

mercy have followed me all the days of my life," he added, with strong emphasis, "And I will dwell in the house of the Lord for ever." Speaking of the comfort he had derived from the exposition of the Gospel contained in the tenth chapter of the Epistle to the Romans, he repeated without one mistake the first ten verses, and added, "Is not that an easy plan of salvation?" With the intellectual vigour which gained for him such a considerable reputation, and with the extensive reading by which it was fed and disciplined, he combined great simplicity and openness, uprightness of purpose, vivacity and warm-heartedness in private life, and guileless generosity as a friend. He was one of those remarkable men who deeply engrave their own memorial upon the mind of the community in which they live, and of whom, when departed, it is felt that the impression made in life was not due to factitious displays, but to sterling talents, and to services of permanent value.

2. WILLIAM HOEY (A); who was born of godly parents, near Brookborough, March 4th, 1808. He was the youngest of six sons, who were early left to the care of their widowed mother, and by her trained in the fear of God, and in attendance on Methodist ordinances. When about sixteen years of age, he was convinced of sin, under a sermon preached by the Rev. John Armstrong, and shortly afterwards at a prayer-meeting found peace through believing. Having exercised his gifts as a leader and local preacher, he was called into the itinerant work in 1831. By successive attacks of cholera and fever in the first years of his ministry, his constitution was considerably shaken and impaired. He nevertheless travelled with fidelity and acceptance in several of our most laborious Circuits, never sparing himself, sick or well, when God's work was to be done; and in some of them he witnessed gracious revivals of religion, the Lord blessing his labours in the conversion of many souls. At the Conference of 1864, he was obliged to retire as a Supernumerary, but continued to serve the Church, so far as his health would permit, up to the Sabbath before his death, when he preached twice. His end was sudden, but peaceful. During the week his strength declined, on Saturday he was seized with paralysis of the brain, and on the following day entered into the joy of his Lord. Shortly before he became insensible, on being asked, "Is God with you?" he smiled, and said, "He has been a long time with me, and He will never leave me now." Mr. Hoey was a man of a quiet, patient, and cheerful spirit, an unselfish disposition, unobtrusive and retiring habits, and one who secured respect and affection in the relations of domestic life. His preaching was clear, practical, and persuasive; and he was esteemed and beloved as a genial colleague, and a faithful pastor and friend. He died on the 16th of March, 1873, in the sixty-sixth year of his age, and the forty-second of his ministry.

3. ROBERT BEAUCHAMP; who was born in Limerick, April 28th, 1798, and died in London, April 28th, 1873, having just completed his seventy-fifth year. By descent he was honourably connected with Methodism in Ireland, some of his ancestors being mentioned by Mr. Wesley in his Journal. Early in life he lost his excellent mother, whose sudden death, however, led to his personal conversion. He entered the ministry in 1824, and for thirty-nine years faithfully discharged its sacred duties. A few years before his death he removed to England, where he resided, first at Newark, and afterwards in London. He was a man who combined a pleasing gentleness of manner with great firmness of purpose. He was remarkable for a reverent piety of spirit and an unswerving consistency of life, which could only have had their foundation in deep and sustained communion with God. As a minister he was studious in his habits, enriching his mind by useful and extensive reading; and yet he was very diligent in the conscientious discharge of pastoral duties, visiting from house to house, and carefully instructing the children and youth of the Society and congregation. He was a sound and profitable expositor of the Word of God; and faithful in administering the discipline of the Church. He gave habitual heed to Paul's counsel to Titus, "In all things showing thyself a pattern of good works: in doctrine showing uncorrupt-

Digitized by Google

ness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." After his retirement from the more arduous duties of the itinerant ministry, he was, so far as his altered circumstances and his strength permitted, a spotless example of the same things. His death was in harmony with his life; being distinguished by intelligent, humble, childlike trust in Christ. During his last illness he suffered much; and, at times, he was "in heaviness," through physical causes and temptations. But before the power of utterance failed, and while consciousness was yet unclouded, he gave distinct and encouraging signs of holy triumph; and especially bore witness to the truth of Peter's words, "Unto you, therefore, which believe He is precious." He died in the forty-ninth year of his ministry.

4. THOMAS WAUGH; who was born in Coleraine, May 9th, 1785. In boyhood he was in the habit of worshipping with the Methodists; and the late venerable William Ferguson, who became his life-long friend, induced him to meet in class. In the use of that means of grace, impressed by the testimonies borne to the reality and value of vital godliness, he sought and found reconciliation with God. As he approached maturity, the value of his mental qualities and the consistency of his piety were recognized by several intelligent friends. He had some attractive prospects in secular life, but his faithful leader—who in a few hours after suddenly ceased to live—earnestly cautioned him against them, declaring his firm belief that God required his services for the work of the ministry. Mr. Waugh took this as a voice from heaven; and, as it was corroborated by his own convictions, and by the call of authority in the Church, he began to preach. In 1807 he was accepted as a candidate for our ministry, and the next year was appointed to a Circuit. Thenceforward, with untiring fidelity, he discharged the duties committed to him, and soon became distinguished for his ability and zeal. He did everything thoroughly, his work engaged his whole heart, and by the Divine blessing his services were fruitful in the best results. He was a man of a very catholic spirit, of humane and generous disposition and strong and resolute will. Whatever he saw to be for the good of his country, the benefit of suffering humanity, and the glory of God, received his unselfish and able support. In defending the character, and promoting the interests of the Bible Society and the cause of Christian Missions, in advocating the abolition of slavery, and in founding and sustaining local charities, he was frequently and honourably associated with ministers and members of other Churches, without the slightest compromise of attachment to his own. The Methodist Church never had a more loyal minister. His life was consecrated to her interests. He comprehensively grasped every essential of her administration, and opened his mouth boldly in the proclamation of her doctrine. His sagacity and sound judgment, intrepidity and energy, were unsparingly devoted to her welfare; and whether in the councils of the Conference, the deliberation of committees, or the fulfilment of his pastoral duties, he put forth his strength in her service, and won the respect and confidence of his brethren to an extent rarely conceded to any other man. For many years in succession he was one of our Representatives to the British Conference, and early secured a high place in the esteem of the members of that venerable assembly. His services in the management of our financial affairs were invaluable, and some of our finest chapels are memorials of his tact, judgment, and prudence. His quick discernment of the character of a proposed object or scheme, rendered him sometimes impatient of discussion, and imparted to his manner an apparent severity; but no man was a more generous opponent, or could more heartily co-operate in carrying out what his brethren had resolved, though opposed to his own original views.

"Right, faithful, true, he was, in deed
and word;"

large-hearted, liberal and kind; devoted to Methodism, but catholic in spirit; intensely conservative, but readily engaging in what was new, if it fairly promised improvement in those interests which were dear to him. The later

Digitized by Google

years of his life were shadowed over by the removal of his excellent wife, who for more than forty years had cheered and sustained him in his trials and cares; but, comforted by the Divine presence and favour, he peacefully spent the evening of his days in the town of Bandon, where, beloved by all immediately around him, respected by his fellow-citizens, and enjoying the approval of a good conscience, he passed away, in all the confidence of Christian faith and hope, on Tuesday, May 6th, 1873, in the eighty-eighth year of his age, and the sixty-fifth of his ministry.

III. In our *Foreign Missions*, nine; viz.,—

1. Stephen Rabone; who was born at Tipton, in Staffordshire, in 1811. In the prayers of his pious mother he loved to mark the instrumentality of his conversion to God in early life. The pleading tones of her voice before the mercy-seat ever afterwards thrilled his heart, and he spoke of them in the most affecting manner at the last Australasian Conference lovefeast. The acceptance of those maternal intercessions was soon followed by the call of the dedicated son to eminent service in the field of Christian Missions. In 1834, he was appointed to labour in the Friendly Islands, but did not reach his destination till 1837, having suffered shipwreck on the way, which compelled a temporary return to England. In these Islands, amidst war and much unrest, he remained, with his devoted wife, till the year 1850, fulfilling his ministry with an ability and success which gave him a leading place among the noble men whose labours have resulted in the establishment of a flourishing Church and a Christian State in Tonga. During this time, also, he rendered services of special value by his translation of the Scriptures and of other books into the Tongnese language. On leaving the Friendly Islands, he proved himself to be as useful and sagacious a minister in our colonial as he had been in our Mission work. For upwards of twenty years no voice was more familiar than his in many parts of the colony of New South Wales; in sonorous tones, and with much persuasiveness and holy influence, he proclaimed in all its fulness the glorious Gospel of the blessed God. His preaching presented the fruits of various reading, of extensive observation, and of much secret prayer. It was thoroughly pervaded with fervent love to God and to the souls of men, and was to the last edifying, acceptable, and full of freshness and force. His power in prayer was often remarkable. In all the duties of the Christian minister he was a willing and able worker, a model of accuracy, courtesy, and despatch. These characteristics were fully recognized by his brethren, through whose suffrages he became President of the Australasian Conference in 1861, and General Secretary, for nearly nine years, of the Missions under its care. He also filled for many years various important positions in relation to our Church in New South Wales. With a beautiful completeness his life reached its close. In the year 1869 he visited our Polynesian Missions in connection with his old friend and fellow-labourer, the Rev. James Watkin, as a deputation from the Conference. The welcome given to the deputation, especially in the Friendly Islands, was enthusiastic, and yet also of the most practical character; for during the following year the contributions to the Mission Fund from the Tongan churches alone reached the noble sum of nearly five thousand pounds. Mr. Rabone continued to discharge his duties as Missionary Secretary during two years after his return to Sydney, and, so far as failing health would permit, preached on the Sabbath. He literally died in his work; for suddenly, while walking from his home in order to preach at Wesley church, Sydney, on Sunday evening, July 21st, 1872, he expired in the street. He was carried to his burial amidst the most impressive manifestations of mourning and reverence from all classes. This faithful servant of the Lord Jesus died in the sixty-second year of his age, and the thirty-ninth of his ministry.

2. Peter Gerhard de Zylva; a man of rare piety and usefulness, was born in Colombo, September 17th, 1809. He feared the Lord from his youth, being favoured with the godly counsel and discipline of an excellent mother, and a religious training under an uncle who was a respected minister of our

Digitized by Google

ness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." After his retirement from the more arduous duties of the itinerant ministry, he was, so far as his altered circumstances and his strength permitted, a spotless example of the same things. His death was in harmony with his life; being distinguished by intelligent, humble, childlike trust in Christ. During his last illness he suffered much; and, at times, he was "in heaviness," through physical causes and temptations. But before the power of utterance failed, and while consciousness was yet unclouded, he gave distinct and encouraging signs of holy triumph; and especially bore witness to the truth of Peter's words, "Unto you, therefore, which believe He is precious." He died in the forty-ninth year of his ministry.

4. THOMAS WAUGH; who was born in Coleraine, May 9th, 1785. In boyhood he was in the habit of worshipping with the Methodists; and the late venerable William Ferguson, who became his life-long friend, induced him to meet in class. In the use of that means of grace, impressed by the testimonies borne to the reality and value of vital godliness, he sought and found reconciliation with God. As he approached maturity, the value of his mental qualities and the consistency of his piety were recognized by several intelligent friends. He had some attractive prospects in secular life, but his faithful leader—who in a few hours after suddenly ceased to live—earnestly cautioned him against them, declaring his firm belief that God required his services for the work of the ministry. Mr. Waugh took this as a voice from heaven; and, as it was corroborated by his own convictions, and by the call of authority in the Church, he began to preach. In 1807 he was accepted as a candidate for our ministry, and the next year was appointed to a Circuit. Thenceforward, with untiring fidelity, he discharged the duties committed to him, and soon became distinguished for his ability and zeal. He did everything thoroughly, his work engaged his whole heart, and by the Divine blessing his services were fruitful in the best results. He was a man of a very catholic spirit, of humane and generous disposition and strong and resolute will. Whatever he saw to be for the good of his country, the benefit of suffering humanity, and the glory of God, received his unselfish and able support. In defending the character, and promoting the interests of the Bible Society and the cause of Christian Missions, in advocating the abolition of slavery, and in founding and sustaining local charities, he was frequently and honourably associated with ministers and members of other Churches, without the slightest compromise of attachment to his own. The Methodist Church never had a more loyal minister. His life was consecrated to her interests. He comprehensively grasped every essential of her administration, and opened his mouth boldly in the proclamation of her doctrine. His sagacity and sound judgment, intrepidity and energy, were unsparingly devoted to her welfare; and whether in the councils of the Conference, the deliberation of committees, or the fulfilment of his pastoral duties, he put forth his strength in her service, and won the respect and confidence of his brethren to an extent rarely conceded to any other man. For many years in succession he was one of our Representatives to the British Conference, and early secured a high place in the esteem of the members of that venerable assembly. His services in the management of our financial affairs were invaluable, and some of our finest chapels are memorials of his tact, judgment, and prudence. His quick discernment of the character of a proposed object or scheme, rendered him sometimes impatient of discussion, and imparted to his manner an apparent severity; but no man was a more generous opponent, or could more heartily co-operate in carrying out what his brethren had resolved, though opposed to his own original views.

"Right, faithful, true, he was, in deed
and word;"

large-hearted, liberal and kind; devoted to Methodism, but catholic in spirit; intensely conservative, but readily engaging in what was new, if it fairly promised improvement in those interests which were dear to him. The later

Digitized by Google

years of his life were shadowed over by the removal of his excellent wife, who for more than forty years had cheered and sustained him in his trials and cares; but, comforted by the Divine presence and favour, he peacefully spent the evening of his days in the town of Bandon, where, beloved by all immediately around him, respected by his fellow-citizens, and enjoying the approval of a good conscience, he passed away, in all the confidence of Christian faith and hope, on Tuesday, May 6th, 1873, in the eighty-eighth year of his age, and the sixty-fifth of his ministry.

III. In our *Foreign Missions*, nine; viz.,—

1. Stephen Rabone; who was born at Tipton, in Staffordshire, in 1811. In the prayers of his pious mother he loved to mark the instrumentality of his conversion to God in early life. The pleading tones of her voice before the mercy-seat ever afterwards thrilled his heart, and he spoke of them in the most affecting manner at the last Australasian Conference lovefeast. The acceptance of those maternal intercessions was soon followed by the call of the dedicated son to eminent service in the field of Christian Missions. In 1834, he was appointed to labour in the Friendly Islands, but did not reach his destination till 1837, having suffered shipwreck on the way, which compelled a temporary return to England. In these Islands, amidst war and much unrest, he remained, with his devoted wife, till the year 1850, fulfilling his ministry with an ability and success which gave him a leading place among the noble men whose labours have resulted in the establishment of a flourishing Church and a Christian State in Tonga. During this time, also, he rendered services of special value by his translation of the Scriptures and of other books into the Tonguese language. On leaving the Friendly Islands, he proved himself to be as useful and sagacious a minister in our colonial as he had been in our Mission work. For upwards of twenty years no voice was more familiar than his in many parts of the colony of New South Wales; in sonorous tones, and with much persuasiveness and holy influence, he proclaimed in all its fulness the glorious Gospel of the blessed God. His preaching presented the fruits of various reading, of extensive observation, and of much secret prayer. It was thoroughly pervaded with fervent love to God and to the souls of men, and was to the last edifying, acceptable, and full of freshness and force. His power in prayer was often remarkable. In all the duties of the Christian minister he was a willing and able worker, a model of accuracy, courtesy, and despatch. These characteristics were fully recognized by his brethren, through whose suffrages he became President of the Australasian Conference in 1861, and General Secretary, for nearly nine years, of the Missions under its care. He also filled for many years various important positions in relation to our Church in New South Wales. With a beautiful completeness his life reached its close. In the year 1869 he visited our Polynesian Missions in connection with his old friend and fellow-labourer, the Rev. James Watkin, as a deputation from the Conference. The welcome given to the deputation, especially in the Friendly Islands, was enthusiastic, and yet also of the most practical character; for during the following year the contributions to the Mission Fund from the Tongan churches alone reached the noble sum of nearly five thousand pounds. Mr. Rabone continued to discharge his duties as Missionary Secretary during two years after his return to Sydney, and, so far as failing health would permit, preached on the Sabbath. He literally died in his work; for suddenly, while walking from his home in order to preach at Wesley church, Sydney, on Sunday evening, July 21st, 1872, he expired in the street. He was carried to his burial amidst the most impressive manifestations of mourning and reverence from all classes. This faithful servant of the Lord Jesus died in the sixty-second year of his age, and the thirty-ninth of his ministry.

2. Peter Gerhard de Zylva; a man of rare piety and usefulness, was born in Colombo, September 17th, 1809. He feared the Lord from his youth, being favoured with the godly counsel and discipline of an excellent mother, and a religious training under an uncle who was a respected minister of our

Digitized by Google

communion. It was not, however, until he reached his twentieth year that he was made a partaker of the converting grace of God. In referring to this change, he said, "Having felt deeply the pangs of a sinful conscience, I entered into my room, and having closed the door and prostrated myself on my knees, I poured out my soul in prayer, and pleaded the merits of Christ's death. I now felt Christ to be my Saviour, and my only Saviour. Then I felt a joy inexpressible, a joy that my sins were all pardoned,...a joy that I, a hell-deserving sinner, am fully saved by grace; and it was a joy which enabled me with ecstasy to cry, 'Abba Father.'" The consciousness of acceptance with God through the Lord Jesus was at once followed by the desire to make Christ known to those who were strangers to His love. At the District Meeting held in December, 1830, he was recommended to be received on trial as an Assistant-Missionary, and appointed to Negombo. In subsequent years he laboured at Matura, Goddapitiya, and Pantura; and in 1842 he was appointed to Morotto, where for twenty-two years he exercised his ministry with great acceptance and usefulness, as an energetic, faithful, and devoted missionary of the Cross. As a preacher he was racy, faithful, powerful, and singularly successful. Many hundreds of souls were brought to God by his instrumentality. He was eminently devoted to God, "instant in season, out of season," and mighty in the Scriptures. As a pastor his name is still fragrant wherever he was called to minister. When affliction laid him aside, he settled in Colombo, and subsequently removed to Morotto, where he died, in great peace, July 25th, 1872, aged sixty-two years. The Holy Scriptures which he had unremittingly studied throughout his life, were his support and comfort at the approach of death.

3. Joseph Broadbent; who was a son of the late Rev. Samuel Broadbent. He arrived in Calcutta in the early part of 1867, towards the end of which year he removed to Lucknow, where he was appointed to labour especially for the spiritual benefit of the military. Here, by his kindness of spirit, uniform attention to his duties, fidelity as a preacher, and untiring devotedness to everything calculated to promote the best interests of his charge, he gained the esteem, the confidence, and the love of all with whom he had to do. His death was very unexpected. From the time of his arrival in India, up to the attack of sickness which ended in his death, he had not been once ill. He seemed remarkably suited to the climate, and it was quite expected, until the morning of the day on which he died, that he would soon recover and resume his duties. The character of his complaint perhaps rendered impossible any manifestation of religious feeling, or any such expressions as we love to hear from the lips of the Lord's dying servants. He died in peace, and was buried in the cemetery at Lucknow, amidst general expressions of grief at his removal. Brother Broadbent lived and died well, and has left a name behind him which will be held in high respect for a long time to come. He was called to his rest on Tuesday, August 20th, 1872, in the thirty-third year of his age, and the eighth of his ministry.

4. Giovanni Annigoni; who was born at Parma, in the year 1835. He was one of the first fruits of the Methodist Mission in Italy, and laboured for several years in Parma and its neighbourhood as a local preacher, before being called into the work as an Italian minister. During this period he was in the habit of visiting every Sabbath the village of Mezzano Inferiore, now one of the most flourishing Evangelical stations in Italy. At Padua, where he first laboured as an Assistant-Minister, his preaching was exceedingly popular, and he gave promise of great acceptance and usefulness. But very soon the symptoms of the disease that ultimately proved fatal to him began to manifest themselves, and for many months before his death he was greatly enfeebled both in mind and body. The cloud upon the intellect became more dense as his illness advanced. On this account no dying testimonies to the comforts of Divine grace can be quoted as falling from his lips, though his constant and pathetic appeals to the Saviour showed clearly that, though with broken wing, the distracted spirit fluttered for shelter to the sure and only Refuge. He died on the 24th of November, 1872, in the

Digitized by Google

thirty-eighth year of his age, and the fourth of his ministry.

5. PHILIP H. NIEFFER; who was born May 27th, 1838, at Kirchheim-under-Teck. He was converted to God in London, and was for some years a member of our German Methodist Society in the east of London. Family affairs led him back to Germany, and he settled in Cannstatt, where, as a local preacher, he laboured with great zeal and acceptance. In 1871 he was received by the Conference as a preacher on trial, and was appointed to the Hall Circuit, where he was the means of bringing many sinners to Christ. His illness, inflammation of the lungs, quickly ran its course, and he died in great peace, on the 17th of December, 1872. His last words were, "Jehovah! Jesus! Amen!"

6. WILLIAM WALKER, East Indian Minister; who was born at Madras, in 1813. In early life he was a subject of gracious influences, but he does not seem to have become decidedly religious till his twenty-seventh year. After having been employed for eight years as a schoolmaster and catechist, he was accepted, in 1854, as an Assistant-Missionary in the Mysore District, and three years later was set apart to the full work of the ministry. He was a man of a kindly spirit and of simple, genuine piety. He preached to the native Christians with much earnestness and feeling, and watched over them with fatherly care. Possessing an excellent colloquial knowledge of Canarese, and considerable readiness in dealing with disputants, he was very efficient in street and village-preaching to the heathen. His health had been feeble for several years, but for some months before his death he had felt much better. He had, however, notwithstanding this improvement, a presentiment that his end was near; and two or three times he spoke to his family of the change for which God was evidently preparing him. He anticipated death calmly and without misgivings. While abroad, on a long missionary tour, he was suddenly attacked by sickness, apparently induced by exposure, and sank in a few hours. He died in the Travellers' Bungalow, Cuddoor, on the 10th of February, 1873.

7. DANIEL PINNOCK; who was born in Kingston, Jamaica. He was converted to God in early life, through the instrumentality of the Rev. Richard Hornabrook, and thus commenced a career of consistency and usefulness which issued in his peaceful removal to his "Father's house." Before entering the Christian ministry, he was for seven years successfully employed as a local preacher, and as a teacher in one of our day-schools; and, though consciously called of God to the more sacred office, his timid and retiring nature hesitated long before he could venture to undertake duties of so responsible a character as he regarded those of a minister to be. At length, however, he yielded, and by faithfulness and success in his work proved himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." His gentle, unpretending piety commanded the affectionate respect of all who knew him. His mind was usefully stored, and he had a large acquaintance with standard divinity, as was evidenced by his ministrations and general converse. His disposition was exceedingly amiable; yet he was not easily moved from his own opinion unless his judgment was convinced. His preaching was practical, dealing directly with the consciences of his hearers, who felt, as they listened, that "the love of Christ constrained" him. He was diligent as a pastor, bestowing particular attention on the children in the schools. His death was induced through over-fatigue in going to the District Meeting, from his having to walk much of the way on account of an accident to the vehicle in which he had been travelling. But the Master found His servant "watching." Though unable to speak for two days previous, shortly before his departure, in reply to a brother minister, who asked him, "Is the Atonement which you have often preached sufficient for you now? Is Jesus precious?" he was enabled feebly, but firmly, to answer, "Yes!" He then sank to rest, February 12th, 1873, in the forty-sixth year of his age, and the sixteenth of his ministry.

8. JOHN STEPHENSON (B); who was born at Egglestone, near Barnard Castle, in the year 1837. He was brought up in connection with the Established Church, but did not experience the saving power of religion till he was twenty-one years

Digitized by Google

of age, when he joined the Wesleyan-Methodist Society. He began to preach almost immediately, and two years later was accepted as a candidate for the ministry. He profited greatly by a three years' residence at Richmond, where he was a diligent student. In 1862 he was appointed to the Mysore District, in India, where he laboured during the remaining ten years of his life. With a transparent, unaffected character and a gentle spirit, he combined firm principle and a high sense of duty. He was very methodical in his habits, and diligently improved his time. Good natural abilities were carefully developed by study. His attainments in Canarese were excellent, and he turned them to good account, both in the pulpit and in the preparation of school-books. As a Canarese preacher he was fluent, earnest, and effective. He possessed more than usual qualifications as a missionary. His whole heart was in his work, and his great ambition was to spend his life in India. His death was quite unexpected. After ten years of singularly good health, he was attacked by an insidious disease, under which he speedily sank. He died at Ootacamund, on the Neilgherry Hills, April 5th, 1873, in the thirty-sixth year of his age, and the twelfth of his ministry.

9. WILLIAM SHEPSTONE; who died, aged seventy-six, at Kamastone, South Africa, May 26th, 1873, soon after his retirement, at his own request, from the Chairmanship of the Queen's-Town District. His health for many years past had been gradually on the decline, and the prospect of death had been long familiar to him. Nothing delighted him so much as converse on holiness and heaven. His final illness commenced on the 10th of May, and after sixteen weary days and nights of severe suffering, borne with true Christian fortitude and meek submission to the Divine will, the end came without a pang. The consolations of God abounded to him throughout his illness. One of his latest exclamations in relation to his prospects was, "The fulness! the fulness!—to all eternity!" his voice rising with each repetition of the word. Mr. Shepstone was one of the earliest of those who laboured with the late Rev. William Shaw, fifty years ago, in the first introduction of the Gospel into Pato's tribe, in Kaffirland. No man so thoroughly understood the Kaffir character, or was more able to meet the objections of the chiefs and others on their own ground, reasoning with them, and generally carrying them with him. In prudence and in meekness of wisdom he was an example to his brethren, and his memory will long be cherished by them.

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

A Man of God: or, Providence and Grace exemplified in a Memoir of the Rev. Peter M'Owan. Compiled chiefly from his Letters and Papers. By the Rev. John M'Owan. Edited by G. Osborn, D.D. London: Wesleyan Conference Office. 1878. It is not easy in a few words to do justice to this valuable contribution to the biography of those who have departed this life in the faith and fear of God and the service of His Church. Peter M'Owan's name was long among the most honoured in Methodism. Alike in the pulpit and on the platform; amidst great Connexional struggles; rejoicing in the well-earned love and admiration of tens of thousands; in the home-circle, which was ever gladdened by his presence; or when passing through sorrows

Digitized by Google

dark as "the shadow of death" —in every place, relation, and season—he was truly a "man of God." The reading of the volume before us can hardly fail to be a means of rich blessing; for its pages are fragrant with the "unction from the Holy One." Dr. Osborn, referring to the fact that "the author sees this his first publication issued in his eighty-third year," pronounces it "an undoubted curiosity of literature." But beyond the surprise that at this advanced age the writer should have been able to execute his loving task with such clearness and vigour, the reader will be edified by the intense spirituality of the whole book, and will share the joy of one who was instrumental in leading such a distinguished disciple to the Saviour. "The sacred history tells us little of St. Andrew, but that little is much. 'He first findeth his own brother Simon.....and he brought him to Jesus.' Had he done no more, he had not lived in vain. The glorious Apostle to whom the keys of the kingdom were given, owed his conversion to a brother's love and care; and these pages show us another Peter, a partaker of like precious faith, and a fellow-elder with the Apostle, brought to the enjoyment of the same salvation by the like instrumentality. Happy brothers both!"—(*Preface*).

From among the many excellencies of this Memoir, we commend one or two to the special attention of our readers; and first, *Its clear description of the nature of conversion.* It is refreshing to read such words as the following, in these days of indifferency and laxity, in reference to a question of supreme importance: "I rose early....My distress was very great....I offered myself to God upon my knees, and pleaded His great mercy in Christ Jesus. It was not in vain. God heard my cry. Faith sprang up in my heart. The language of confidence dwelt on my tongue; God was awfully near.....In the mediatorial plan I now saw spotless holiness, inflexible justice, and infinite wisdom and mercy all blended in sweetest harmony. It gave me sincere pleasure to see that no Attribute suffered, while I, the chief of sinners, was saved. Instead of being pained that boasting was 'excluded,' I rejoiced that it was 'by faith, that it might be by grace.' Salvation flowing through the blood of the Lamb appeared to me infinitely more valuable than it could have done had I procured it by merit, which I now saw to be absolutely impossible. Sin appeared to me 'exceeding sinful,' and the evils of my heart became more apparent; but obedience was easy."

Equally important is the record of Mr. M'Owan's attainment of the blessing of entire sanctification. A letter which he received from a friend on the subject, led him to seek it with greater earnestness than he had hitherto done. In replying to it he says, "Your letter came with the blessing of the eternal God. The pointed inquiries you made respecting my experience were sent home by the Holy Ghost. I gave diligence to know myself; and the result was shame and self-abasement, accompanied with strong cries for the entire renewal of my nature....I shall not detail the varied excuses and temptations which followed; but would state, to the honour and glory of Divine grace, that on Thursday, February 21st, (1825,) I was favoured with an extraordinary baptism of the Holy Ghost. His descent was

Digitized by Google

preceded by an overwhelming sense of my weakness, poverty, and sinfulness. Its effects were an inexpressible calm, and a confidential resting in Christ as all my salvation and all my desire.....This baptism of the Holy Ghost, instead of superseding study, fits me for, and impels me the more to, it." Throughout his "length of days" he afterwards could testify, "The fire continues to burn. All glory be to God!.....I feel that everything which distinguishes me from the beast and devil is from God, and I give Him the glory. I dwell in God, and He dwells in me. The life which I live in the flesh, I live by the faith of the Son of God."

This is the key to Mr. M'Owan's grand and lovely character. He began and ended everything with God; he "prayed himself into a great man." He was enabled to bear without spiritual injury to himself a demonstrative popularity, and by virtue of his "power with God" he wielded a mighty power over his audiences. "His manner in the pulpit was marked by peculiar energy and vehemence. It seemed often as if the spirit would burst its small and feeble tenement. .....But it was natural to him; it was the expression of his burning love to souls, and he felt that he must preach thus, or not preach at all." His ministry could not fail to be at once attractive and useful. Chapels were crowded long before the time of service, and the Word preached was accompanied with extraordinary effects: "There was more weeping," was the testimony of a well-known brother minister on one occasion, "under that sermon, caused by thorough religious feeling, than I had ever seen in my life. There was not a countenance that was not moved." Another says: "While his excitement was so intense, I never heard him say, or heard of his saying, an injudicious thing, or utter a sentence unbecoming a minister under the full consciousness of his official responsibility." His power in preaching and in prayer, however, was not merely that of strong desire and conviction vigorously expressed, but of a prevailing Divine influence. You felt in listening to him, not only that the whole man—body, soul, and spirit—was there, but that God was there, confirming the word of His servant. "What," he writes, "signify large congregations, large collections, or the praise of the people, if sinners be not converted to God and believers edified in their most holy faith? These outward things Satan would have us to rest in, but my prayer is, 'Give me souls, or else I die.'"

Next in importance comes his advocacy of Christian missions to the heathen. His services in this department were in great demand, and this to the honour of his hearers; for he "never pandered to a vicious taste." Neither did he excel in argument; but in exhortation, appeal, and encouragement he had few superiors. He "kept close to his theme, and treated it with becoming seriousness." On some occasions, meetings were carried away as with a flood by his holy ardour. In 1841, in compliance with an urgent request of the Missionary Committee, he went on a tour through Devonshire and Cornwall, with one of the General Secretaries, in order to stir up the pure minds of the friends of missions in those parts to adopt a more systematic and regular plan of contribution during the year to the Mission Fund.

Digitized by Google

The appeal was met by a general response and a thorough re-organization of the system of collecting. A similar tour in the south of Ireland, in 1843, is racily described in a series of letters to Mrs. M'Owan. A visit to Portsmouth is told in his assiduous home-correspondence in such wise that one becomes acquainted alike with dockyards, governmental regulations, naval history, and Methodist missions. These epistles blend in the pleasantest fashion a keen observation of men and things with a holy spirit and an abiding consecration to the work of God. His eloquent and powerful appeals in Exeter Hall are among the most cherished recollections of the promoters of the glorious cause in the last generation.

By the Conference of 1834 he was appointed to visit the Societies in the Zetland Islands, where he was received as an angel of God, a "messenger of the churches," in truth "the glory," because successful in the work, "of Christ." He records, "My intercourse with my brethren has been profitable; my communion with the people has been sweet; and my privations not worthy to be named, while my mercies call for shouts of praise and a life of entire devotedness. I have seen nature in some of its sublimest aspects, society in its primitive simplicity, and piety prospering amidst the deepest poverty."

But the costliest contribution of all to the Lord's service was the gift of his child to a devoted missionary who was about to go to the savage islands of Fiji. "I admire her fortitude," he says in one of his letters, "and will not cease to pray that the grace of the Redeemer may be sufficient for her." Writing to Mrs. Wilson on the eve of her departure, he says, evidently struggling with tender affection, but overcome by a calm, supreme sense of duty, "Hitherto, I hope, I have been preserved from saying a word tending to deter either you or your dear husband from the sacrificial course you have both chosen, and I mean not to begin now. On the contrary, I would say, Arm yourselves continually with 'the mind which was in Christ.' Believe that the whole world has been redeemed;...consider your destination as fully within the precincts of Providence as the most favoured spot of creation;...place a confiding trust in God; be calm, be prayerful, and set the Lord always before you. Your mission is to save souls, and to succeed you must live in the possession of a present and full salvation." His dear wife, who was of a like spirit, also writes on this occasion: "Great as my loss is, I rejoice that I am blessed with such a noble-minded daughter. Your God, and your father's God, will at all times be your strong tower, and a 'very present help in trouble.'.....That the God of all consolation may be your portion, day and night, is the constant prayer of your affectionate mamma!" Happy and honoured parents these! The spirit in which they give up their child harmonizes with that of many Christian fathers and mothers, whose loved ones are now engaged in spreading the knowledge of the Lord in "dark places of the earth," which "are full of the habitations of cruelty," and should awaken sympathy and prayer, in those at home, for such devoted labourers; as well as enlarged liberality in promoting the conversion of the world to God.

Mr. M'Owan's hallowed fervour was shown most beneficially in the agitations which, during his ministerial life, disturbed the peace of

Digitized by Google

the Connexion. His care was so to treat the outbreaks of those who could not endure the restraints necessary for the maintenance of purity of doctrine and discipline, as to render them occasions of promoting the spiritual well-being and progress of others. With clear discernment and holy firmness, he remarks, "We cannot but regard the present persecution as the consequence of our Connexional fidelity to God, and to the trust which our fathers committed to our keeping. It is natural for the world to love its own; and because we are not of the world, because we denounce its popular maxims, testify against its evil deeds and godless philosophy, because we refuse to worship the great image of infidel liberalism which its children have set up, we are marked as the victims of its hate. Be it so. We know our calling, and will, by the help of God, adhere to it. And should we, in aiming at the conversion of the world to God, be reviled, we will bless; and should we be defamed, we will entreat. God has hitherto so identified His presence and His power with our unostentatious proceedings, as to invest our whole economy with a character of mystery in the eyes of worldly men, which baffles their wisdom and abases their pride; and while we continue to seek *His* glory, not our own, He will still be unto us a defence and a glory." With such views and principles he was equipped to take an important part in "that terrible war which, among all its other evils, in a considerable degree neutralized for several years the pulpit power of the most useful ministry in the kingdom, and occasioned the loss of thousands of ill-informed and misled souls from the fold of the Church."

It is just to the memory of this champion for the right that such a record as is given in this Memoir should be made of the difficulties with which he had to contend, and the spirit by which he overcame them, but a single extract must here suffice: "When I survey the scenes of the last seven months, and look at the present position and future prospects of Methodism in this devoted Circuit, I am filled with grateful amazement, and cry, 'What hath God wrought!' I have felt throughout the trial like a child wrestling with a giant; and yet, somehow, in every struggle, the man of might fell under me. .....Indeed, the power, the wisdom, and the grace of God, have been signally seen in restraining and overruling the wrath of the enemy, as well as in guiding and strengthening myself, my brethren, and our faithful people. Our friends have kindly reposed confidence in me, and they and my colleagues have promptly aided me in carrying out the plan of operations which was laid down." For the details of that wise, godly, and successful "plan," we must refer our readers to the book itself.

Valuable literary service was also rendered by this faithful servant of the Lord. His contributions to this Magazine were always welcomed: we may allude especially to Memoirs, papers on his Zetland mission, others under the title of "Old Methodism," and the well-known sermon, designed to make the "Warrenite agitation" an occasion of advancing the spiritual interests of the Connexion, which appeared in July and August, 1835. It was to be expected that his pen would be also employed—as it was to great advantage—by the Conference in the preparation of Pas-

Digitized by Google

toral Addresses. His singular force and felicity of expression rendered good service, too, at the celebration of the jubilee of the Rev. John Angell James's ministry in Birmingham. In behalf of the Wesleyan Ministers and Circuit-stewards he on that interesting occasion drew up an address, which is wisely preserved in the Memoir.

We must reluctantly bring our remarks upon this volume, on several portions of which we could fondly linger, to a close. We would fain have spoken of many notices which it contains, of the places and doings of successive Conferences; of trenchant and Knox-like denunciation of Popery; of love for little children and young persons, and its touching reciprocation; of the honour so cordially bestowed by the Conference when Mr. M'Owan was compelled to retire from active service; of the tender care shown him during a critical year by the City-Road Circuit, by which, under God, thirty years of full and blessed work for the Church were secured; of correspondence that reminds us of the letters of Rutherford; and of the calmly-triumphant end of his labours, which none, we think, can read without tears of adoring joy.

We have felt, in perusing this book, to be beside one who ever beheld himself in the mirrored laver, seeking to be "clean every whit," before bearing "the vessels of the Lord;" who ever stood beside the altar of incense, offering up service to God "of a sweet smelling savour;" who was, withal, as bold and firm and true as he was gentle. And, on laying down this precious record, we cannot forbear from the cry of Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof." O! that the mantle of power of this "man of God" might fall upon the whole brotherhood of Methodist Preachers!

Louis Ranc, (un Martyr de Vingt-six Ans,) Ministre sous la Croix dans le Dauphiné (1719–45). *Par D. Benoit, Pasteur.*—A touching story of a young French Protestant pastor, earnest, talented, devoted, who, having been appointed, immediately after his ordination, to the care of the churches scattered along the banks of the Drôme, in the early part of the last century, exercised his ministry with great fidelity; preaching the Gospel under the open canopy of Heaven, or under the shade of the woods wherever he could with safety collect a few of the persecuted followers of Christ, and watching over the scattered flock. Shortly after a meeting for exhortation and prayer, Louis Ranc was arrested, tried, and sentenced to death, for disobeying the orders of the King. An announcement was printed and posted throughout Dauphiné thus headed: "Sentence of the Sovereign Court of Parliament of Dauphiné, 2nd March, 1745, which condemns to death Louis Ranc, preacher." On the 12th of March this young evangelist was conducted to the scaffold. His last moments were spent in prayer. Like Stephen, his eyes were fixed on heaven until it opened to receive his spirit. This affecting story is told in a most interesting and graphic style in M. Benoit's *brochure*. Being dead, Louis Ranc still speaks in the valleys and plains which were the scene of his short but impressive ministry.

Christian Missions Challenged, and the Christian's Reply. A

Digitized by Google

Sermon preached on Behalf of the London Missionary Society, May 14th, 1873. By John Kennedy, D.D. London: John Snow and Co. 1873.—We are not in any degree alarmed by the attempts in these days made to discredit Christian Missions: they are an evidence of the progress which those Missions are making. Dr. Kennedy's argument is well chosen. It is not a vindication only; but it goes to show that the boasted "progress of modern thought" leaves the world in a positively hopeless condition. The triumphs of Christianity within the present century, in the sphere of Missions, furnish a conclusive answer to objectors of every order.

Calvinism: Thoughts induced, Inferences drawn, and Observations suggested by its Teachings and Results. By Thomas Friarmaze. London: Elliot Stock. 1873.—This tractate contains a trenchant and somewhat satirical stricture on Calvinism, which is now being vigorously maintained by a number of the rather fanatically-disposed persons who arrogate to themselves the title of "the brethren." This system of doctrine—which is based on mistaken views of the Divine purposes concerning man, misrepresents the relation existing between the first two Persons in the Trinity, and invalidates the whole process of redemption—is here exposed in its most repulsive forms and consequences, and denounced in the strongest terms. The author gives evidence in his pages of considerable ability, though the style in which he writes is more remarkable for its force than its elegance.

Christianity: A Mission of Doctrine. A Sermon preached in Canterbury Cathedral at the Consecration of the Bishop of Barbadoes. By A. L. Farrar, D.D. London: Rivingtons. 1873.—We have read this sermon with considerable pleasure; the circumstances under which it was delivered of themselves invest it with interest. The argument, at least in the mode in which it is put, possesses the merit of originality. It is a protest against the destructive errors which are becoming so threatening in the Church of which the author is an able minister. He says, "We claim that Christianity, as an *institution*, as a *ritual*, as a *life*, is grounded in *doctrine*; each derives its power from a source outside itself. They point us to the mysterious, to the supernatural. All derive their power from the revealed truth on which they hang."

Recollections of my own Life and Times. By Thomas Jackson. Edited by the Rev. B. Frankland, B.A. With an Introduction and a Postscript by G. Osborn, D.D. London: Wesleyan Conference Office. 1873.

Memorials of the Rev. Francis A. West. Being a Selection from his Sermons and Lectures. With a Memorial Sketch by one of his Sons, and Personal Recollections by the Rev. B. Gregory. London: Wesleyan Conference Office. 1873.

The Noaic Deluge: Its probable physical Effects and present Evidences. By the Rev. S. Lucas, F.G.S. London: Hodder and Stoughton. 1873.

Grammatical Analysis of the Hebrew Psalter. By Joana Julia Gresswell. Oxford and London: James Parker and Co. 1873.

Class-Meetings in Relation to the

Digitized by Google

Design and Success of Methodism. By S. W. Christophers. London: Wesleyan Conference Office. 1873.

The Life of the Rev. Alfred Cookman. By Henry B. Ridgaway, D.D. London: Hodder and Stoughton. 1873.

A Comparative View of the Doctrines and Confessions of the various Communities of Christendom; with Illustrations from their Original Standards. By Dr. George Benedict Winer, formerly Professor of Theology in the University of Leipzig. Edited from the last Edition, with an Introduction, by the Rev. William B. Pope, Professor of Theology, Didsbury College, Manchester. Edinburgh: T. and T. Clark. 1873.

GLANCE AT PUBLIC OCCURRENCES.

DR. MANNING'S UNSPOKEN SERMON.

On Sunday, the 24th of August, the Irish National Roman Catholic cathedral of St. Patrick, at Armagh, was dedicated, with unusual circumstances of pomp and magnificence. Of course Cardinal Cullen took part in the ceremony; he was surrounded by fifteen archbishops and bishops, including the Bishops of Clifton and Plymouth; and upwards of four hundred priests were present. The foundation stone of this cathedral was laid on the 17th of March, 1840, by the late Dr. Croly, the Roman Catholic Archbishop of Armagh and Primate of Ireland; so that the building has been more than thirty-three years in the course of erection. We are not to suppose that the outlay, though large, is in proportion to the time which has elapsed from the beginning of the undertaking. In Ireland, Roman Catholics are never in haste to complete their places of worship; while the work remains unfinished there is always a good ground of appeal to the faithful for liberal pecuniary aid.

It had been arranged that Dr. Manning, of Westminster, should take part in the dedication, and preach the "consecration" sermon. But almost at the last moment, he wrote to Dr. M'Gettigan, the Primate, saying, that owing to his labours in connection with the Provincial Synod which had just concluded its sittings, he was "in a state of fatigue bordering on illness," and, therefore, could not keep his promise. To do Dr. Manning justice, he seems to have been anxious to mitigate, as far as possible, the severity of the disappointment he felt compelled to inflict upon his co-religionists at Armagh; and, in the sincerity of his anxiety, he pledged himself, as he could not be present in person to give utterance to what was in his heart, he "would do so in writing, and put in print what an English Catholic and an English bishop feels to the bishops, clergy, and people of Ireland." No doubt "Henry Edward, Archbishop of Westminster," as he styles himself, believed that what he had to say was worth all this trouble of publication. Perhaps he scarcely anticipated that one of the Irish Ultramontane journals would take occasion to declare, that "the absence of Dr. Manning would not detract from the eclat of the opening;" that as an Irishman would take his place, many would go to

Digitized by Google

Armagh who would not otherwise be there; and that they were "rather pleased than disappointed" at the change in the programme.

Dr. Manning has since redeemed his pledge to the Roman Catholic Primate, by publishing in the newspapers, in the form of a letter to his Grace, the sermon which he had intended to deliver at the dedication of the Armagh cathedral. The production is scarcely in harmony with the common idea of what a sermon ought to be; but many of its author's remarks are worthy of special notice because of their candour and originality. It might have been expected, perhaps, that on such an occasion he would have much to say about Ireland; but we are quite sure that what he has written on this topic in his unspoken sermon, is not what Cardinal Cullen and his hierarchy either expected or wished him to say.

He is very complimentary to the Roman Catholic Primate and people of Ireland. He extols them for their steadfast adherence to the faith; and in glowing terms contrasts their fidelity with the faithlessness of other nations. But he also goes on to declare: "I do not believe that Ireland was ever so full of life, power, and resources as at this day."....."It may with certainty be said that the people were never so well or so universally educated as at this day."....."The system of education which for the last thirty years has covered Ireland with national schools has diffused education through the whole body of the people. Popular education in Ireland is more widely spread than in England. What was intended by some to undermine the Catholic religion in Ireland has turned to the confirmation of the faith. The mass of the people at this day are an intelligent and educated Catholic nation; all the more Catholic because all the more intelligent."

We were scarcely prepared for such testimony as this from such a quarter, concerning the state of education in Ireland; but Dr. Manning is equally strong and explicit as to the material prosperity of that country. He says: "There never was, I believe, a time when more industry was at work in Ireland; when more capital was invested, more activity of production and exchange was in motion, and when, therefore, better returns were secured to the employers and better wages to the employed."....."In abundance and quality of food, in rate of wages, and even in the comfort of their dwellings, the working men of Connemara are better off than the agricultural labourers of certain of our English counties." Nor is the Archbishop discouraged even by the long-continued abnormal flow of emigration, and the consequent decrease in the population; inasmuch as he believes that, by-and-by, emigration will decline, if not cease, and the population increase again. His testimony concerning the political position and influence of Ireland is equally favourable. He says: "No one without a foresight almost prophetic could have foretold in 1828 and 1829 to how high a share in the public life and power of the empire, Ireland has been lifted by the last five-and-forty years." And he declares his "clear and firm conviction that at no time in the history of the English monarchy has Ireland had so wide, so various, and so powerful a share in the legislature, in the public opinion, and in the public life" of the United Kingdom.

Digitized by Google

Now it is not necessary that we should either challenge the assertions or discuss the assumptions and inferences of Dr. Manning. It will be sufficient if we point out that, on almost every topic touched in the foregoing quotations, he is in complete opposition to Cardinal Cullen and his political supporters. He eulogizes the national system of education which they denounce and seek to destroy. He attests the industrial and social vitality and comfort of the population, while they clamorously assert its decay and poverty. He gladly proclaims the political progress, freedom, and influence of Ireland, while they reiterate declarations of its degradation, serfdom, and helplessness, and ask for "Home Rule" as the only efficient remedy. We are persuaded that the opinions concerning the present state of Ireland which Dr. Manning has so candidly avowed, are those which are held not only by well-informed and unprejudiced Englishmen, but also by all the educated and independent Roman Catholics of the sister island. From the Roman Catholic Archbishop of Westminster, if from no one else, we may learn how foolish and criminal it is to accept Cardinal Cullen and his ecclesiastical serfs as true exponents of the wants and wishes of even their Roman Catholic compatriots.

The allusion in this unspoken sermon to Mr. Gladstone's abortive attempt to deal with Irish University education is instructive. Dr. Manning admits that when the ill-fated measure was first propounded, looking at it as for the Roman Catholics of England, he believed that it could be accepted with safety and worked for ultimate good; but says that afterwards, when the Roman Catholic episcopate of Ireland refused the proposal, because it involved two things which the Roman Catholic Church inflexibly refuses, namely, mixed education and education without faith, he recognized "the higher and nobler attitude of this refusal." The terms in which he makes this admission give some countenance to the rumour, prevalent at the time, that he had assured the Prime Minister that his Bill would be accepted by the Roman Catholics of Ireland as a settlement of the education difficulty. But, by direct orders from the Vatican, the Bill was rejected because it did not go far enough; and Dr. Manning has been "educated" to regard the measure of which he once cordially approved, as an attempted continuance of penal legislation, calculated to inflict upon a people "profoundly religious and profoundly Catholic" an intolerable wrong. Irish Protestants rejoice that Mr. Gladstone's scheme of University education for Ireland was abortive; but for reasons totally different from those adduced by Dr. Manning. He condemns it because, as he alleges, it would have consolidated, perpetuated, and extended the system of mixed and godless education; they condemn it because it was an insidious and elaborate attempt to destroy mixed education, and to set up in its stead a system of separate and denominational education under priestly control, and at the cost of the State. The Archbishop of Westminster, however, is scarcely consistent with himself. He asserts that the Roman Catholic Church inflexibly refuses mixed education and education without faith; and yet he admits that such mixed and godless schemes of University education have become inevitable in England;

Digitized by Google

and that, though intolerable in Ireland, they may be not only tolerated in England, but accepted by Roman Catholics as a gain. He even goes so far as to denounce the Irish National system of education in primary schools, notwithstanding his previous eulogy of it, as a wrong against the Roman Catholic people of Ireland, because that in those schools the Roman Catholic religion cannot be taught; and he asks that Ireland shall be granted, like England and Scotland, a complete system of education essentially religious and denominational —that its Catholic people shall have a Catholic education in accordance with their desires and conscience. But in all this apparent inconsistency it is easy to recognize the Protean policy of Jesuitism.

Dr. Manning anticipates a happy and prosperous future for Ireland, "if Ireland be Ireland still, and if England have still a Christian heart." That is, as he suggests, if Ireland shall continue persistently to resist and reject all Imperial legislation not in accordance with the ideas and choice of the Roman Catholic hierarchy; and if "the next generation of Englishmen be formed as Christians," by having their character shaped, moulded, and trained in Roman Catholic schools. Then, in that happy time, which the Archbishop thinks not very far off, Ireland is to be governed with the most delicate regard for her religion and the peculiarities of her people. Indeed he scoffs at what he calls an Imperial policy, because, as he alleges, the three peoples of England, Scotland, and Ireland, are distinct in blood, in religion, in character, and in local interests; and he intimates that when Ireland is justly treated she will neither "make nor meddle" in the local affairs of the other portions of the United Kingdom. We suppose this is intended as a hint to British statesmen that the authorities of the Roman Catholic Church have resolved to use the "Home Rule" agitation as a means of obtaining further concessions. We trust that the arrogant assumption, that Ireland is to be treated as an exclusively Roman Catholic nation will never be conceded. Indeed our politicians have carried concession too far already.

We earnestly desire that Ireland may have a happy and prosperous future; but we are persuaded that such good fortune is not to be won for her by the agents of the very system which has demoralized and cursed not a few of the fairest countries of the world. Even now Dr. Manning looks upon these nations, and upon England, with grave foreboding, because they have renounced their allegiance to Rome; and though he admits their progress, he declares it to be without stability or vital coherence. If he will shut his eyes to the facts of modern history, it cannot be helped. But it is well known that the sovereigns and nations whom the Pope has blessed have been speedily overtaken by humiliation and decay, while those whom he has cursed have prospered. As respects *him*, this saying might be reversed, "He whom thou blessest is blessed, and he whom thou cursest is cursed." Therefore, where the Archbishop laments, we rejoice; where he fears, we hope. Perhaps if Ireland were to provoke the Pope's curse by a revolt against his spiritual authority, she might become prosperous also.

For a moment Dr. Manning turns aside from his bright anticipations of Ireland's future to complain of

Digitized by Google

those who call themselves Christians, but who deal with education "as they would with casting of iron and the combing of wool." And then he goes on to say, that those who desire to rid the world of the Catholic faith, of doctrinal Christianity, and of religion in any form, know perfectly well that the school is more fatal to their policy than the Church. It would be difficult, if not impossible, to understand some of these assertions, did we not know that Romanism unchristianizes all who do not bow to its yoke; and that by education it means little more than the priestly training of youth in the belief of lying legends and in the superstitious observance of the manifold rites of a mere mechanical piety. All other education Rome dreads as men dread the plague. But in the voluntary confession of the Archbishop, "Our churches would soon stand empty if our schools were not full," we may see the importance which the Roman Catholic Bishops attach to *separate* education, not only as a means of defence, but as an agent for proselytism. We hope the Protestants of the United Kingdom will be forewarned.

There may have been many disappointed that the Archbishop from Westminster was not present to deliver his sermon in Armagh; but we are sure the authorities of the Roman Catholic Church in Ireland would be glad now if it had never been published.

VARIETIES.

RESEARCHES IN MESOPOTAMIA.—Mr. Smith, the "special commissioner" of the "Daily Telegraph," sends word to his journal that his researches up to the present time in Mesopotamia have been crowned with much good fortune, and that he has obtained results of real value and interest:—"I have examined many of the ancient remains and monuments, and the general face of the country from Koyunjik, on the river Tigris, down to Babylon, on the Euphrates. Thence I have crossed into the marsh district of Hillah, and investigated the Birs Nimroud. I have also been across the Desert as far as Tell Ibrahim. In the course of these visits, and of my excavations nearer Mosul, I have obtained upwards of eighty new inscriptions. One among them is from a very important stele of Merodach-Baladan, king of Babylon, son of Milihu, grandson of Kurigalzu, period 1300 B.C. Another notable inscription is that of Vulnirari, king of Assyria, recording a list of expeditions and triumphs achieved during the reigns of Assur-abalid, Belnirari, Sul, and Vulnirari. This interesting record gives the particulars of the restoration of the causeway to the great Temple of Assur, date 1320 B.C." Mr. Smith has also recovered part of the series of tablets containing most curious and ancient Babylonian legends, as well as syllabaries of great utility, a bilingual collection of proverbs, and some astrological and mythological tables: "Among other discoveries I may mention contemporaneous or historical memorials of Sargon, Esarhaddon, Assurbanipal, Nebuchadnezzar, Nabonidus, Cambyses, and Darius. I have, moreover, lighted upon some extremely curious tablets of the Parthian period, bearing unmistakable dates, with many other more or less interesting relics, the particulars of which will be learned from the letters which I have des-

Digitized by Google

patched to you. I excavated at Nimroud for seventeen days, and explored there the north-west palace of Esarhaddon, the Temple of Nebo, and also some entirely untouched portions of the south-east palace. This latter is of greater extent and grander character than has been supposed. I found spacious halls and fine chambers, the walls of which were ornamented with bands of plain colours. Under the pavement of one of these halls I came upon six clay figures having the head of a lion joined to a human body. These figures have four wings, and each of them holds in the left hand the symbolical basket. One of my most recent discoveries is that of a perfectly new text of the annals of Tiglath-Pileser. I am at present digging hard to obtain, if possible, the remainder of this highly important piece of history."

SHAKESPEARE'S DEATH-SCENES.—Grave, manly, yet full of human pity, death-scenes depicted by our great dramatist arouse no maudlin sensibility; they instruct while they affect us. In them we study the emotions called forth by death's approach in very various characters—the dull and commonplace man and the genius—the unusually guilty and the singularly good. We mark how, as the great teacher draws near him, the rude and thoughtless Hotspur becomes suddenly enlightened; how Hamlet's overweighted mind is cleared of its perplexities by his touch. Who can read many of Shakespeare's finest passages without being reminded of his own words,—

"The setting sun, and music at the close,
As the last taste of sweets is sweetest last—
Writ in remembrance, more than things long past"?

And yet there is one omission in Shakespeare's death-scenes which, when we come to think of it, strikes us as hard to account for. None of his plays represents to us the noblest death of all—the free-will offering of a life on the altar of faith, home, or country. His plays abound with fair types of maiden modesty and grace; but he neither emulates Euripides by making one of his young girls stand forth, timid yet resolute, to die for her fatherland, nor yet does he lead the way in which Calderon and Massinger were to follow, by picturing a virgin's readiness to die for her God. Shakespeare's wives are models, many of them, of submissive and loving devotion to their husbands; but there is among them no Alcestis, who ransoms her lord's life with her own. Lady Macbeth, by her fierce and unscrupulous courage, Hamlet, by the task of vengeance imposed upon him, recall to us the Clytemnestra and the Orestes of Æschylus; but Prometheus, the willing sufferer for the benefit of mankind, finds no counterpart in the Shakespearian drama. Lear and Cordelia remind us of the blind king at Colonus and his dutiful daughter, but there the resemblance stops; the Antigone of Sophocles has no parallel among Shakespeare's tragedies. Nor has our great dramatist conceded to a man's brow the crown which he has refused to place upon a woman's. The forgotten Latin bards, whose ballads survive for us in Livy's exquisite prose, fired the young Roman's imagination by many a story of how his ancestors had devoted themselves to death for their country. But the tale of early Rome which Shakespeare dramatises is a history of selfishness rather than of self-sacrifice; he depicts to us Coriolanus marching against his country, not Regulus calmly going to certain death at Carthage for its sake.—*Blackwood's Magazine.*

Digitized by Google

AUTUMN MANŒUVRES.

1. Cannock Chase.—*From the Rev. Richard Hardy.*—August 26th, 1873.—On my arrival here I received a very cordial welcome from General Lysons and his staff, and arranged for our parade and voluntary services. In these we had attendants from numerous corps. There were few who did not recognize me, and it was a joy to find among them men brought to God at Aldershot maintaining, amidst the temptations and difficulties of military life, their confidence in Christ and their love to God. Many days I have spent eight or ten hours in camp, and have found godly men in every regiment. I have constantly visited the hospitals, where the absence of those diseases most dreaded during a campaign is remarkable. We have had evening services in the tent erected by the Temperance League, in connection with which the labours of Miss Robinson, of Guildford, are so self-denying and successful. Meetings for intercourse and prayer are held every night, and thus a bond of union and strength is being cemented.

2. Dartmoor.—*From the Rev. R. W. Allen.*—August 22nd, 1873.—As soon as the troops assembled, I reported myself at head-quarters, and met with a frank and hearty reception; all in authority being friendly, and some of them solicitous for the success of my work. As tents were not provided for the chaplains of any denomination, I made Tavistock my head-quarters, and worked from thence. I have held three parade services in the open air every Sunday morning, with one exception, when the troops were massed together, and two services sufficed. We have had voluntary services on the Sunday evenings, but have been much hindered by rain and fogs. In the four Sundays we held eleven parade and four voluntary services. In the intervals I have mingled much with godly men, and with not a few godly officers,—I trust to our mutual edification. I have diligently visited the hospitals, but could hold but few evening services, except where here and there a village Methodist chapel gave us shelter from the rain. So far as I know, not one man who made a profession of religion has failed to maintain his Christian integrity during these manœuvres. Here the National Temperance League has done good service to the men by its tent and provision. It is the common testimony of the inhabitants of the district that they never had to do with a better-tempered, kindlier set of men than the soldiers encamped among them.

3. Parkhurst Garrison.—*From the Rev. William Moister.*—June 30th, 1873.—All the services for the benefit of Wesleyan soldiers at Parkhurst Garrison have been held during the quarter without interruption, and some of them have been seasons of rich spiritual blessing. Since several of the men came in from the outposts where they had been stationed, the attendance at parade service has increased; and it will be still larger if we get an English regiment in the place of the 79th Highlanders, now about to remove, most of the latter being declared Presbyterians. A few Wesleyan recruits have joined the 102nd during the quarter, and I am thankful to say that I have induced some of them to come to our meetings. Of these I have good hopes, as well as of two or three backsliders who have been led to attend the soldiers' class which I have succeeded in forming. The military hospital and prison have been regularly visited, and I trust not in vain, for I have seen tears flow plentifully when I have been speaking and praying with young soldiers in sickness or trouble. I continue to receive the valuable aid and support of Captain T——, a thorough Methodist,

Digitized by Google

who is never absent from our soldiers' class and prayer meetings, and who, at the close of our voluntary services, talks to the men for their good with a kindness which cannot fail to be beneficial. Altogether I have cause to be encouraged in my work.

4. GRANTHAM.—[The following letter speaks well for the attention of our ministers and friends at Grantham to the militia, and shows the appreciation of services rendered to the Wesleyans of the regiment.—C. P.]

BARRACKS, GRANTHAM.—June 23rd, 1873. Brevet-Colonel Morse desires to express his thanks to the minister of the Wesleyan chapel, Finbin Street, for the accommodation shown to the Wesleyans of the regiment during the late training, and trusts the men may profit by the Rev. W. Swallow's ministrations.

HOME-MISSIONARY CORRESPONDENCE.

1. CANNING-TOWN.—*From the late Rev. John Gostick.*—June, 1873.—Canning-Town continues to be an important and deeply-interesting sphere of home-missionary labour, though much of the success it yields is dispersed amongst other districts by the unsettled habits of our people. The congregations at *Barking-Road* are cheering,—such as it is a joy to minister the Word of Life unto; and the Society is healthy, affording to its spiritual pastors a full meed of recompense as compared with older and more favoured churches. Here, truly, the Gospel is preached to the poor, and numbers of them are made rich in faith. The Sunday-school is vigorous; the public prayer-meetings are full of blessing; the Lord's Supper is well attended; and our day-school is decidedly successful. The Juvenile Home and Foreign Missionary Associations, on the "Blake system," are not neglected amongst us. A subscription-list, mainly secured during the pastorate of the Rev. Stephen Cox, for the purpose of increasing our vestry and class-room accommodation, has been lately completed,—as far as possible at present,—and three commodious vestries have been opened, free of debt, at a cost of £400. For this object, much generous aid has been obtained from many quarters without; but amongst ourselves the giving has been general and, in many instances, noble.

Plaistow still wants a chapel; and, as a site has been secured and paid for, and some considerable promises towards the cost of a small chapel have been obtained, we do hope that Methodism may yet be able, ere long, to present itself appropriately in that respectable suburban population, so rapidly increasing, and so threatened with Anglicanism and worldliness. Our Society there is very small and helpless; but a few, who, though they stand without, yet claim, on many cogent grounds, to be considered as being of us, are intensely longing, and liberally contriving, for the erection of a chapel.

North-Woolwich is grateful for the beautiful new chapel provided there by the energetic labours of the Rev. S. Cox, and is, to some good extent, making use of it. "Overtime" is engrossing the rightful leisure of our working men, and depriving them of many a happy hour at their own fireside, and many a time of refreshing at the week-night class or prayer-meeting or preaching at the house of God. It is time for employers and employed seriously to consider the extent to which the *material* is asserting itself at the cost of the *spiritual*, and carefully remember what is due to the home life and the Church life of this industrial community.

2. PADDINGTON.—*From the Rev. J. S. Bellman.*—June, 1873.—The spiritual

Digitized by Google

destitution and claims of this important part of the west of London have long caused much anxiety among the friends of Methodism. There is here a population of more than ninety thousand souls without a Wesleyan chapel. The Conference of 1871 appointed a minister to Paddington, to open, if possible, some place for Divine worship, and to carry the Word of Life to the homes of long-neglected and perishing thousands. A room was accordingly hired, which is still engaged as a preaching-place, at a rent of nine shillings a week, exclusive of gas and cleaning. (This expenditure has been met, since the Conference of 1872, by the liberality of surrounding friends.) It will seat only some eighty persons; and, although neither clean nor commodious, is often densely crowded with attentive hearers of the Word. Open-air services have been held as opportunity has occurred, and house-to-house visitation attended to with diligence and success. In sick-rooms we have seen the power of the great Physician to heal the soul, and the dying saved from the fear of the "second death." In addition to the regular services of the Sabbath, and those held almost every night, we have, during each week, a Sunday-school in operation, and two evening classes for children. In many cases parents have followed the children to the preaching-services, and our efforts have resulted in the conversion of souls. There is at present a Society of twenty-eight members meeting in class for Christian fellowship, an increase of some eighteen, including those on trial.

The present dilapidated place of worship however is so ill-adapted for aggressive mission work, and our services have frequently been so much disturbed by various annoyances outside, that we have often felt depressed. Still, we are determined to persevere in the work. It has not only been deemed desirable, but we are literally now compelled, to make more ample provision with which to meet the wants of the multitude, and extend the cause of Christ.

The land at Paddington being nearly all entailed, and small portions, when sold, sometimes realizing several thousands of pounds, our great difficulty has been in obtaining a suitable plot on which to erect a chapel. We are thankful, notwithstanding, to report, that after grappling with numerous difficulties, an eligible site has been secured by the Metropolitan Chapel-Building Committee; and in order to meet the present emergency, and to gather a larger living church, previous to the erection of a permanent building for the accommodation of a thousand people, it has been proposed to erect, without delay, an iron chapel capable of seating three hundred and fifty. This temporary place of worship is now in the course of erection, and is to be opened for Divine service within the next few weeks. The cost will be about £500. Towards this amount the Home-Missionary Committee has kindly promised £150, with the understanding that the chapel be handed over to the Committee at the end of three years. Among the contributors are Sir Francis Lycett, £100, the Rev. the President of the Conference, the Rev. Luke H. Wiseman, £5, Rev. William Arthur, £10, and W. V. Lyle, M.D., £30. Other friends have also offered liberal aid, and subscriptions have been collected from house to house in the immediate neighbourhood. It is intended to obtain the remaining sum required as early as possible, so that the entire expenditure may be met, and the chapel opened free of debt.* General sympathy has been expressed with this movement, and several persons—for years lost to us through the want of a Wesleyan chapel—have not only promised their donations, but have engaged to

* The chapel has since been opened.

Digitized by Google

become members of our Society, and regular hearers of the Word. With more ample means in prospect, and the Divine Master in our midst, we anticipate a very happy and successful year.

3. CLAPHAM.—*From the Rev. J. R. Griffin.*—June, 1873.—In the nine months' work on this station there is much to encourage us. In both districts belonging to the Mission, though not free from occasional disheartenings, we have found the Lord blessing our endeavours. At *Clapham*, the congregation on Sunday has increased, until there is no room for additions, and we are waiting for the new school-room, which is intended to accommodate four hundred worshippers. One good feature in our Sunday evening services is the willingness of the people to stay to the prayer-meeting. Sometimes, out of a congregation of one hundred and thirty, seventy have remained; and frequently after such meetings we have been willingly detained for conversation with inquiring ones. Of these, some have found "peace with God," and others are still seeking the great salvation. The Sunday-school, begun in October last with fifteen scholars, has increased tenfold. Though the material is hard and rough, firm, kind treatment is beginning to tell upon it. Nearly all our scholars come from the lowest part of the parish, but, with God to help us, we do not despair. I meet a class every week at Clapham. It was commenced in January last, and now numbers more than a dozen members. Besides this, there are two other classes, one of which is for females, and is held in the morning. The weekly attendance at my own class is very gratifying.

I have tried especially to get hold of the young people of the place, so as to excite in them an interest in our work, and not without success. They do excellent service in the Sunday-school, and some are giving free instruction in reading and writing on Monday evenings to as many of the scholars as desire it. We hope to arrange for other work, in which to engage them when our premises are more convenient. It is pleasing to find a few young men, who although not yet formally joined to us, open their minds to me freely on spiritual subjects, in the house or by the wayside.

At *Wandsworth-Road* we are just now put into unwilling competition with a new Baptist church, started under the auspices of Mr. Spurgeon. We shall, however, report an increase of members upon the March return.

In both districts I held, during last autumn, open-air services. So far, this year, bad weather and illness have prevented any such effort. However, we hope in the future to resume the work. We have felt no little joy, though much perplexity often, in making visits to the people in their homes in the two districts. Many invalids have been visited regularly; of these four have died, to all of whom we were glad to minister spiritual counsel and comfort. In the winter, amongst the poor, we found much suffering, and through the kindness of a lady at Clapham were able, in many cases, to give welcome relief.

4. ARMADALE.—*From the Rev. J. Fletcher.*—July 16th, 1873.—At *Slamannan* the good work is still going on, although for a while hindered by the excesses of one or two having more zeal than knowledge. So anxious are our people for Methodist services, that they volunteered to defray the expense of a student from Didsbury during the vacation. Mr. W. Dixon is now residing in Slamannan, and his labours have already been blessed. You will see, by the number of members returned, how greatly our efforts have been owned of God. At *West Calder*, we have lately commenced services, which have been attended with some degree of success, and which give good grounds for hoping that Methodism may be established here. It is distant fifteen miles from Edinburgh, and nine from this place, in the opposite

Digitized by Google

direction to Slamannan. The population is upwards of seven thousand: there is only church-accommodation for some fourteen or fifteen hundred. Several old Methodists are scattered about, and we have secured a very suitable place for our Sabbath services.

The working of these two new places throws a great deal of labour on me, for although there are railways all around, they are practically of little use; there are eighteen miles of cross country roads to be traversed as best we may. But, thus far, the indications of God's guidance have been so clear, that I cannot but go forward in my work.

5. PORT GORDON.—*Extracts from a Letter from Mr. David Reid to the Rev. G. Scott, D.D.*—May 7th, 1873.—In 1860 Mr. Turner, of Peterhead, visited us, and his labours were blessed in turning many from darkness to light. Being a Methodist he brought the new converts into contact with Methodist usages, and advised us to continue therein, especially in respect of our class and prayer meetings. After a while the ministers of other churches opposed, and to a great extent stopped, our class-meetings, to the prejudice and loss of not a few. Many of us then left our former churches, and went to Portessie, joining with the Methodists there, where a new chapel was opened, and where we were revived and blessed. God graciously owned the faithful labours of the late Rev. J. Major. Two years since there was an extensive and remarkable revival in this locality, when many were converted, and we again commenced our Methodist usages. This was followed by vigorous opposition from the ministers of other churches in the town, as before; and after much annoyance we determined to organize our own Methodist church, leaving our opponents to themselves. We worshipped in a loft belonging to one of our number. Attempts were made to get us back to the churches, but without avail. We have kept our ground amidst some severe trials, as you know; but the mischief is, I am glad to say, healed. Our place of meeting is now filled; conversions are taking place among us; the number of our Church-members is increasing; and we are all anxious to commence the building of our chapel, which should be opened by the end of September, when our fishermen return from their fishing.

[The long letter, of which the above is in substance an extract, is signed, "On behalf of your obedient children, DAVID REID." C. P.]

LONDON ROUGHS: COVENT-GARDEN.

DURING a morning ramble in the area of Covent-Garden—so rich in historical associations, besides being the place where the country appears to pour its treasures in one princely offering into the lap of the metropolis—do we care to inquire about the homes and localities wherein the abject men, women, and children live, who, with hunger-sharpened eyes, eagerly look out for vegetable refuse? Few can answer our questions so truthfully as the obscure, ever-toiling City missionary; for, to quote a leading daily newspaper, "He would tell them of a condition of affairs so horrible that to exaggerate them would be almost impossible;—of men and women and children by the dozen herding in these crippled old houses so snugly shut out from the highway,—houses the kitchen-floors of which rot in stagnant pools, and the roofs of which are so shattered and broken, that, when it rains, every available scrap of crockery, with tubs, and pots, and kettles, has to be spread about the floor, to catch the descending downpour,—houses the

Digitized by Google

stairs of which, full of ragged, splintery holes, that must be bad for little shoeless feet, and which have a dangling rope to assist the ascent, the legitimate handrail having been larcenously appropriated for firewood long ago." These words will, after due deductions are made, serve as a sad picture of the slums wherein the roughs congregate, as well as many more besides, who are simply unfortunate.....

Some of the characters classed as roughs are so notoriously iniquitous, that they become a source of terror and amazement to such as are themselves of sufficiently low morals. Yet even these are sometimes highly susceptible of truth, which, once having entered their hearts, they hold with a tenacity not always shown by persons who have enjoyed higher privileges.

In one district lived a brawling, drunken woman, who, while uninfluenced by the Gospel, ranked among the local nuisances. Christian visitors were dismissed with, "Go to the —— with you, we want no Methodists here." Not to be so balked, the missionary called through the keyhole, "Be sure your sin will find you out, either in this world, or at the judgment-seat of Christ." These words were a swift arrow carrying conviction. On another day the late vixen was observed standing at her door, changed in mind, and inquiring what reparation could be made for her previous outrages. She speedily became a worthy example of the transforming power of the grace of God, and the sequel to her conversion is not without its moral. One day a person shouted on the stairs, "Don't be gammoned out of another eighteenpence a week by that Methodist." An explanation of these words was not readily forthcoming. "Take no notice, Sir; she is a wicked woman who says it," said the convert. But the words obviously carrying a hidden meaning, further questions were asked, when the following came to light:—The woman's husband having served a noble house, she as his widow received eighteenpence weekly,—a bounty payable every Sabbath morning at the family town mansion. On a late occasion the visit was postponed until Monday, the pensioner desiring to attend Divine service; and it happened that a servant who observed her enter the chapel acquainted his mistress, who appears to have hated Nonconformity more than open vice. Subsequently the offender was ushered into her ladyship's room, and instructed either to exclude City missionaries from her lodging, and shun conventicles, or not to call any more for her allowance. "I chose the latter," said this trial-honoured woman; "had it been ten times as much, I could have given it up." In estimating such sacrifices of the Christian poor the quality of their self-denial should be considered. Eighteenpence a week may represent a considerable portion of a poor person's income. By relinquishing what she did this woman probably surrendered what in her case constituted the luxuries of life.—*Evangelical Magazine.*

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

REFORM MOVEMENTS IN THE CHURCH OF ENGLAND.—Were it not that somewhat similar appearances have ere now disappointed expectancy, and

Digitized by Google

vanished as clouds without giving rain, we should feel disposed, with some confidence, to say that at last a strenuous effort will be made to preserve (or restore) the Protestant character of the National Established Church of England. The party of Retrogradation have been of late driving rather furiously, and the open advocacy of "sacramental confession," and the formal proposal to authorize priest-confessors, seems to have aroused apprehensions which surely ought long since to have been very lively, and which ought not now to be concentrated on this one point exclusively. If "sacramental confession" be morally degrading and socially ruinous, it has its root in a sin of the highest magnitude and deepest dye, which has been too long tamely endured and inadequately dealt with. God and God's truth have been dethroned, and man and man's traditions exalted in the sanctuary. Idolatry, so thinly veiled as to be well-nigh less decent than pure nakedness, has been and is rather more than tolerated. Bishop-made "priests," who offer "sacrifices" that no other degree or kind of ministers or people can pretend to offer, are surely not to be much wondered at, when they arrogate to themselves the privilege of receiving confessions and the power of pronouncing forgiveness of sins, as no others can. It is, however, this last presumptuous assumption which has seemingly roused more indignation and resolution than all that went before; and it may be well to pause and ask, whether this very fact does not disclose the existence of a defective jealousy for the honour of God and of His Christ—defective in comparison with the earnestness displayed now on behalf of our own homes and family purity? For what is this system of "confession" but the natural fruit or the fresh outgrowth of the sacerdotal scion engrafted some forty years ago upon the Established Church? At that time it was deliberately resolved and openly avowed by an influential party, which has continually since been growing in audacity and strength, that the Church of England should be "un-Protestantized," and "the Reformation repealed." We were to be made to recede "more and more from the principles of the Reformation, if any such there be." From those days to these, the "sneering down" of everything Protestant has been incessant, and rather too successful; and it is very remarkable, that while a good deal of capital has been made out of the alleged vagueness of the term "Protestant" on the one hand, a term still more vague has been coolly and persistently foisted upon us as its counterpoise or substitute in affairs theological and ecclesiastical. To the retrograde party great indeed has been the convenience of the term "Catholic;" and multitudinous the fallacies, innovations, and corrupt proceedings it has been made the cloak to cover withal. Conspicuous especially has been its plausible application to discriminate between Anglicanism and Romanism, as occasion might demand; and, often as the device has been exposed, it is now again, we see, resorted to in this very affair of confession. Nor does past experience warrant us in too confidently predicting that it may not be again successful to disarm or blunt the edge of the hostility now again excited. Archdeacon Denison, we observe, is amongst many others in the field to this very purpose. "The confessional" is one thing,—it may be Roman or Popish. Confession is "Catholic," and as such has its place in the Prayer-Book. So with "transubstantiation," which *eo nomine* was eschewed as Roman, while substantially the same thing has been admitted as "Catholic," and therefore "Anglican," under the notion of a real objective presence of Christ's body in bread and wine by virtue of priestly consecration. It is hard to distinguish things that do not differ.

With respect, however, to this matter of confession, as well as to all previous items of the controversy

Digitized by Google

between the Evangelicals and the Anglicans, the allegation by the latter is that the Book of Common Prayer justifies them, which allegation the Evangelicals deny. Thus has been the war renewed time after time for forty years; and not until now, and perhaps scarcely yet, has any considerable proportion of the Evangelical party arrived at the conclusion that the Prayer-Book ought to be revised. We can well understand the reluctance of men who have yielded their "assent and consent" to the entire Prayer-Book, to admit that it ought to be altered in order to exclude a superstitious interpretation of its contents. The admission looks suicidal, and has been so stigmatized. Consistency and conscience revolt; and it is stoutly maintained that the law is in favour of the Evangelical view exclusively. At the same time the logic of facts seems to point the other way. A forty years' controversy and a ten years' litigation have left all parties respectively in possession. And this result is hailed as vindicating the true and right theory of an Established National Church by a considerable party, which we may consider represented by "Anglicanus," of the *Times*, who is, we presume, the Dean of Westminster. In this view the Prayer-Book is a settled and an intended compromise. Evangelical, Ritualistic, and Latitudinarian subscription are alike allowed and honest. Neither Ritualists nor Evangelicals, however, are disposed to make such an admission, and the consequence has been, and while life and earnestness remain must continue to be, an internecine struggle for the mastery.

How is that struggle to terminate? Long ago Dr. Pusey boasted, that while they possessed "that jewel, the Prayer-Book," it would be impossible to crush what he called "Catholic truth." The Church Association took issue on this very point. At its formation the "*vexed question of Prayer-Book revision*" was ignored, and not even the unsatisfactory "Bennett Judgment" appeared to effect any considerable change of opinion in this respect. With this question of "confession," however, a different epoch seems commencing. It begins to be surmised that the roots of this moral Upas lie deeper than had been suspected. It is seen that men supposed to be far outside of the lines of Ritualism and "Catholicism" have been drifting ominously in that direction. A sermon by the Rev. Daniel Moore, and several communications from presumed Evangelicals, indicate plainly that the thin edge of this wedge has made some entrance. The form of the absolution in the Prayer-Book office for the visitation of the sick had been up to this time generally supposed to be well-nigh indefensible on Scriptural grounds. Many Evangelical clergymen had boasted that they never had used and never would use it. In Liturgical Revisionist meetings it was ordinarily put forward as one of the first forms to be abolished. Yet now it is defended as stoutly as if it were a Gospel foundation. The leading Evangelical bishop of the Irish Church has championed it in a remarkably earnest manner, and, in our opinion, upon remarkably unsound grounds. He would not touch a line of it, because, having on certain occasions used it, the comfort experienced by the penitent was declared to be great and precious. Somewhat similar reasons were advanced in favour of confession and absolution by certain bishops in the Convocation debate upon the petition of the noted four hundred and eighty-three. We doubt not but that a similar logic could be used, and in the Church of Rome is used, to justify the exhibition and kissing of the crucifix, and the "sacrament" of extreme unction in the case of the sick and dying victims of superstition. Prayers and masses for the dead, also, no doubt, can impart comfort to surviving relatives of departed friends, when such ordinances are believed in. But is this subjective result in weak and diseased minds to become now a

Digitized by Google

standard of practice and doctrine in a Church of the Reformation?

Meantime, whatever be the results of the present movements as regards the Established Church itself, there are hopeful symptoms of good as regards the cause of true religion and the welfare of the nation. A distinct demand for the thorough revision of the Prayer-Book is assuming more force and momentum than hitherto. Nor does this seem sufficient. Many thoughtful men, indeed, doubt now whether, apart from more sweeping changes, much benefit would ensue even from this expurgation. The doctrines of apostolical succession through the episcopate exclusively, of sacramental grace through that channel exclusively also, and of sacerdotal powers as a necessary result, have not been assiduously and earnestly taught in vain for forty years within the pale of the Established Church. These all began somewhat cautiously or stealthily in the main body of a party, while certain outspoken pioneers pushed forward into the open. So is it now as to "confession" and "the confessional." The auricular box is kept in reserve, and the hideous literature of Liguori and Dens is repudiated or apologized for as hidden in a learned language. But it requires no vast sagacity to foresee that if the mild "Anglican confession" to a priest able to "comfort," by pronouncing absolution, be not nipped in the bud, it need not be very long before we have the "occasional" grown into the "habitual," and the habitual invested with "sacramental" efficacy, and the official "pronouncing" of absolution elevated into the authoritative or judicial forgiveness of sin by the qualified priest.—*Evangelical Christendom.*

POPERY AND CIVIL GOVERNMENT.—When the doctrine of the Pope's personal infallibility was proclaimed in 1870, Roman Catholic writers and orators hastened to assure the startled nations that the dogma did not give the Pope power to decide arbitrarily in matters affecting the civil governments of the world, but was limited to the domain of "faith and morals," from which politics were excluded.

That the assurance so ostentatiously put forth was only meant as a blind, to prevent the people taking steps to preserve their liberties from Papal aggression, events have long since demonstrated.

Gradually, as occasion served, the full meaning of the dogma has been unfolded by the Ultramontanes, and now the claim of the Pope to be the sole arbiter of nations is advanced without circumlocution or disguise.

"Our Lord Jesus Christ," says Archbishop Manning, "left on earth His vicar and representative—one who should be the depositary and the executor of His supreme power over the Christian society which He founded." His vicar and representative, the Archbishop goes on to say, is the Pope, and the "Christian society" includes all those who have been baptized, no matter by whom the rite may have been administered. The domain of faith and morals, according to Dr. Manning, includes everything which affects the moral and political government of society.

"Politics are a part of morals. What the moral law of the Ten Commandments is to the individual, politics are to society. Politics are nothing more than the morals of society—the collective morality of Christian men united together under social laws. Politics are morals on the widest scale." Therefore the Pope, as the infallible vicar of Christ, and supreme ruler of "the Christian society," has power to set aside all laws enacted by the civil authority which do not meet with his approval.

Everywhere these monstrous claims are being persistently advanced by the Ultramontane party. In Germany and Switzerland they have brought the Church into collision with the State, and in Ireland they form the only bar to the pacification of the country.

Digitized by Google

The British Parliament may legislate for Ireland, but its laws fall powerless before the opposition of the priesthood; Cardinal Cullen and his subordinates are the real rulers of the country.

The Romanists of England and Ireland are not content with equality before the law. They demand that *their* laws, the laws of their Sovereign Lord the Pope, shall be held superior to the law of the State.

"The very essence and primary doctrine of the Romish Church," says a writer in a recent number of the *Quarterly Review*, "involve undying and unwaiveable pretensions, which are incompatible with the freedom or the equal rights of the rest of the community. The experiment has been tried many times and in many countries, and always with the same result. Even in this age it is still the *crux* of the strong empire of Germany, of the new kingdom of Italy, of the critically-placed and much-menaced state of Belgium. Catholicism, if it be true to itself and its mission, *cannot* allow State, mixed, or secular education to its flocks; *cannot* permit free voting to a Catholic electorate; *cannot* tolerate that its votaries should prefer the welfare of their country to that of their Church—the good of Ireland to the sway of Rome; *cannot* allow the congregations of the faithful to think or act for themselves in matters of the greatest importance to human progress; *cannot*, whenever and wherever the opportunity is afforded it, abstain from claiming, working for, and grasping that supremacy and paramount influence and control which it conscientiously believes to be its inalienable and universal due. By the force of circumstances, by the inexorable logic of its claims, it must be the intestine foe or the disturbing element in every State in which it does not bear sway; and from the position which the Romish Church has always held, and recently avowed with even more decision and nakedness than usual, of direct enmity to the chief agencies and achievements of modern civilization and progress, it must now stand out in the estimate of Protestants, patriots, and thinkers, as the *hostis humani generis* it has, in truth, been for so many centuries."—*Protestant Advocate.*

INDIA: THE BRAHMO SOMAJ.—The Brahmo Somaj of Calcutta has made its first tentative effort towards supplying a body of definite beliefs and practical worship. Eleven dogmatic utterances lay down a pure theism; an immortality of progressive advance; intuitive faith and the volume of nature as the "Scripture" of Brahmoism; daily worship, consisting of adoration, contemplation, gratitude, and prayer for deliverance from sin, gratitude and love towards "gifted men," from Moses to Chaitanya; the way of salvation, as lying in worship, good company, and good books; Brahmoism as natural religion; God's acceptance of all men who have faith and righteousness as belonging to one caste; four sets of duties to God, to self, to other men, and to animals; atonement by reconciliation to a just God, who accepts the soul that prays, having been chastised with adequate agonies; and salvation, as consisting in the growing deliverance of the soul from sinful desires and deeds, through the companionship of God, who is the Brahmo's heaven. The native Christians, who have got far beyond this dawn into the perfect day of the revealed truth of the Son of God, ask, in the *Bengal Christian Herald*, whether subscription to these eleven principles is essential to membership, and whether all these have been unanimously agreed to as a standard of belief. Till that is known the document is of little importance, except as another illustration of the necessity of so delicate a creeper as "intuitive faith" to cling to some framework, however slight. With the help of what we must still describe as Christianity without Christ, the small body of consistent Brahmos, numbering, we believe, some two thousand all over India, continue on the whole to

Digitized by Google

grope their way out of the misty region of a so-called intuition, which disappears before the philosophical tests of universality and necessity. They are being drawn on by an influence which must, in the end, happily prove too powerful for them.—*Evangelical Christendom.*

THE RELIGIOUS QUESTION IN FRANCE.—M. de Pressensé, in writing to the *Débats* from Constance, where he has been "assisting" at the third Congress of the Old Catholics, expresses his but too well-grounded alarm at the religious colour political events are taking. "It becomes more and more evident," he says, "that religious questions are assuming a preponderant place in the struggles of this so-called positivist century. Just now we find religion underlying the whole State action. It dominates our home and our foreign policy; and if we do not show ourselves watchful and resolved, we shall ere long find ourselves engaged in that most frightful form of war—a religious one. Crusades are preached in a shameless and a ruthless spirit, not only from the pulpit, but in episcopal letters, and those circulars which give the tone to French pilgrimages. This detestable mixing up of religion with politics is the natural consequence of the insolent triumph of the Ultramontanists within the last three years. It is part and parcel of the line of action and of the central principle of Ultramontanism. I do not hesitate to say that if the breath of reform do not pass over us, that if the final victory be on the side of the Ultramontanists, the end of the Latin race is at hand. Is there any chance of reformation, any sign of it on the horizon? I seek for one with passionate longing, and I have come here to Constance, hoping to discover one."

What M. de Pressensé styles the insolent triumph of Ultramontanism is, it would appear, giving a stronger degree of cohesion to the Reformed Churches of France than could have been hoped for when the Synod met in the summer of 1872 in the temple of the Rue Roquepine. The French Protestants know that in the event of the crusading war the Royalists meditate, the charge of being Prussians or Italians *à l'intérieur* would be raised against them by the priests, and, under the mask of patriotism, the fanatics of the Catholic party be hounded on against them. Any one who was in France at the breaking out of the Franco-German war, when the spy-fever raged, and the Protestants of Alsace and Franche Comté were denounced by Baron Pron, the Prefect of Strasbourg, as disguised Prussians, can understand the alarm of the Reformed Churches. Spanish as was the theology of the Empress Eugènie, it was mild and tolerant when compared to that which is now rampant in the Assembly, at Frohsdorf, and in the household of every Bourbon Princess in France. When a man like General Le Flô must head a pilgrimage to some obscure shrine in Morbihan in order to keep his post of Ambassador to St. Petersburg, what excesses of intolerance might there not be anticipated were the Government of this country fairly launched in another Roman expedition, and the flames of religious fanaticism let loose in every part of the territory? The alarm of the French Protestants finds utterance in a petition addressed to their co-religionists in the Assembly. It is signed, with the exception of M. Guizot's immediate friends, by the most influential members of the Reformed Churches, whether Lutheran, Calvinist, or of the broad sections of both, and, I am told, by thousands of less prominent persons. It protests, to begin with, against the intrigues for the restoration of a system which France has several times repudiated. This system is the implacable because the natural enemy of every Protestant principle. Its past works were the revocation of the Edict of Nantes and the Dragonnades; its present one is the Syllabus which anathematises all modern liberties, but especially liberty

Digitized by Google

of conscience. The petitioners conjure their deputies not to believe in the guarantees the Monarchists will offer to obtain their support. No *bond fide* guarantee could be given by those who meditate the restoration of Louis Quatorze's throne. The men who offer one do so with the firm intention of violating their promise when power shall be secured to them. They have already shown how readily they can turn their backs against the most solemn engagements and the protestations of a lifetime. In conclusion, the petitioners threaten to repudiate any of those deputies who were sent to represent in the Assembly the descendants of the martyrs of the seventeenth century, if, proving faithless to their mandate, they vote for the restoration of the descendant of Louis the Persecutor. Numerically, the Protestants of France are swamped in the Catholic mass. But they have the immense advantage over the latter of solidity of character, tenacity of purpose, and an absence of that sham enthusiasm, sentimentality, and frothy pretence which foreigners are apt to regard as being inherent in the French disposition. The *Univers*, in commenting on the petition of the Reformed Churches, coolly admits that in the event of a Monarchical restoration the Syllabus will be "Lord Paramount of France." But what of that? Who ever heard of a religious insurrection in the Ghetto—and M. Louis Veuillot can promise his heretical countrymen no worse treatment than the Jews before 1870 there received at the hands of Pio Nono. —*Occasional Correspondent, Daily News.*

BIOGRAPHICAL SKETCHES.

The village preaching of Methodism has always been one of its glories. While the town pulpits have never been short of earnest preachers, quiet hamlets have had their stillness broken by the loud call, "Repent ye, and believe the Gospel." This call reached one of the remote villages hidden among the hills of Yorkshire, and formerly shadowed by the woods of Bowland. At first there were few to heed it; for the people were content with what they had, and felt no aspirations after any quicker or more intelligent spiritual life. The quaint old church had its sermons and catechizings, its pleasant histories and touching memories. The rector, as he walked away over "the clover sod that takes the sunshine and the rains" when his morning's duty was ended, heard the clerk from the top of a grave-stone tell out the sales to be held in his parish during the coming week; the curate preached and got drunk so regularly, that the one was as much expected as the other; the farmers, who rode in to service from their distant homesteads, made Sunday their market-day, and ordered goods and paid their bills, without let or hindrance. Still, a faithful few, banded together in hope and prayer, despaired not of better days: when their numbers had almost ebbed out, and but three were left, at the March visitation of the classes in 1822, the venerable Rev. William Tranter gave a note on trial to a fourth member, and on the back of it is written, "I bless God that I was ever admitted into the Methodist Society.—Adam Fletcher."

About this time Mr. Tranter visited Slaidburn, and said to Mrs. Spencer, in whose house the services were held, "It is of no use to come here; the preaching must be given up." "Sir," was the reply, "the Lord has had patience with us a long time; cannot you bear with us a little longer?" This well-timed question kept Methodism alive in the village, and very soon a "plentiful rain" watered the "weary inheritance;" souls were

Digitized by Google

saved, new members were added, until eighty-six names stood on the class-papers. By the generosity of my grandmother, Mrs. Spencer, and her friend, Mr. Isaac Blezzard, a chapel was built, of which "the Lord shall count, when He writeth up the people," that many souls were "born there." Whether my father was at first invited to attend the Methodist preaching, or drawn by curiosity, is unknown; but having for some time heard the "new doctrine," he joined the Society, and soon afterwards found that conscious assurance of pardon which he never lost, and which to the last, as at the first, caused him joyfully to exclaim, "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me."

Though from his birth, on July 21st, 1801, he was deprived, through death, of a mother's loving care, and was brought up by a stern father in a household in which morality was a friend but godliness a stranger, his early years were orderly, studious, and eminently moral. Before his conversion, by God's goodness, and after it, by God's grace, he kept himself pure. He was soon made a leader and local preacher, and at the Conference of 1825 was sent to labour in the Newcastle-under-Lyme Circuit. He entered upon his work with a lowly estimate of his own powers, which caused him many seasons of extreme mental pain and depression. To the end of his life he shrank from everything like public notice, except when duty demanded the sacrifice of private feeling. But though he felt the servant was unworthy, he knew the Master was all-worthy, and that to do His bidding and to work for Him was the highest honour. No man could think less of himself, and more of his office as Christ's minister, than did my father. Converted through Methodist agency, he devoted his life to God in a Methodist fashion: he strictly kept Mr. Wesley's rules, and found that, by God's blessing, they kept him. Punctual, methodical, regular in all his habits, no country congregation had to wait for him at preaching-times; none had to complain of his forgotten promise or overlooked appointment. His "yea" was "yea," his "nay" was "nay." Perhaps the most prominent feature in his character, both as a man and a minister, was his lofty and unswerving integrity. His "intense regard of the right" made him seem hard and stern to those outside; but the few who sat at home, and who knew him best, saw the other side, and felt how warm and tender was his heart,—how ready his helpful sympathy. One of his ministerial brethren, who had known him for thirty years, writes concerning him, "I always found him most tenderly kind when sorrowing, and especially oppressed, innocence was before him. I have seen him weep on such occasions, and have had the conviction confirmed that an inflexible adherence to the right can, and does, consist with deep sympathy for the suffering." One other sentence, from the pen of a valued colleague, may be fitly added: "I greatly admired your father's sterling integrity and self-denying kindness; his impartial observance of rule—with a natural relish for lawful recreation; his devout spirit; his practical godliness, and vigorous human-heartedness. He was a very fine specimen of a Methodist preacher of the stricter type, and lived up to his ideal standard as fully as any man I have known."

During the forty years my father spent in the active work of the Methodist ministry, the burden of souls lay heavy upon him, and his happiest hours were those spent in winning men to Christ. In most of his Circuits he speedily procured the name of each member; and to the poor and the dying his prayerful visits were frequent and beneficial. His knowledge of Methodist law and usage was exact and comprehensive, his judgment clear and sound; as Superintendent and Chairman his counsels were wise,

Digitized by Google

his decisions just. At the Conference of 1865 he retired from Circuit work, but during the four years of his Supernumerayship he busied himself in all manner of good works,—meeting a class, visiting the sick, and preaching. His health now seemed to recover its tone, and gave promise of a green old age. But the Lord's thoughts were not as our thoughts, and quickly he was taken home to rest. His last sermon was preached to his old friends in the Wellington (Salop) Circuit, in May, 1869; but he continued to meet his class until August, when he went from home for change of air and scene. While visiting his friend Mr. W. Millett Edge, of Port-Hill, Burslem, he became exceedingly feeble in body, and suffered severely from consequent depression of soul. A visit from the Rev. Levi Waterhouse, who prayed with him, broke the spell, and thenceforward to his death, a fortnight afterwards, the dark "valley" was lit up by the constant companionship of the Saviour. Scarcely able to speak for some days, he nevertheless never forgot to whisper, "Thank you," when his lips were moistened with the water which was his only nourishment. Before his departure, as by some supernatural power, he asked, in his old familiar voice to be "raised up, that he might praise the Lord." Then quietly sinking back, he calmly breathed his soul away, September 7th, 1869. He was "a good man, and a just;" and among the stars in his crown none will shine brighter than his father and two brothers, turned by him to righteousness. E.

RECENT DEATHS.

March 7th, 1873.—Mrs. Fairbourn, the wife of the Rev. James P. Fairbourn. She was the second daughter of the late Mr. Joshua Monkhouse, of Barnard Castle, who through a long life was a zealous friend of the Wesleyan Missionary Society, and a warm supporter of all the institutions of Methodism.* She was born in the year 1813, and from her earliest infancy was trained in "the nurture and admonition of the Lord." Whilst yet young she gave her heart to God, and became a member of the Wesleyan-Methodist Society in her native town. Timid and retiring in disposition, she nevertheless sought to do good—by the distribution of religious tracts, teaching in the Sabbath-school, visiting the sick, collecting for Christian Missions, and the British and Foreign Bible Society and in other ways. She greatly excelled in needle-work, and wrought diligently and long for bazaars and other schemes in furtherance of benevolent and philanthropic objects.

In the year 1841 she was united to the minister who survives to mourn her loss; and in every Circuit to which he was appointed she exemplified "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Her amiable, consistent Christian character secured for her a numerous circle of attached friends and fellow-workers in the cause of God. Happy in the midst of such associations she did not desist from her efforts to extend the kingdom of the Redeemer, even after her health began to fail.

Never physically robust, her frail earthly tabernacle gradually manifested symptoms of advancing infirmity; and for several years, towards the close of her career, she was a subject of affliction. She continued to attend the house of God, and the other

* A Memoir of Mr. Monkhouse, written by the late Rev. Thomas Vasey, appeared in this Magazine for July, 1871.

Digitized by Google

means of grace, as long as her remaining strength would permit, and was sustained by a cheerful spirit, an established faith in Christ, an assurance of the fatherhood of a merciful God, and a bright hope beyond the grave.

During the last six months of her life she was confined almost wholly to her room. An attack of bronchitis exhausted her little strength, and laid her prostrate. From this, however, she seemed to rally for a few weeks, and hopes were again entertained of her recovery; but soon these hopes were blighted. "Worn down by slowly rolling years," the wheels of life, no longer able to perform their accustomed work, at last stood still. A little while before the final struggle her mind was evidently reviewing the past and looking forward into the future. On being told that she would soon find rest in heaven, "Yes," she said, "but I have been but an unfaithful follower of the Lord." "Unfaithful," it was observed, "not in the sense of disloyalty to Him, but in the sense of not having done all that you might have done." "Yes," she replied." "that is it. I might have done more for God. Had I been less timid I might have done more; but," she added, "I did try, especially in our early Circuits, to overcome it. But 'He knoweth our frame; He remembereth that we are dust.'

'Me, with all my sins, I cast
On my atoning God:'

'His mercy endureth for ever.'" After these and similar expressions, as to her state of mind, her prayers were, from time to time, directed to Him who alone could succour and support her, till, in the sixtieth year of her age, in a moment her gentle spirit passed away, to be for ever with the Lord. "Them that sleep in Jesus will God bring with Him." J. P. F.

March 14th.—At *Weston*, in the Hitchin Circuit, Mrs. Louisa Farr, relict of the late Mr. William Farr, aged sixty-seven years. When about twelve years of age she used to attend certain religious meetings, held at Potton, Bedfordshire, by Mrs. Whittingham, the devoted wife of the vicar of that place. Mr. Whittingham had been curate to the celebrated John Berridge, of Everton, and much resembled him in devotedness to Christ and His cause. His wife was a niece of the eminent Mrs. Fletcher, of Madeley, and was a very holy and useful woman. At fifteen years of age Louisa united herself to the Wesleyan-Methodist Society at Ashwell, in the Biggleswade Circuit, and shortly afterwards obtained a "knowledge of salvation by the remission of sins." From this time to the close of life she "walked with God," and became very active and useful in the Church of Christ. After her marriage she went to reside at Weston, in the Hitchin Circuit, where, along with her excellent husband, she became an active and liberal supporter of everything benevolent and good. Under her roof the Lord's servants were always welcome, and were treated with a kindness and generosity seldom equalled. Among the villagers her name was held in the highest honour. Her last illness was short, but it found her ready for her important change. She was often heard to say, "God is love;" "Christ is precious." R. M.

March 29th.—At *West Hartlepool*, after an illness of seven days, Jane, the beloved wife of Mr. James Spence, Circuit-steward. In early life she became decided for Christ, and subsequently evidenced the genuineness of her piety by the consistency of her life. In connection with some other excellent women, she laboured actively in behalf of the chapel recently erected at West Hartlepool; their united endeavours realizing a thousand pounds towards its cost. From the commencement of her last illness she felt assured that it would be unto death; and when visited by the minister and friends took an affectionate leave of them, expressing an earnest hope of meeting,

Digitized by Google

them in heaven." To the question, "Are you happy?" she at once replied, "Yes, happy in the love of God. 'Bless the Lord, O my soul: and all that is within me, bless His holy name!'" and then quoted the verse,

"God of my life, through all my days,
My grateful powers shall sound Thy praise;
My song shall wake with opening light,
And cheer the dark and silent night."

At the close of the next verse her strength seemed to fail, but in broken accents she went on:—

"When death o'er nature shall prevail,
And all the powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak."

After having solemnly committed her sorrowing husband and dear children to the protection and guidance of Almighty God, she tried to repeat the lines,

"What is there here to court my stay,
Or hold me back from home,
While angels beckon me away,
And Jesus bids me come?" etc.;

and soon afterwards sweetly fell asleep in Jesus, in the forty-first year of her age. R.

May 22nd.—At *Goole*, Mary Anne, the beloved wife of the Rev. Samuel Taylor, aged sixty-one. She was the only daughter of Mr. Jeremiah Davies, of Willey, in the county of Hereford. As far as can be ascertained, she was the first among her numerous family connections who found the "pearl of great price." Her religious career properly began in the year 1830. The fact is recorded in a diary which she began to keep about that period. On July 5th, 1830, she writes, "I have of late felt strong desires to be saved from sin by the redeeming blood of Jesus. But O, I want faith in that blood! blessed God, grant me that saving faith!" After groaning for redemption for two months and upwards, God visited her with the joy of His salvation. She records this happy event under date of September 9th. "O my God!" she exclaims, "what words shall I use to express Thy lovingkindness to me, Thy unworthy creature, whom Thou hast freely saved by grace? Glory be to Thy holy name! Surely I never knew happiness till now.....Thou hast saved me for the sake of Jesus. O blessed Name! Let me never be ashamed to confess Thee; but let me glorify Thee in time and in eternity." Thus she became a subject of saving grace in early life, and her subsequent course was ever marked by a spirit of earnest longing after God. She was greatly indebted to the ministers who laboured in the Kington Circuit at this important period of her history, and especially to the ministry of the late Rev. J. Radford and the Rev. C. Williams. For three months before her death she suffered severely, but her mind was kept in perfect peace. A few days before her departure she received the memorials of her Saviour's dying love at the hands of the Rev. H. W. Williams, chairman of the Hull District; a service which girded her with strength for the final conflict; and when the hour came, God gave her the victory.

"Eye hath not seen, nor ear hath heard,
What Christ hath for His saints prepared,
Who conquer through their Saviour's might,
Who sink into perfection's height,
And trample death beneath their feet,
And gladly die their Lord to meet."

S. T.

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

NOVEMBER, 1873.

MEMOIR OF THE REV. JOHN WILSON:

BY THE REV. CHARLES POVAH.

My acquaintance with the Rev. John Wilson (A) began in the year 1861. His fine manly form, and the calm, generous expression of his countenance, at once commanded my respect. Familiar intercourse drew my heart nearer to him; and nothing in his spirit or action during the whole period of our connection interrupted, even for a moment, my admiration of him as a man of God. In the year mentioned he had been twelve months regarded as a Supernumerary; a designation of ministers who have become incapable of full Circuit work, which, unfortunately, somewhat fosters the notion that their position in the Church is lower than previously. For some years from that time Mr. Wilson continued vigorous in mind, wise in counsel, instructive in the pulpit, and was particularly serviceable in conducting class-meetings and prayer-meetings, and in pastoral visitation. A spiritual and appreciative Church will never cease to esteem such ministers "very highly in love for their work's sake,"—work in which they have spent their entire manhood, and in which they equally delight when they can perform but a smaller share of it.

Mr. Wilson was born at Skipton, January 12th, 1792. Our information respecting his early years is derived from his own memoranda, which, however, are but few and brief. The greater part of his school-days were spent at Ripon. Like many other boys, he was mischievously influenced by his schoolfellows; and he records, with shame, that as he advanced in years, he grew in wickedness, even to the end of his school life.

Soon after his return home he attended Methodist services, and, under the preaching of the Word, was convinced that his heart was corrupt, his life evil, and that without pardon and an inward change it was impossible for him to enter the kingdom of God; but he did not recognize his duty to seek this spiritual change immediately. In the month of April, 1809, two young men talked to him on spiritual things, and entreated him to seek the Lord with all his heart. And here may be mentioned an incident showing how apparently insignificant circumstances may have a large share in determining matters of the greatest moment. Just

Digitized by Google

after his two friends had been persuading him to become a Christian, he saw his sister preparing to go out, and inquired where she was going. She was about to attend a class-meeting, and asked him if he would accompany her, observing that the leader would expect to be satisfied that he desired to save his soul. Although he had no definite purpose as to the future, he consented to accompany her; and at the meeting he was more fully instructed and aroused. While at a lovefeast on the following Sunday he resolved that he would become a disciple of the Holy Saviour without further delay. It was no small blessing to him at this period that judicious and godly persons took notice of him, and earnestly endeavoured to guide him aright. Amongst these were three young men, who spent much time with him in Christian conversation, and one of whom narrated the circumstances of his own conversion to God. On returning home young Wilson found the family engaged in prayer, and united with them, mightily wrestling with God on his own behalf. It is not surprising that his record characterizes that season as peculiarly precious, one for which he would have cause to praise God to all eternity; for his mother, and he, and another person were then delivered from the power of darkness, and "translated into the kingdom of God's dear Son." They were so happy that they spent the whole night in prayer and praise. In an unquestionable conversion was laid the foundation of his stability and usefulness.

Three years subsequently he received, he tells us, an impression that he was called to preach the Gospel, but his first effort was not made without much fear and trembling. He conducted a Sunday afternoon service, and at its close was informed that the people of a neighbouring place were without a preacher for the evening, and that they looked to him for help. After a severe inward conflict he concluded to comply, and was assisted beyond his expectation. His own statement is, "I feel conscious of my ignorance and weakness. May the Lord keep me humble, and may I always act from pure motives!"

Not many months after he had thus begun to work for Christ, he had an opportunity of attending public services held in connection with the Conference of 1812, in the town of Leeds, and was persuaded that he should be compelled to devote himself entirely to the work of the ministry. Thus gradually was he prepared for solicitations afterwards addressed to him by ministers and others in the Church. He was thereby led to the belief that he was moved by the Holy Ghost. The Rev. William Todd, then the Superintendent of the Skipton Circuit, proposed him as a candidate for the ministry, and the Quarterly Meeting expressed its hearty approval. One of his memoranda displays careful distri-

Digitized by Google

bution of his time for study, strong love of system, and great anxiety to be well qualified for a vocation which he justly regarded as most solemn. "I feel a desire to redeem the time more and more; and, in order to this, I have thought of regulating it in the following manner. Every week-day spend the time I may have in the morning (about half-an-hour) in prayer and reading the Scriptures; and from twelve to one o'clock in perusing grammar,—dining, prayer, and reading the Scriptures: on Monday evening attend preaching and the band-meeting, self-examination, and sometimes visit the sick and my friends: Tuesday night devote to study and writing: Wednesday night, history and prayer-meeting: Thursday night, biography and class-meeting: Friday, writing, prayer-meeting, visitation of sick and friends: Saturday, read and study divinity; and give what time I have to spare on Sundays to the same exercise."

At the Conference of 1814 he was accepted as a candidate for the ministry, and placed on the President's "List of Reserve." In November the Rev. Dr. Clarke appointed him to the Ormskirk Circuit. Martin Luther was of opinion that a minister is not prepared for his work without fierce temptation; and Mr. Wilson did not escape that discipline. When he had been in his Circuit about two months he wrote, "Sometimes I have thought I would go home again, for I was far more comfortable at home than here." But though he could not silence the voice of flesh and blood, he refused to obey it. God blessed him in his toil, and he was resolved to labour as hard as he could, being "content to suffer any inconvenience for the sake of the Gospel." He most of all lamented his comparative unfitness for the position to which he was raised.

The two years following were happily spent among a loving people in the Garstang Circuit. At Clitheroe he was equally favoured. It is worthy of notice that in his papers he makes most respectful and affectionate mention of the Superintendents under whom he was appointed. The following is an instance: "Mr. White is serious and very pious, and Mrs. White appears to be a genuine Christian. I have a good example set before me. O Lord, help me to follow them, as they follow Christ; and make me a real Christian, and a useful preacher!"

At the Conference of 1818 he was received into full connexion. The occasion was one of deep solemnity, and he then afresh gave himself entirely to his Lord and Master. A glance at the list of ministers fully set apart for the work at that Conference, cannot fail to produce strong emotion. The name next to John Wilson is David Stoner, who, in little more than eight years from that time, finished an extraordinary career of usefulness. There is also

Digitized by Google

the name of James Methley, of John Hannah—whose fame is in all the churches; and of Joseph Roberts, who continued in Circuit-work fifty-four years, and is now in patient eagerness looking for the time when he shall be "present with the Lord."

Mr. Wilson wrote, three months after his marriage with Miss Moore, of Burnley, "I have been the partaker of innumerable mercies and benefits, amongst which I reckon *as not the least*, the gift of a good-tempered, amiable, and pious wife." He pursued his even course of labour without interruption till the year 1828, when he was overtaken by a heavy affliction, during which he more than once expected to die. So abundantly did he realize the sustaining power of grace that, had the Lord so willed it, he could submissively and cheerfully have left behind his wife and children, being able to testify, "For to me to live is Christ, and to die is gain." But his work was not finished; rather he had a stronger purpose to feed the Church of God, and to strive to bring many more souls into the great Shepherd's fold. He had been led to reflect upon that work in the light of the future state, and his conviction of accountability to Christ was greatly deepened. After nine weeks he was restored to his beloved people, in answer to prayer, as he believed, and was heartily welcomed by them.

During the ensuing seven years he abounded in domestic comfort, for which he constantly expressed thankfulness to the Father of mercies. But in December, 1835, a dark cloud came upon his household: the beloved sharer of all his joys was taken from him. While, however, he was distressed by his own loss, and the loss which had befallen his children, he rendered thanks unto God for the peace and triumph in which Mrs. Wilson finished her course. Another year had scarcely fled when his heart was again stricken by the decease of his only son, in the sixteenth year of his age. The father had rejoiced in him as a godly youth, and had been sanguine of his usefulness; but knowing the wisdom and love of Him who holds "the keys of hades and of death," he was "dumb; he opened not his mouth," because He did it.

In 1838 Mr. Wilson married Miss Brigg, of Leeds; and for more than twenty-eight years was permitted to enjoy her companionship. She feared God "above many," looked well to the ways of her household, and rendered great service to the Church. In the last years of her life much affliction fell to her lot, but her patience was exemplary. Friends who visited her felt that they were well rewarded by witnessing her cheerfulness, and her intelligent appreciation of Divine truth. How little we know at present of the blessings communicated to the Church by means of well-chosen wives of ministers!

Mr. Wilson continued in the Itinerancy forty-six years, and in

Digitized by Google

all his Circuits gave "full proof" of his ministry. As a faithful "steward of the mysteries of God," he brought forth "things new and old," being at all times anxious to provide "a portion of meat" for every one; and his life beautifully harmonized with the doctrine which he preached. He was, indeed, an example to the believers "in word, in conversation, in charity, in spirit, in faith, in purity." Uniformly courteous to man, he did not fail in devotion to his Lord and Master; nor did he violate the trust committed to him as a Methodist minister. He breathed the spirit of charity towards all, but was unflinching in his attachment to the doctrines and discipline of his own religious community; and though he was gentle in his administration, he was not feeble. It is exceedingly pleasant to remember his deep interest in the young; and how, by his agreeable, kind, and fatherly manner, he won their hearts. They could scarcely help being happy in his company; for they felt sure that he was a man of God, who wanted them to know and love the Saviour who had been precious to him through lengthened years.

One of his daughters (the wife of the Rev. W. H. Cornforth) testifies that by his ministry many souls were awakened and led to the Saviour; that, in several Circuits, intelligent and spiritually-minded persons acknowledged they were much strengthened and comforted by his sermons; that his visits to the sick and the dying were highly prized; and that he was particularly attentive and kind to the poor.

A few extracts from letters written by ministers who had been associated with him in Circuit-work, may yet further illustrate his character. Let it be remembered that the trials they refer to arose from the unhappy agitation of our Societies in 1849. The Rev. Joseph Chapman observes, "Our Durham connection was a happy one, but the times were evil: uneasiness and suspicion were rife, both in town and country. I was impressed with Mr. Wilson's high sense of duty. The interests of the Connexion were safe in his hands. To his colleagues he was faithful, kind, and considerate. Ordinary observers must have been struck with his dignified and gentlemanly bearing; but all could not be equally aware of the kindness, and even playfulness, of his disposition."

The Rev. J. D. Julian, in a note to Miss Wilson, writes, "Well do I remember the time when I was his colleague in the Horncastle Circuit. It was indeed a critical period.....I need not say he acted in entire conjunction with his colleagues, and that our confidence in each other was unbroken. Though in the Circuit we had many painful things to bear, we had no open unpleasantness with any, nor had we any very serious breach made in our Societies. Your father always acted with good judgment and

Digitized by Google

great forbearance; and I do not remember a single instance in which his placidity was ruffled, or his good temper overcome. I never had a more pleasant colleague."

In the year 1860 Mr. Wilson relinquished the full work of our ministry, and selected for his residence the town of Retford, where some years before he had successfully laboured, and where he obtained the respect of Christians of all denominations. To the Circuit, and especially to the town, he rendered very valuable service, until he was called to cease from all work, and to endure much weakness and suffering. Yet he did not murmur: the same equable, cheerful temper which had distinguished him in health, displayed itself with even greater sweetness. To one of his daughters he said, "I am a helpless, guilty sinner, resting on the atoning Sacrifice:

'I the chief of sinners am,
But Jesus died for me.'"

His friends were not a little affected by the concern which he showed for the work of God. He thought of it day by day, and his countenance beamed with brightness when he was informed of cases of spiritual success. The end was in complete keeping with a life uniformly humble, consistent, and zealous. In prayer, in faith, in patience, and in blessed hope of immortality, he lingered till the 1st of November, 1871. He was nearly eighty years of age, and had been in the ministry fifty-seven years. "Mark the perfect man, and behold the upright: for the end of that man is peace."

REMARKS ON "CHRISTIANITY IRRESPECTIVE OF CHURCHES."*

While changing their tactics according to circumstances, the Romish Hierarchy never depart from the dogma that salvation is not to be obtained beyond the pale of their own Church. Only a few years ago the Legitimist *Union* reported a deliverance of the Pope spoken in the hearing of a vast number of strangers then sojourning in Rome. Those present were struck, it was said, with the "majestic rebuke" he delivered to those "Catholics whether lay or ecclesiastic, who have the pretension to offer him advice, or show him the path he ought to pursue." "I alone," he declared, "despite my unworthiness, am the successor of the Apostles, the Vicar of Jesus Christ. I alone have the mission to judge and direct the bark of Peter: I am the way, the truth, and the life. They who are with

* "Christianity Irrespective of Churches: Thirteen Letters to an Italian Nobleman on the Christian Religion." Crown 8vo. Hamilton, Adams, and Co.

Digitized by Google

me are with the Church: they who are not with me are out of the Church; they are out of the way, the truth, and the life." The Pope, it is added, was "full of dignity and grandeur" when he pronounced these words. It is not surprising that such doctrine, and practices agreeing therewith, should produce in many minds a violent recoil: extremes beget extremes. Those under the shade of Popery who feel that they are men, and who wish to act as men, are disgusted. Some of them cast off all concern for sacred things, (except when they can be used for the advancement of secular purposes,) and rush into infidelity. But there are some who are devout; they look upon time as introductory to eternity, and desire to mind their spiritual interests. To them nothing is of higher moment than Christianity; but as they contemplate the Romish Hierarchy they say, "This is not Christian," and jump to the conclusion that all Churches are misrepresentations of Christianity: "you tell me that you are disgusted with much that you see around you—with Papal pretensions to infallibility; with ecclesiastical pride and greed; with popular ignorance and vice."*

We wish to deal gently with the writer of these Letters, but must remind him that he is illogical. It is rather a bold assertion for any one to advance, that, because he considers the Papacy to be unchristian, therefore no Churches ought to exist anywhere. We must, however, do the author the justice of acknowledging that his tone is free from bitterness; and he frankly declares that nearly the whole of that which is valuable in what he has to say, has been drawn from a larger work by another hand. These Letters are one of the signs of the times. They have been published in Italian, Spanish, and in French; and we do not doubt that the sentiment expressed in the title is embraced by an increasing number both on the Continent and in this country. Hence no apology is needed for asking attention to this and collateral topics.

The Count's adviser has fallen into a variety of erroneous views, some of them not surprising in one whose highest estimate of the Holy Scriptures is, that they "*contain* the word of God." A portion of his errors we must pass over in silence, as our purpose is to give especial attention to the main doctrine of the book. He alleges that Churches have not "encouraged, above all other things, the love of truth in the perusal of the only Volume in which, according to their own statements, it is to be found;" and that "the consequence of abandoning to Churches, and to ecclesiastics, what ought to be done by every man for himself has been most melancholy. It is this,—that as Christianity, *understood in the*

* Letters: Prefatory Note to the Count.

Digitized by Google

sense of the fourth century, was 'nothing but a scheme of superstition, fanaticism, and spiritual tyranny, which corrupted the morals of the mass of men, and shocked the reason of the few,' so Christianity, *understood in the sense of the nineteenth century*, is a jumble of conflicting opinions and contradictory conclusions, supported by texts rather than by Divine thoughts, and practically a compromise sometimes of truth, sometimes of simplicity, and sometimes of holiness; seldom popular, except when sustained by exaggerations, or distinguished by some departure or other from primitive purity." He also denies the existence of any obligation to support evangelists, and provide the means of public worship for the community. "The only burden, so to speak, laid upon the first disciples was, that they should care for, and assist, their poor brethren; that they should help them to bear their trials and afflictions, that they should comfort them in their poverty and need. The Apostles never collected money for any other purpose. They never took it to support evangelists, or used it in the promotion of Christianity."

This author likewise censures Protestantism, because at its rise it was not more destructive: it should not have left an ecclesiastical vestige on the earth. But the Reformers had not so learned Christ. They met Popish appeals to antiquity by going back to the earliest teaching, and to the earliest times; and Chillingworth well expressed their conviction in his immortal words, "The Bible, the Bible only, is the religion of Protestants." We admit that their work was imperfect, but it was nevertheless marvellous; and happy would it be for Christendom at this day, if the ruling spirits were like Luther, Latimer, and Ridley. We shall do well to learn from the past what we ought not to do, and what we ought to attempt. Those heroic men are entitled to much honour and gratitude; but, with the lessons of more than three hundred years before us, we should be blind indeed if we did not perceive how they and their coadjutors were fettered by taking it for granted that the Civil Power may righteously claim a large share of the control of holy things. It should be our glory, as it is our duty, not only to confess the headship of the Lord Jesus, but to accept the entire teaching of the New Testament thereon.

We now proceed to note the sentiments of the Count and of his correspondent, with regard to the Scriptures of the Old and New Testaments. They look upon them as *containing* the word of God. This is not an unnatural result of Popish treatment of those writings as on a level with the writings of the Fathers, and the voice of tradition. Thousands who have been brought to this belief will conclude that as there is truth *in* tradition, and *in* the works of the Fathers, so there is *in* the Bible. Their respect for

Digitized by Google

the Sacred Volume must necessarily be much lower than that of persons who receive the account which the Book itself communicates: "all Scripture is given by inspiration of God;" "holy men of God spake as they were moved by the Holy Ghost." Christ did not say to His Father, "There is truth in Thy word," but, "Thy word is truth." The author mentions "the witness of the Holy Ghost in the individual believer as a sufficient testimony to truth;" and affirms that "Paul himself, when writing to those who had been built up by him in the faith, appealed to their own Christian consciousness for confirmation of the truth about which he wrote."* According to this theory, the authority of the Bible is dependent on the intuition of the reader,—a fallacious doctrine, which is at the root of much of the loose speculation on Divine things characteristic of our time. If it had been the opinion of the men of the sixteenth century, they would not have possessed the power which Rome found them to put forth. The discussions held in their day were a strong practical testimony to the right of the people to consult and interpret the Bible; and that implied the Divine authority of the Book: it is the Word of God.

With that Volume in our hand we will inquire whether the Founder of Christianity designed the creation and perpetuity of Churches. As He gave the Holy Ghost to His Apostles, after His exaltation to the right hand of the Father, for the purpose of leading them "into all truth," their sayings and doings will assist us in obtaining a knowledge of His design. In the words of the writer of the Letters, "The question we want settled may be put thus: Does the testimony of Scripture lead us to suppose that Christ and His Apostles established, or at least laid, the foundation of a society, or series of societies, *intended for permanence*, and more or less corresponding to what are now known as Churches?" He replies by affirming, that ἐκκλησία means simply an assembly: "In short, we have only to substitute the phrase, 'assembly of believers' in almost all cases where the word 'church' occurs, in order to see how independent the term is of any form of organization whatever." Let us ascertain.

The first time the word occurs in the New Testament is in Matt. xvi. 18: "Upon this rock I will build My Church." Can we substitute, "Upon this rock I will build My assembly of believers"? We rather think of the Apostolic statement, that the Church is Christ's "body;" and if that term does not suggest organiza-

* We may remark, in passing, that of six passages in the Epistles to the Galatians and Corinthians to which the writer refers, not one establishes his affirmation.

Digitized by Google

tion, we may despair of finding one that will. "And the Lord added to the Church daily such as should be saved." (Acts ii. 47.) The context shows that the people "added" were gatheredout of the assemblies to which the Apostles preached. "There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." (Acts viii. 1.) We can hardly think that that "scattering" was just the breaking up of an assembly. Let the third verse be considered: "As for Saul, he made havock of the Church, entering into every house, and haling men and women committed them to prison." Some time after the persecutor himself was converted, and the historian was able to record: "Then had the churches rest throughout all Judea, and Galilee, and Samaria." Can we in these passages substitute for "churches" "assemblies of believers"? At Antioch, Paul and Barnabas "gathered the church together." (Acts xiv. 27.) And when they left Antioch for Jerusalem, they were "brought on their way by the church." (xv. 3.) Paul also "went through Syria and Cilicia, confirming the churches." (xv. 41.) "And so were the churches established in the faith, and increased in number daily." (xvi. 5.)

One or two more references will be sufficient to establish the position that churches were organized bodies of persons who bore the name of Christ. At Thessalonica, Paul, according to his custom, reasoned with his hearers out of the Scriptures; "and some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." (Acts xvii. 4.) They evidently became an organized body, to which, afterwards, an Epistle was sent, commencing, "Paul, and Silvanus, and Timotheus unto the church of the Thessalonians." Through the labours of the same Apostle, "many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8.) By Divine direction he continued in that city eighteen months, and organized the believers as "the church of God" at Corinth. (1 Cor. i. 2.) Is it rational to suppose that he would call a mere assembly or gathering of persons "the church of God"? We may also invite attention to the term *sect*, the Christians being called "a sect every where spoken against;" and, "the sect of the Nazarenes." The word (αἵρεσις) may be used either in a good or bad sense, but unquestionably it means a party; and in the foregoing instances it means a body of persons professing discipleship to Jesus of Nazareth. If believers had been left every where in a state of isolation, how could they have been designated "the kingdom" of God?

The author of the Letters has omitted to observe that Divine

Digitized by Google

revelation teaches by *facts*. God has not drawn up for us a creed, but through His holy Book has mingled facts and doctrines which we should study with care, and with honest, spiritual purpose. Nor has He delineated the complete frame-work of a Church, but has afforded ample information in which are indicated the principles by which His servants should be guided. The facts are not peculiar to one place, nor to several places; but characterize every place where the Gospel had free course. At Jerusalem the converts became a society; so also in Samaria, at Damascus, at Ephesus, at Corinth, at Thessalonica, and elsewhere. And if a person, moved by the Holy Ghost, were now to go as the first preacher to any pagan community, and souls were to be begotten again by the incorruptible seed of the Word, what would be the result? The book before us says, "Such individuals, should they multiply, would naturally wish sometimes to meet together for mutual instruction; sometimes to worship God in company; and sometimes to express their affection one for another. Should this be the case, they will find no difficulty in accomplishing what they desire because they are not a Church." Will the author tell us where and when his theory has been realized? We have not the slightest doubt that "such individuals," being one in faith, and partakers of the same grace, would crave all the ordinances of Christ, and would become a Church, like the one at Philippi, "holding forth the Word of Life." Every revival of that spiritual work to which the author now and then adverts is a striking attestation of the truth which he denies. By a revival hearts are drawn together in holy love, out of the abundance of the heart there is earnest talk on holy themes, and individual gifts and activities happily combine in the work of winning other souls to the Lord. Every where and always, when individuals are roused to loftier spiritual concern there is an improved development of Church-life.

"By this," said the Lord Jesus, "shall all men know that ye are My disciples, if ye have love one to another." (John xiii. 35.) What can this mean if Christians are merely an assembly, but must not become so closely united as to be a society? One thing is certain, that the Apostles and early disciples understood that they were to show a pure and warm family feeling, and that they were to act together with so much resemblance to the charity and self-denying labours of Jesus Christ, that observers should be able at once to conclude that they belonged to Him; that, although they were many members, they constituted one body, of which He was the Head. That Divine Person, who knows accurately what is in man, foresaw that offences will sometimes arise, even among His disciples, and gave commandment relating thereto: "Moreover if thy brother shall trespass against thee, go and tell him his

Digitized by Google

fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii. 15–17.) Unless these and similar instructions ceased to be of force nearly eighteen hundred years ago, churches, which in the aggregate Christ calls "My Church," must *permanently* exist. Indeed we have His own assurance that "the gates of hell shall not prevail" against that Church. The powers of darkness shall not be able to overturn it, and the continual egress from it of members into the invisible world shall not bring it to an end; for He who made *them* to be His people shall even more than fill up their places by that attractive power which there is in Himself. "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." (Isai. xlix. 20.)

The writer of the Letters admits that "God at the first established societies *for a given end under inspired guidance*," and we agree with him in the opinion that they were not designed "to develop into a hierarchy charged with an obligation to subdue the world," for that is a pretension of Rome; but we entirely dissent from his theory that they were "temporary expedients," and from his assertion that, inasmuch as we possess the New Testament, we have *no need* of churches. "Under inspired guidance" the Corinthians were informed respecting the Lord's Supper: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Now the New Testament represents the Saviour as coming twice, and only twice. His second coming will be at that day when He shall appear as Judge of the world. See Heb. ix. 27, 28. If then churches are to eat of that bread and drink of that cup "till He come," they must exist till the consummation of all things. It is true that there is "not a word said about the consecration of bread or wine by a priest, or about any change in the elements;" but it is not true that Paul "encouraged the expectation of an early, if not an immediate, return of the Lord." Perusal of the Second Epistle to the Thessalonians will show that the Apostle expressly repudiated that opinion.

In close relation with the instruction as to the perpetual obligation of the Lord's Supper is the promise of Christ to those whom He calls to preach His Gospel: "Lo, I am with you alway, even unto the end of the world." To limit this gracious assurance to the eleven, and to interpret it as engaging simply to "protect" them in their work, is most certainly to "strain it for a purpose." On

Digitized by Google

this theory nearly every promise in the New Testament has fulfilled its purpose, for the persons primarily addressed no longer are with us. It would be almost as fair to argue that the Bible was for a temporary purpose. Did not the Lord Jesus know that James the brother of John would very soon be killed with the sword? But if the interpretation of His promise to which we demur be correct, of what value was it to James? Christ's engagement to be with His servants is vastly more comprehensive than protection for their person, and its duration reaches to the end of time to all Christian preachers, in "all nations."

There are two other questions relating to the ministry, which we should pass in silence but for the knowledge that the views expressed in the Letters are widely disseminated at the present day, and that they have a close connection with our main topic; for if ministers are to preach to the end of the world, and are to teach all things whatsoever Christ commanded, churches must exist to the end. In a note to Letter IV. it is said, "*Preach* the Gospel simply means, *teach* the Gospel. It is a command addressed to *every believer*." How soon and how completely the writer forgets his own assertion, that the command was exclusively to the eleven, and that to affirm otherwise is to "strain the words for a purpose!" But that is not all: he has not accurately estimated the meaning of the word (κηρύξατε, Mark xvi. 15) employed by Christ; which is, *proclaim as a herald, announce publicly*. Although all Christians are expected to use their influence for the diffusion of the Gospel, every one is not called to do this publicly as a preacher. Timothy was charged to be careful in *selecting* men for the office; he was to commit the work to "faithful men, who shall be able to teach others also." But we are warned that many of the mischiefs by which Christianity has been marred and distorted, were introduced by "false teachers." The Apostles told the churches that such men would arise, and that they would "draw away disciples after them." Yet they did not ordain that therefore the office of the ministry must cease. Paul adverted to the unfaithfulness of others as a reason why Timothy should "do the work of an evangelist," and thus "make full proof of his ministry;" and to Ephesian ministers he spake, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts xx. 28.)

It is alleged, further, that the Apostles did not encourage giving money "to support evangelists," and an unfair inference is drawn from the refusal of Paul to receive any from the Corinthians. Even if there were not in other parts of the inspired Word a declaration of the duty of Christians to contribute to the support of those who

Digitized by Google

are "separated unto the Gospel of God," there is a sufficiently plain one in the writings of Paul to the very church from which he declined pecuniary offerings on his own behalf. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? (δωρεάν, gratuitously.) I robbed other churches, taking wages of them, to do you service." (2 Cor. xi. 7. 8.) "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, *as well as other Apostles*, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?.....Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so *hath the Lord ordained* that they which preach the Gospel should live of the Gospel." (1 Cor. ix. 4–6, 13, 14.)

The inquiry is now, we think, a pertinent one,—When was the institution of the Church, with all its arrangements as to the ministry and mutual fellowship, abrogated? The New Testament clearly indicates their Divine origin. Where does it teach that they were to continue only for a short time? On a matter of so much moment to Christianity, and to every nation under heaven, we must have distinct proof. Instances will doubtless arise in which intercourse with fellow-Christians will be, for a time at least, impracticable. Believers who are so situated are nevertheless members of the body of Christ. On the other hand, persons may hold formal fellowship with the Church and yet be destitute of the Spirit of Christ. We are infallibly informed that this was so with some in the church of Sardis. (Rev. iii.) A few had not defiled their garments, and the Lord Jesus said of them, "They shall walk with Me in white: for they are worthy." Others, though they had a name that they lived, were dead. They were solemnly charged to repent; and they who were beginning to decline were exhorted to "be watchful, and strengthen the things which remained, that were ready to die." At no period can the Lord's stewards be too zealous for the maintenance of vigorous life in the Church. "In point of religion dead members are not members. They are strangers who have wandered into a country of which they can neither learn the language, the laws, nor the manners. They have no public spirit, no zeal for this strange land; no means of serving it, or sharing in the advantages that it offers to its true children."* As the Church originated in individual life, so it is designed to perpetuate and promote that life. Protestantism had its origin in spiritual cravings. The history of

* Alexander Vinet.

Digitized by Google

Luther, when ascending Pilate's stair at Rome, is but one of a thousand instances of a troubled conscience eagerly seeking pardon and consolation. How precious to that monk was the unfolding of the doctrine of justification by faith! He was under the operation of the same Spirit who, on the day of Pentecost, first troubled and then comforted thousands of souls. And that grace which made them to be alike in spiritual joy and hope, drew them closely together as members of one family, that they might together work out their salvation with fear and trembling.

They who have not felt the pangs of a guilty conscience, and the peace of reconciliation with God, are almost sure to err in discussing sacred subjects. The writer of the Letters says, concerning the Bible, "Its value is a question of experience. It bids me trust in Jesus Christ as my best Friend, and seek to be in heart and mind united to Him. I do so, and in doing it I soon find that I am grasping a great reality. I am conscious of becoming every day—if every day I renew my devotion to Christ—a wiser, a better, and a happier man. It tells me God is my Father, and that He loves me. I believe it, and immediately find my heart drawn out in love to the infinite and eternal Jehovah. It bids me be meek and humble, unselfish and truthful. I try to be so, and notwithstanding many failures, have the greatest encouragement to persevere in this good way." The devoutness of the writer commands our admiration, but we cannot fail to note the difference in this account from the one given of himself by Luther: the converted monk understood the doctrine of the Lord Jesus to be that the Holy Spirit *convinces men of sin*, and afterwards *takes of the things that are Christ's*, showing them unto such seekers of salvation. Of recent years many have advocated "another Gospel;" a Gospel from which these vital truths are excluded. To them we may commend the appeal of an eminent writer, from whom we have once before quoted: "There exist many men who have long kept circling around Christianity,—the religion of their minds,—as around an impenetrable sanctuary; alternately knocking at all the doors of this asylum without seeing it open; returning without success to those doors often tried; at once believing and not believing; Christians in their desires, Pagans in their hopes; convinced, and not persuaded; enlightened, and not consoled. It is to these that I address myself. I appeal to their sincerity, and ask, How comes it that you believe, and that as yet you have only the expenses, and not the revenues of your faith? How comes it that you wear your faith as a yoke that burdens and cramps you; not as wings that raise you above the world and its sorrows? How comes it that, in the midst of this religion, accepted by you, believed in, you are strangers, aliens, and as it were out of your

Digitized by Google

natural atmosphere? How comes it that you are not *at home* in your Father's house? Let us lay our finger upon the wound. It is because your heart is not yet touched."

The practical design of this paper imposes the additional task of mentioning here a few things which are injurious to the existing Churches of our country, and which have probably to some extent encouraged the notion that it is desirable there should be no Churches at all.

1. *Gradually there has arisen among Christian communities what can only be characterized as an eagerness for the smile of the world.*

We are not sure that our churches would not consider hostility from without, manifested towards them as such, as a serious calamity. Would it not sound strange in our ears if the invitation were in these days given to "take joyfully" forms of persecution which might result in the loss of goods and of the comforts of home? Are we not afraid to testify openly and decidedly against the evil deeds of the world, lest it should hate us? We mean such testimony as is given by absolute refusal to take part in proceedings that do not harmonize with the Gospel of Christ. Is there no disposition in churches to accommodate their action to the principles of men who know not God? And is there no fear of incurring the censure of the secular press? Yet we have ample authority for the assurance that the Church will have most power for good when it "overcomes the world." Its vocation is an aggressive one, involving the constant use of weapons which are designed to be "mighty through God to the pulling down of strong holds." We cannot *desire* persecution, we ought not to desire it; but we should not be afraid of it. There is something to be more deprecated—conformity to the world in our spirit and behaviour. With too many professed believers in the inspiration of the New Testament the exhortation is virtually a dead letter: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John ii. 15–17.)

2. *The revival and rapid growth of what now is designated Ritualism.*

The Christian Church was not a hundred years old when this folly first appeared, and after some time, check after check having failed to arrest its development, it became predominant until the Reformation. Laud did much to revive it in this country, and its re-appearance during the last half century has become painfully notorious. Man finds it easier to conform to imposing ceremonies,

Digitized by Google

and to gratify his senses in the name of religion, than to mortify the flesh, to conquer sins of the spirit, and to exemplify godliness in the family, in business, and in the recreations of life. By this false representation of Christianity he is instructed that, overcome by evils to which his nature will ever be prone, he must go to "the priest" for absolution, instead of being directed to seek grace to empower him to withstand temptation. In the priestly offer of relief from the guilt of past transgression there is an inducement to the indulgence of sin in future. This system, with its adornments, has a strong fascination for human nature, and of late has made surprising progress. Who would have predicted five-and-twenty years ago that it would be countenanced as it now is in our land? "For the Lord Jesus Christ's sake, and for the love of the Spirit," let Christians of every name earnestly contend against this guilty departure from the simplicity of the Gospel. We must have decency and order, but all our "customs" should facilitate the worship of God "in spirit and in truth."

3. *Excessive organization—making a variety of social schemes part of the work of the Church.*

In the opinion of the writer of these Letters, the Church "has come to be regarded almost exclusively as a great philanthropic institution. It is in this aspect especially that the world honours it, but in so doing mistakes altogether its true character, and insists that it should stand foremost in the march of modern progress. If this is not done, the world soon comes to consider the Christianity of the New Testament inadequate to meet the requirements of the age, and demands either that it should be remodelled, or make way for something higher and better." We are compelled to acknowledge that there is too much occasion for this complaint. It is a good thing for young persons to form the habit of careful forethought, but that is no reason why *the Church* should organize clubs and banks. Recreation is not only allowable,—within due bounds it is a necessity,—but *the Church* is not under obligation to get up treats and entertainments. Yet how much of the time of Christian professors is occupied with things of this nature! Yea, in some instances the peace of religious communities is greatly imperilled by movements brought within them, but which are really extraneous to their true functions, however much may be advanced in their favour. Thus the vocation of the Church is misrepresented, and its power for the one great object of its existence diminished. As a spiritual community it is called to do spiritual work, and by devoting its energies to that work it will most promote the glory of Christ, and at the same time most efficiently serve mankind. He who taught us to "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's," has, by His own example, required

Digitized by Google

His people to mark the distinction between things secular and things sacred. He *could* have given a perfectly righteous decision for two brethren differing on a question of property; but said to the applicant, "Man, who made Me a judge or a divider over you?" His "kingdom is not of this world:" nor is His Church a society for temporal purposes.

There is also a lamentable disposition to depend upon Church-organization, even to the repression of personal activity in the cause of the Redeemer. Are there not Christians with one talent, or two, or even five, who are not faithfully using them, but who try to salve their consciences by the reflection that *the Church* will do all? Ordinarily she does make provision for those within her fold, and those who are willing to attend public worship; but are there not loud calls for activity among persons who have little or no care for their souls, and who perhaps will be unsought if *individual* Christians are not zealous and enterprising? Every Church has need to be watchful against sinking into respectable apathy. Exalted gifts and extensive learning are not essential qualifications for godly enterprise. Good common sense, a heart burning with love to Christ, and ordinary care in choosing the most likely time and manner for the execution of plans, will, with the blessing of the Holy Spirit, insure some degree of success.

"In all ages it has been found that the men who have been God's most effective 'witnesses' are, for the most part, a very simple race. They are persons by whom Christ is *felt* to be Divine, rather than *proved* to be so by any line of reasoning; persons who enjoy that kind of spiritual communion with the Redeemer which nothing external can touch; who have a consciousness of the reality of God's intercourse with the human spirit that cannot be set aside by any dialectical skill that may be directed against it." * This simplicity is worthy of constant cultivation. The glowing words of Cecil, written with reference to ministers, may be appropriated by every disciple of Christ. "Hell is before me, and thousands of souls shut up in everlasting agonies. Jesus Christ stands forth to save men from rushing into this bottomless abyss. He sends me to proclaim His ability and love. I want no fourth idea. Every fourth idea is contemptible. Every fourth idea is a grand impertinence." Living under the influence of such truth, the Churches must show their Divine origin. They must by loving, thoughtful, and enterprising action strive to "save souls from death," and "hide a multitude of sins." There are, we know, "diversities of gifts;" but Christians should never lose sight of the fact that "the manifestation of the Spirit

* Letters, p. 103.

Digitized by Google

is given to every man to profit withal." No believer can claim exemption from this great work; for with the grace of the Holy Ghost he has received some "gift," which he is expected to employ for the "profit" of others. Churches whose members thus show that they are "anointed ones," and that they feel themselves called to "stand before the Lord," may calmly and confidently survey all forms of reproach and of opposition. They may cry out and shout in happy triumph; for great will be "the Holy One of Israel in the midst" of them. Then will Christ be "first, last, midst, and without end."

"For this the pleading Spirit groans,
And cries in all Thy banish'd ones;
Greatest of gifts, Thy love impart,
And make us of one mind and heart.

Join every soul that looks to Thee
In bonds of perfect charity;
Now, Lord, the glorious fulness give,
And *all in all* for ever live!"

P.

"THE PECULIARITIES OF METHODIST DOCTRINE."*

It was an act of good judgment on the part of Mr. Pope to select the theology and Church-order of Methodism as the subjects of his "Address" in the "open session" of the recent Irish Conference. Both our tenets and our economy are largely misunderstood by persons who occupy prominent positions in some of the older Churches of the United Kingdom. It is possible they may have been indifferent to what constitutes the characteristics of a Church which many have affected to despise. The high ecclesiastical pretensions of some have induced them to ignore the "Methodist Revival" as far as they could; and have caused them, when it has forced itself upon their attention, unintelligently to denounce it as an exhibition of fanatical religious feeling. Others may have looked upon it with an unfriendly eye as unpleasantly intrusive. So long as it remained a comparatively obscure sect, few beyond its own pale cared to make themselves acquainted with its peculiarities in respect either of doctrine or organization. As a consequence, it has been much misrepresented both by avowed enemies, and by some that were disposed to regard it with friendly feeling.

* "The Peculiarities of Methodist Doctrine. An Address delivered in the open Session of the Irish Wesleyan-Methodist Conference, June 19th, 1873. By the Rev. W. B. Pope, Theological Tutor, Didsbury College." London: sold at the Wesleyan Conference Office. 1873.

Digitized by Google

It has nevertheless made itself known as a power for good in the nation, and can no longer be relegated into a region of obscurity. Recently it has obtained a large amount of attention, the public press having noted many of its proceedings with evident interest. Whether this is an advantage to us as a community, is a point on which different opinions may be held; we have not, however, here to deal with that question.

It is curious to observe the various occasions of the attention which Methodism has of late received. In the conviction that a great mistake was made in its expulsion from the Established Church, a considerable number of excellent men have apparently indulged the supposition that it was possible to reduce it to submission to episcopal authority, and so to absorb it in the old organization. Clearly these persons do not see that its ejectment was inevitable; and that its present position is the legitimate result of principles and modes of action which obtained from the beginning. We are not disposed here to criticize the motives of those who have made certain overtures, though to many they wear a decidedly selfish aspect. Probably it was thought that Methodism could be won by fair speeches. It is obvious, however, that, such means proving unsuccessful, it is not even yet to be allowed to assert its independence unchallenged and unrebuked. The charge against us, as a Church, of schism and invalidity has been recently repeated, after the old style, in the most formal and offensive manner. All this is based on a disreputable want of knowledge; and is vain and futile. While we have no complaint to make of the tone of the public press in the attention which it has bestowed on the character and affairs of Methodism, it is necessary for us to say that not a few who treat the subject possess at the most only a very partial knowledge of it. We are not surprised at this. A system of doctrine so complete, and, in some sense, so peculiar, and an organization so elaborate, must be specially and patiently studied to be completely understood. It is no feeling of vanity that prompts us to own that we are wishful to be so understood, both by the Churches generally, and the public at large. It is rather the result of a conviction that when this comes to be, Methodism will be regarded as a distinct agency, originated and maintained by the grace and providence of God, which is designed to take its own part in the great work of the world's evangelization.

The Address before us is a brief, but able contribution towards the object we desire. We scarcely think that Mr. Pope intended it to be apologetic; but rather explanatory. Considering its brevity, it is remarkable for its completeness. We should be glad to see it elaborated into a treatise, and have no doubt as to the great service which, so expanded, it would render. Essential particulars

Digitized by Google

which are here briefly handled would receive the exhaustive treatment which they merit. We have admired the perfect mastery of the various doctrinal confessions adverted to, and the fine appreciation of differences between them and our own, which are indicated. This synoptical presentment of our doctrinal views must show to all who are disposed to look into the matter, that the spiritual life of Methodism is the result of its Scriptural theology; and that it has been largely influenced by those points of doctrine which other Churches have failed fully to recognize and develop.

As Mr. Pope justly observes, Methodism does not assert itself to be the recipient of any new revelation: it is not in any sense Montanist in its character. It only claims to have read in Scripture with clearness and fulness the Divine method and provisions of redemption, "giving special prominence to some aspects of it which have been too much hidden from the eyes of men." In common with other evangelical Churches, it maintains its fidelity towards the Holy Scriptures as being of Divine origin. It is impossible not to observe the destructive tendencies, notwithstanding orthodox formularies, betrayed in Churches around us in relation to this fundamental point. The true inspiration and authority of the Bible are threatened by the attempt of some to co-ordinate, after the manner of Rome, the voice of the Church with that of the Holy Spirit, and thus to introduce confusion and contradiction. Others will only admit that a Divine revelation exists *in* the Scriptures, a notion which necessarily leaves it uncertain where that revelation is to be found. There are still others who profess to find the intimation of the Divine will in the moral nature of the individual man, thus either entirely superseding the written Word, or subordinating it to the human judgment.

On that central subject of Christian theology, the mediatorial work of Christ, it is our peculiarity, we believe, to follow with precision the line of truth among the diverse views of many others. We essentially differ from those who limit the efficacy of Christ's atonement, applied through the medium of the water of baptism, to the original sin of the race, which necessitates the notion of a continuance of "the one eternal offering" on "altars which man has raised and not God," and of supplementary human merit. We are equally distant from the view which makes the Saviour's atonement an offering presented only in behalf of the individual objects of electing love. By this theory, the atonement is reduced to the nature and dimensions of a commercial transaction between the Father and the Son; and is exposed to the possible suggestion of an opposition or contrariety between the Divine Persons. There is another and fatal error on this central subject,—that of considering the Saviour's self-sacrifice to be designed to operate on

Digitized by Google

the human heart as furnishing a display of Divine justice in the forgiveness of sin first visited upon the voluntary Representative of the race; or of love, by the contemplation of which the souls of men are to be won from evil. Regarding all these views as incomplete, we firmly hold that the great propitiation was in behalf of all mankind. The atoning Son was the gift of the Father's love; and in His offering of Himself He stood forth as the Vindicator of the Father's justice. Mankind fell in Adam by the power of Satan; and mankind are redeemed in Christ by the power of God: the redemption of Christ is commensurate with the needs of humanity. We should have been well pleased if Mr. Pope had given us an exposition of St. Paul's teaching on this point as contained in Rom. v., where the Apostle draws the parallel between the first and the second Adam, which we hold to be perfect and complete.

The work of the Holy Spirit in His administration of the benefits of redemption is stated in the Address with great precision. In virtue of the sacrifice accomplished on the Cross, the Holy Spirit is shed forth upon the entire family of man as a Spirit of conviction, by which they are to be brought to Christ for personal salvation. It is thus that our theology, in its universal offer of salvation, is preserved on the one hand from all reservation which the thought of an eternal decree must induce; and on the other from that latitudinarian extension, or comprehension, which makes "the common benefits of redemption *all* its benefit." We insist everywhere on the necessity of repentance, which, though "unto life," is no part of that life itself. As to the experience of personal salvation, our peculiarity consists in maintaining that the Holy Spirit directly imparts to the believer an assurance of his participation in the benefits of redemption; and also that this witness is the privilege of all those who comply with the conditions of salvation. The great blessings contemplated by the Gospel are presented in Scripture under various aspects, and are variously arranged by different theologies. The arrangement which we ourselves have adopted is in perfect harmony with the Scripture representations of the work of the Holy Spirit. He is the witness to the sinner of his justification. He is also the "Spirit of adoption." He is, further, the Spirit by which the believer is "sealed unto the day of redemption." These testimonies are one; while the witness of forgiveness points to the past, that of adoption is our present assurance, and "the seal of consecration points onward to the day of redemption." As these testimonies "agree in one, so they cannot be disjoined." In this relation, Methodist theology rejects the notion of an assurance based on "sacramental means and ordinances," and dependent on priestly absolution; while it main-

Digitized by Google

tains that the Word and the Sacraments are the means through which the Spirit accomplishes His witnessing and renewing work. It will not allow Christ and His work to be superseded by priestly intervention; neither will it allow the Divinely-appointed means to be superseded by any supposed internal light. "Though faith is not itself assurance, the one follows so hard upon the other, that they are in the supreme blessedness of appropriating trust indistinguishable;" the believer's assurance is "the assurance of faith" that Christ "loved *me*, and gave Himself for *me*." It is not bestowed as a special favour for particular reasons; nor is it an assurance which nothing can disturb. For the time that now is, it is the assurance of *faith;* and with reference to the future, it is the assurance of *hope*. "Probation governs all our theology."

The theology of Methodism is, in some sense, peculiar also in declaring the entireness of Christian sanctification, and the attainableness of that great privilege in the present life. We regret that on this point many with whom we largely agree are vehemently opposed to us. "We believe that the Divine Spirit who administers redemption is as mighty in administering it as the incarnate Son was in accomplishing it." To us it is matter for surprise that any who hold "the finished work" of Christ, should doubt the provision which that work makes, by the administration of the Spirit, for the removal of all iniquity. We find this precious truth in Scripture; and must hold it with the utmost tenacity, and preach it with the greatest sincerity and earnestness. It is possible for the Christian to be "sanctified wholly," to be preserved in that high state of grace to the coming of the Lord, to become "dead indeed unto sin," to be "filled with the Spirit," to have the whole "body of sin" within him "destroyed." Every believer is urged to "cleanse" himself "from all filthiness of the flesh and spirit," to "perfect holiness in the fear of God," to be perfect as his "Father in heaven is perfect," to love God with "all his heart," and "his neighbour as himself." We plead for no more than these Scriptures teach: Our idea of the perfection of humanity is realized in the attainment of the condition here indicated.

The more highly we value this sacred truth, the more carefully should we guard it against all abuse. But there is no need for a hesitating timidity in our assertion of all that it involves. *When* is this state of grace attainable? In the present life, while we are fulfilling the mission with which our Father in heaven has intrusted us. Our conception of the mode of its attainment will be regulated by our conception of the blessing itself,—of that "perfect love" which "casteth out fear." There must be a moment when that "perfect love" is realized. Why should we scruple to preach the *instantaneousness* of its acquire-

Digitized by Google

ment? On this point the language of the Address is not quite so distinct as we should like it to have been.* It is said, "Let us not

* It becomes us to remark, however, that the author has elsewhere spoken distinctly and copiously both of "the *act* of God" and the "*act* of intense devotion" on the part of man, as they are alike concerned in the attainment of entire sanctification. Two passages of his comment on St. Paul's prayer for the Thessalonians, in which beauty of expression and profoundness of truth are admirably combined, occur to us as more adequately treating the important subject touched upon in the Address. Speaking of the "entireness of sanctification," "blamelessness" of the "whole spirit and soul and body," he observes,—"There is a *consecrating act* of God put forth to the utmost necessary point. .....It is the function, act, and energy of the Holy Ghost—*the God of peace*—applied through the truth to the centre of man's nature, or rather to his entire being. The work is one of Divine power, a work which God begins, continues, and brings to perfection: He *will do it*. The prayer gives all the glory to God: man is supposed in his finished holiness to be *filled with the Spirit*. Now this separates our sanctification from any and every disciplinary self-consecration which man by his own effort may attain. It is not the result of a new direction or impetus given to our faculties: it is through no energy of the self-consecrating will; through no contemplation of the illuminated reason; through no mighty outgoings of the regenerate feeling. There is a power above and behind all these: using them, indeed, each and all, but not leaving the recovery of holiness to them. It is not the moral agent retrieving himself by Divine aid, but a new and more abundant life infused and sustained and brought to perfection, within man's own being indeed, but by a power above it. Here is the test of all systems of theology, of all schools of interpretation, of all views of evangelical privilege."

In reference more particularly to the "spirit," in its present realization of the unspeakable gift, it is added, "The perfect restoration of the Divine image belongs to a future economy, where entire sanctification is swallowed up in glory. Meanwhile the spirit is consecrated in all its faculties. The reason is filled with truth, and becomes a mirror capable of reflecting the Divine image, an eye that can in everything see God: not glorified as yet, not healed of all its infirmities, but entirely dedicated to its one original and long-forgotten function, that of being the depositary of the supreme first principles of goodness, rectitude, and truth. The conscience is sanctified unto perfect fidelity as an internal legislator true to the truth, as an incorruptible witness pacified, and as an interpreter of the Divine judgment delivered from all fear. And the will is sanctified: not raised, indeed, to its utmost strength; but consecrated wholly, and deepening in its consecration as knowledge widens; altogether sanctified as the servant of its own supreme choice and intention, and as the master of all its own acts; sanctified by release from every impediment of unholy motives, and by the constant influence of the truth applied by the Spirit: the impulse behind it, the end before it, and all its means between the two, consecrated in the unity of one supreme principle—the glory of God."

The human action, the complement to this "act of God," this energy of the Spirit, which is necessary for the attainment of the great result in the soul of the believer, is set forth with equal clearness:—"Entire sanctification, as distinguished from sanctification simply so termed, may be regarded as the confirmed, habitual, no longer interrupted devotion of the whole being to God. As the power that created the world sustains it by an abiding and omnipresent

Digitized by Google

erect the means of attainment, [whether] instantaneous or otherwise, [or] the evidences which seal it, into doctrines of our faith." Whether gradual or otherwise it is undoubtedly received by faith, by the personal appropriation of an entire Saviour. "The evidence which seals it" is the gracious action of the Holy Spirit, awakening a consciousness of its possession. "The silent assertion of its truth in our lives" is certainly a strong argument in its defence; but we can scarcely say it is "the best." The Scriptural argument must take precedence of all others. Neither can we easily bring ourselves to think that "the only confession it admits is the negative one: that of a life not inconsistent with the fact." If we allow this, the Church will never know that any of its members have received the fulness of spiritual life. To discourage the verbal confession of its attainment would go far to render the preaching of it ineffective. In a deliverance less terse than this "Address" necessarily was, this sentence would doubtless have received some qualifying term or terms. The writer's meaning is, that the only confession which the Scripture makes *general and absolute* is the "negative" one. It is sufficient to say, "None of us should be *in haste* to make redemption from the corruption of the heart, or his perfect love to God, the subject of his confession."

In our organization we hold the general "fellowship" which "binds ministers and people in the ordinances and polity of the Christian religion." These together constitute the visible Church of Christ. Methodism knows nothing of an ecclesiastical hierarchy; but it possesses an organization which secures all the advantages of a Scriptural episcopacy, while it maintains equality of ministerial order. We venture to say that our evangelical Church-order is as near an approach to that of the Apostolic epistles, and the immediately post-apostolic times, as the world has ever seen. In its well-balanced arrangements it

---

indwelling energy, so the power that can fix upon God the strength of the whole soul can keep it fixed on Him. In wholly sanctified spirits this establishing grace reigns; and that is the distinction between them and others, between them and their former selves. It is the concentrated devotion of all to God made permanent, that makes the difference. A strong influence of grace descending in answer to prayer at an opportune moment may carry the whole soul to God for a season: may exclude every other thought from the mind, still every alien feeling in the soul, and draw the entire will into conformity with the will of God. This may often be the case for a time, and during strong excitement; but not so often is there continuance in such a state. When the prayer of faith that brings this blessing becomes unceasing in its fervent and effectual inwrought power, this act of intense devotion becomes the tranquil state of the soul."—*Wesleyan-Methodist Magazine* for March, 1871, pp. 206, 207, 209.

Digitized by Google

embraces the advantages of other systems, while it avoids their incongruities and defects. As a people we are peculiar "for our own conventional idea of fellowship." Whatever may be the judgment of others we must hold to this form of Christian communion as essential to our Church-life. The more it is cherished, the more precious it will become. The promotion of its efficiency cannot be too carefully cultivated; nor can we too earnestly urge our people to be assiduous in the use of it: under the influence of the Christian love which will then be quickened, they will manifest their zeal for God by active labour in those departments of the sacred work for which they have special adaptations. "We have many members, but one body." It is the vigorous action of the entire body that will obtain the highest amount of success, under the sanction and blessing of the Spirit, who is "the Author and Giver of life."*

We rejoice as a Church in our "fellowship" with "the catholic Church of the common Lord." The catholic feeling of Methodism is indeed proverbial; and we are not sure whether the Connexion has not sustained some injury through the loose views on this subject which have largely prevailed among us. While maintaining the true spirit of catholicism, we need to teach our people sound Church-principles; so that they may be governed

---

* Mr. Pope's explicit testimony to the value and importance of the class-meeting is well worth quoting in full:—"Throughout the world, but especially in Great Britain, the Methodist people hold fast the tradition of a Christian communion which confesses the name of Jesus not only before men generally, as in the Eucharist, but in the assemblies of the brethren themselves. Not that we have a monopoly of this kind of fellowship. Meetings for mutual confession, and edification, and counsel, have been always aimed at in the purest ages and purest forms of the Church; but we are the only community that has incorporated them in the very fibre of our constitution. Growing out of our Society character, this institution we have aimed to interweave with the organization of the Church also: not yet with perfect success, but with results that encourage the hope of perfect success. As it is rooted in our ecclesiastical economy, so it is rooted in the affections of our people. No form in which the social element of Christianity has found expression has enlisted more universal enthusiasm in its favour than the old class-meeting. Other forms of confederation have been gloried in, lived for, and sometimes died for, in the history of Christendom. But I question if any institution, grafted on Scriptural precept, has ever commanded such widespread and pervading homage of all orders of the devout, or approved itself by such practical and irresistible evidences of good, as the Methodist class-meeting. This is of itself, or ought to be, its sufficient defence. Incautious and unskilful hands have been meddling with it of late; but in vain. It may admit of much improvement in detail and in administration, but its foundations are secure and inviolable."

Digitized by Google

in their intercourse with other Christian communions by an intelligent appreciation of their own economy, and a firm attachment to it amidst the various changes of place and condition which arise in the current of individual life.

It is highly fitting, as Mr. Pope reminds us, to close such discussion "at the feet of Christ, and of Christ crucified;" and while speaking of our "peculiarities," as we must do, never to forget "the thought of that one body in Christ which has no peculiarity save the eternal blessedness of being His peculiar people." "He that glorieth, let him glory in the Lord." We most cordially thank the author for his able, graceful, and fine-spirited Address, and recommend it to the thoughtful study of all our readers.

THE UNITY OF THE PHYSICAL WORLD.

(*Concluded from page* 909.)

HAVING exhibited the proof of the co-existent unity of the system of matter, derived from the order and uniformities of the Solar System, we proceed to direct attention to

II. EXTENSION OF THE LAWS OF THE SOLAR SYSTEM TO THE FIXED STARS.

(1.) *Distances of the stars.* Vast as is the interval from the sun to the remotest planet, it is insignificant compared with the gulf of space which intervenes between Neptune and the fixed stars. Neptune is about 2,745,000,000 miles distant from the sun; but Alpha Centauri, the nearest star, is removed 7,466 times that distance, or 20,496,000,000,000 miles. It will convey some idea of the relative values of these numbers to state that if we represent the distance of Neptune from the sun by a line eight (7.8) inches in length, the distance of the earth from the sun will correspond to a line one quarter (0.26) of an inch in length, and the distance of Alpha Centauri will correspond to a line *one mile in length.* If we reduce the distance of Alpha Centauri to one hundred feet, the distance of Neptune would be eighteen ten thousandths (0.0018) of an inch, which is about *one sixth the diameter of a human hair.*

On the same scale of representation as before, the star 61 Cygni will be removed to the distance of 2.4 miles; Vega, 5.9 miles; Sirius, the brightest of the stars, 6.1 miles; Iota Ursæ Majoris, 6.9 miles; Arcturus, 7.2 miles; Polaris, 13.7 miles; Capella, 20.0 miles. These are the distances of stars scattered about the nearest outskirts of the firmament. The great mass of the fixed stars lies hundreds of times as remote as these. Sir William Herschel believed that he reached with his great telescope stars which lie 2,300 times the average distance of stars of the

Digitized by Google

first magnitude, and yet we possess abundant evidence that throughout this vast realm stretches but one physical empire.*

(2.) *Comets.* Besides the planets belonging to our system, there are already known thirty-six mysterious bodies, called comets, which also revolve with regularity about the sun. Though the amount of matter which they possess is astonishingly insignificant, and their substance is of such tenuity that the light of the stars has been seen to shine through it, they move in their appointed orbits with nearly the same regularity as the ponderous planets, and all the phenomena of their motions have been explained on the same physical theory. Some of these comets, in receding from the neighbourhood of the sun, retire no further than the orbit of Jupiter; others fly onward to the distance of Uranus; while Halley's comet travels 338,000,000 miles beyond the orbit of Neptune, and occupies seventy-seven years in its revolution; others penetrate the starless void to still greater depths, and yet signify their allegiance to the laws of the solar system. Donati's comet has a period of 2,100 years, and travels 229,000,000,000 of miles from the sun. The comet of 1811 has gone on a journey of 3,000 years; the comet of 1680 is expected to be absent 8,814 years; while the comet of July, 1844, is under pledge to report at the head-quarters of our system after an absence of 100,000 years. During this journey it travels to the distance of 368,000,000,000 of miles from the sun, and yet throughout the utmost limits of their flight these mysterious wisps of luminous vapour acknowledge every hour their allegiance to the central authority of our system. There is not a moment when the gentle influence of our sun ceases to be felt. Across the silent and measureless void the subtile power of gravitation manifests its presence as distinctly as in the falling acorn in the forest.

* TABLE OF DISTANCES FROM THE SUN.

Objects.	Radii of Earth's Orbit.	Millions of Miles.	Proportional.	Time for Passage of Light.
Earth	1	81	0.26 in.	8 m. 18 sec.
Neptune	30	2,745	8.8 in.	4 h. 9 m.
Aphelion, Donati's Comet	238	22,000	5 ft. 2 in.	33 h.
" Comet of 1861 (i)	440	40,121	9 ft. 6 in.	61 h.
" Comet of 1844 (ii)	4,000	368,000	86 ft. 8 in.	20 d. 18 h.
Alpha Centauri	224,000	20,496,000	1 mile.	3.537 yrs.
61 Cygni	550,920	50,409,000	2.4 mile.	8.49 "
Vega	1,330,700	121,759,000	5.9 "	20.7 "
Sirius	1,375,000	125,812,000	6.1 "	21.38 "
Iota Ursæ Majoris	1,550,800	142,356,000	6.9 "	24.41 "
Arcturus	1,622,800	148,486,000	7 2 "	25.47 "
Polaris	3,078,600	281,692,000	13.7 "	48.46 "
Capella	4,484,000	410,286,000	20.0 "	70.74 "

The quantities in this table have been calculated from Stone's corrected parallax of the sun. (8."91.) Should the earth's distance from the sun be taken at ninety-two millions of miles, the quantities in the last three columns, beginning with Neptune, will have to be increased a hundred and eighty-third part of their value. The time required for the passage of light from the sun to the earth is taken from Delaunay. (*Op. cit.*, p. 331.) Sir John Herschel puts it at 8 m. 13."5.—"Familiar Lectures on Scientific Subjects," p. 237.

Digitized by Google

These comets all move, of course, in elliptic orbits. A large majority of them possess a *direct motion*, and conform approximately to the plane of the ecliptic. These are circumstances which intimate an alliance with our system, as well as a subjection to the general laws of matter.*

But there are other comets which venture beyond the boundary line which separates the empire of our sun from some contiguous dominion. From time to time these unrecognized strangers plunge, unannounced, into the midst of our planetary system, hurry with excited haste to the neighbourhood of our solar centre, whirl round their perihelion, and dart forth again into the abyss of space, *never to return*. There can be little doubt that the non-periodic comets pass within the influence of other solar centres, around which they swing with similar haste, to dart off again to the neighbourhood of other suns. These strange comets move, while within the limits of our system, in accordance with the same laws as the periodic comets, and their places can be similarly calculated from day to day, and from week to week; but as their paths are parabolic and hyperbolic curves, their very flight from the local government of our system is as much the subject of mathematical demonstration as is the return of comets moving in elliptic orbits. It cannot be doubted that if they visit other suns it is to acknowledge still their subordination to the supreme force of gravitation, and to travel in paths which might become as strictly the subjects of computation as the paths described by them outside the limits of our system.†

Thus these wanderers range from sun to sun, from system to system, impelled ever by one force, regulated everywhere by one government, weaving the visible universe into a compact web of indissoluble relationships.‡

(3.) *Stellar Phenomena.* Still other intimations reach us. Viewed with the telescope many of the fixed stars appear double. We know at least six thousand of them. Not less than six hundred and fifty of the double stars are demonstrated to be real systems, physically connected, revolving about a common centre of gravity between them. The periods of their revolutions range from fourteen to one thousand two hundred years. The following are examples: A pair in Coma Berenices is thought to have a period as short as fourteen years; Zeta Herculis revolves in thirty-six years; Sirius, in forty-nine and a quarter; Zeta Cancri, in fifty-nine; Xi Ursæ Majoris, in sixty-one; Mu Coronæ Borealis, in sixty-six; Alpha Centauri, in eighty-one; Pi Ophiuchi, in ninety-two; Gamma Virginis, in one hundred and fifty; 61 Cygni, in five hundred and twenty; and Gamma Leonis is thought to have a period of one thousand two hundred years.

* All comets moving in hyperbolic orbits also have a direct motion, and thus furnish other intimations of some connection between their history and that of the planetary bodies. Delaunay, however, (*Op. cit.*, p. 644,) is of the opinion that all comets are either strangers, or only naturalized denizens in the solar system.

† Watson, "A Popular Treatise on Comets," pp. 328, 358, 359, 361.

‡ "Toutes les parties de notre monde planétaire auraient donc une origine commune, et le système tout entier serait en communication avec les systèmes étrangers par l'intermédiaire des comètes et des météores."—Secchi, "Le Soleil," p 383.

Digitized by Google

These, also, are real orbital motions, manifested at such distances that even light, travelling 186,000 miles a second, would require years to reach us. Not only that; these orbits are also ellipses. Now there can be no orbital motion except under the action of centripetal and centrifugal forces: *gravity and inertia are there.* And since the velocity of rotation—to give a centrifugal force equal to the centripetal—must increase with the intensity of the centripetal, that is, the gravitating force, physicists have been enabled to calculate even the weight of distant suns revolving about their centres. Thus we know that the mass of 61 Cygni is one third the mass of our own sun; and that Alpha Centauri is one tenth the sun's mass.

A remarkable illustration of the truth of that generalization which extends the laws of gravity to these depths in space has recently been furnished. Certain minute movements of Sirius, the brightest star in our heavens, led Bessel to suspect the existence of a small companion-star revolving about it, and exerting a perturbating influence. Such companion was afterward, in 1862, actually discovered by Mr. Alvan Clark, an American observer.

Not only do we find stars thus swinging about in couples, but in other instances, we find them grouped in threes, fours, and even higher systems, all rotating about a common centre. Thus, Theta Orionis, a star scarcely visible to the naked eye, in the celebrated nebula of Orion, resolves itself, under the telescope, into seven mutually connected suns.

Another stellar phenomenon of great interest, though not as yet demonstrably explained, is that of variable stars. Though numerous cases of irregular variability are known, we refer here to such stars as increase and decrease in brightness through regular periods, like the celebrated stars Mira in the whale and Algol in the head of Medusa.

Two explanations have hitherto been offered of such phenomena. Perhaps the periodical variations are due to the rotation of these bodies upon their axes, combined with unequal luminosity on different sides.* Perhaps they are caused by partial occultations by dark planetary bodies revolving about them. Both these explanations equally presume the existence of movements in the depths of space, which can only be regulated by the laws of central forces which hold such imperial sway within the limits of our own system.

More recently, variability has been attributed by M. Faye† to the effects of different phases of refrigeration. Father Secchi,‡ and after him M. Stanislaus Meunier, § connects variability with the phenomenon of "spots" so well known as marking the surface of our sun, and, by their regular increase and diminution through intervals of about ten years, imparting a variable character to the solar light. These physicists maintain that spots, periodicity, and total disappearance of stars, are but different degrees of one phenomenon, and that they are caused by a diffusion or eruption of heated currents from the central non-luminous

---

* Zöllner, Stewart, Klinkerfues. This explanation requires *regularity* in the periodicity of the stars.

† Faye, "*Révue des Cours Scientifiques*," t. iii., p. 617.

‡ Secchi, "*Op. cit*," pp. 404–5.

§ Meunier, *Op. cit.*, p. 160.

Digitized by Google

and more highly heated portion, through the photospheric, partially cooled envelope. The plausibility of this explanation rests on the truth of Secchi's theory (adopted and elaborated by Faye) of the gaseous and non-luminous condition of the solar nucleus. Should this explanation prove true, the phenomenon of variability still serves as a link of connection between our system and the remotest regions of space, since, by all admissions, our sun is a variable star. *

(4.) *Firmamental movements.* Nearly all the stars called "fixed" are in actual motion. They do not all move with uniform apparent velocity, nor in a uniform direction. These movements, moreover, are, to our eyes, extremely slow. To travel across a space in the heavens equal to the apparent diameter of the moon's disc, would require from three hundred to one thousand five hundred years and upward. Of course, nothing can be known of the actual velocity of these motions, except in the case of stars whose distances have been determined. The following are examples of these: Arcturus moves fifty-four miles a second; 61 Cygni, forty miles; Capella, thirty; Sirius, fourteen; Alpha Centauri, thirteen; Vega, thirteen; Polaris, one and a half. For purposes of comparison, we may state that the earth moves in her orbit with a mean velocity of nineteen miles a second; the other planets with velocities varying from three to thirty miles a second; and the sun has a proper motion in space (as we shall presently explain) of about four miles a second.

Thus the stars called "fixed," and which are used as points of comparison for all our observations on the motions of the planets, are themselves in perpetual motion. In consequence of their unequal motions, certain stars will travel, in the course of time, out of the constellations with which astronomy has identified them for three thousand years.

Isolated and unconformable movements among the stars might not clearly appear referable to the same physical causes as we find acting within the limits of our system. Proctor,† however, has clearly shown that groups of stars are characterized by a common "drift." Not all the stars within a circumscribed space can be reasonably imagined to sustain a physical connection with each other, since many of those which, to our eyes, are most closely approximated, may be at enormously unequal distances. Such, however, as manifest a common motion, may fairly be regarded as moving under uniform conditions. Even this, however, does not demonstrate that those conditions are reproduced in the solar system; but the suggestion is probable.

Again, our own sun is one of the stars manifesting a proper motion. This motion is revealed by the slow opening of the ranks of the stars in one part of the heavens, and their gradual closing together in the opposite quarter. Such apparent motions of the stars remain, after making all allowance for their real motions. Thus our sun is travelling onward, with all his retinue of planets and satellites, toward a point in the

* Proctor, "The Sun," pp. 197–9; Secchi, "Le Soleil," pp. 113–117; Chambers, "Desc. Astron.," pp. 14, 15; Loomis, "Sun Spots," etc., in "Amer. Jour. Sci," [2,] vol. 1, p. 153, *et seq.* We are indebted to the patient observations of Schwabe of Dessau for this determination.

† Proctor, "Other Worlds than Ours," pp. 277–281; "The Sun," pp. 428–9.

Digitized by Google

constellation Hercules, and at a rate of 153,000,000 miles a year. Astronomers are of the opinion that this proper motion of the sun is directed in an orbit whose centre is in the Pleiades, and whose circumference is so vast that 18,200,000 years are required for a single revolution.

This probable revolution of the solar system about a centre within our firmament renders it probable that the proper motions of the other stars are also due to orbital movements about the same centre. Thus we shall be led to contemplate the starry firmament with its 77,000,000 of suns, as an example of a solar system on a more stupendous scale.

There is still another order of stellar existences to which attention ought to be directed. More than five thousand nebulæ have already been laid down on the map of the heavens. Their ordinary appearance is that of a faint luminous cloud spread on the dark background of the sky. Very many of these, subjected to the scrutiny of the telescope, resolve themselves into stars and "star-dust," or minute points of light. Others defy all power of resolution.

It seems quite certain that some of the nebulæ lie within the limits of our firmament of stars. The tendency of some modern astronomers is to the opinion that all the nebulæ are confined to distances no greater than the stars. Should this opinion become established, there are still some phenomena presented by the nebulæ which seem to indicate central gravitation and rotary motion. While many are more or less irregular, others present a spherical (or at least a circular) form. Others are beautifully annular. Still others, as the nebula in Argo, present parabolic curves resembling the tails of comets; and others, finally, like the nebulæ in Canes Venatici and Virgo, are strikingly spiral. All these forms are irresistibly suggestive of central forces and axial rotations.

But the common opinion of astronomers seems to be in accord with that of the Herschels, that probably very many of the nebulæ are really other firmaments of stars wholly external to ours, and removed to distances proportionate to the vast interstellar spaces of our own firmament. According to the system of gauging the star-depths employed by Sir William Herschel, our firmament is circumscribed by a definite boundary, and presents somewhat the form of a grindstone cleft around a portion of its periphery. It is true that the telescope reveals a multitude of stars not seen by the unaided eye; and, as the power increases, star after star rises in the far-off horizon of our view, till it would seem that the number is infinite and boundless. But our firmament has its outer periphery. When the most powerful instruments are steadily turned toward even the most populous portion of the sky, the vision threads its cold and devious way from rank to rank of glittering suns, till, finally, it stands upon the outer ramparts of the firmament and looks out upon immensity. What solemn emotions fill the soul when it succeeds in travelling beyond the stars, and gazes upon the blackness and emptiness beyond!

But what of the realms of space not included in the boundaries of our star system? Across that dark and pathless interval the telescope has led our vision, and lo! upon the remotest confines of the universe hangs a faint film of light, like the feeble glow of a watchman's lamp upon the shore of a cold and dark and trackless sea. In other quarters of the

Digitized by Google

heavens are other patches of light, the counter existences of this. These are the nebulæ; and such, according to current views of stellar astronomy,* are their relative positions and distances.

Should such views be finally confirmed, we shall discover still stronger analogies with the phenomena of the solar system, and stretching over intervals of space too vast for even the imagination to span.

There is good ground for doubting, however, whether mere clouds of luminous vapour, which most of the irresolvable nebulæ are supposed to be, would be visible to human eyes if really so far external to our firmament. Since some of the irresolvable nebulous matters have shown such a connection with stars as to demonstrate that they belong to our stellar system, it may be most reasonable to assume that all irresolvable nebulæ are thus associated. Accordingly, only resolvable nebulæ would be regarded as external, while the irresolvable nebulæ would be only specimens of formative matter in various stages of differentiation. This view is sustained by the existence of so called nebulous stars and planetary nebulæ, in which the irresolvable nebulous matter presents itself condensed toward the centre into a state of greater luminosity, which, in many examples, approaches or reaches the appearance of a veritable star or couple of stars.†

(5.) *Inferences from the movements of light.* Whether orbital and axial motions, and other evidences of the presence of gravity, be traced to the distances of the fixed stars and nebulæ or not, this proof of community of conditions certainly exists, that the flight of the luminous ray proclaims identical laws throughout the visible universe. Light is a phenomenon universally regarded as arising from inconceivably but measurably rapid vibrations of a subtile material fluid commonly known as ether.‡ Wherever light penetrates there is ether. To the remotest

---

* Sir John Herschel, "Outlines of Astronomy," 4th ed., p. 537; "Treatise on Astronomy," Am. ed., 1851, chap. xii.; "Familiar Lectures on Science," p. 215; Nichol, "Architecture of the Heavens," letter i.; Guillemin, "The Heavens," p. 366. On the contrary, see Proctor, "Other Worlds than Ours," chap. xii.; Rorison, "Replies to Essays and Reviews," pp. 270, 271; Whewell, "Plurality of Worlds," p. 142.

† For striking examples see the figures of Delaunay, *Op. cit.*, pp. 635, 636, 638.

‡ Aside from the necessity of some such medium for the propagation of light, and, as some of the latest speculations indicate, for the propagation of electricity also, the evidence for the existence of an ethereal fluid rests on slight disturbances in the movements of certain comets of short period, especially Encke's. Mr. A. Hall ("Amer. Jour. Sci.," [3,] ii., p. 404) has recently raised a doubt in reference to the correctness of the explanation of the retardation of Encke's comet. Professor W. Stanley Jevons, also, in a late number of the London "Chemical News," attributes the retardation of the comet to electricity, and regards the hypothesis of a resisting medium as entirely imaginary. It is worthy of consideration, however, that the ethereal fluid, if it possess the properties of matter, must be increased in density and resisting power in the vicinity of great masses of matter, especially the sun; and that, hence, other things being equal, those comets having the shortest perihelion distances will

Digitized by Google

star—to the remotest nebulæ—this tenuous fluid fills immensity; and throughout the height and depth, the length and breadth of the empire of matter, this omnipresent element is quick with the tremors generated by millions of suns. Light flies 186,000 miles in a second of time. The solar beam falls to the earth in eight and one-third minutes, and reaches the orbit of Neptune in four hours. The light of the nearest star has occupied three and a half years in reaching us, and that of the remotest star which shows a parallax, seventy years. The light from the most distant star which shed a discernible light in the great telescope of Sir William Herschel had left its source eight thousand years before. Eminent authorities entertain the belief that light from some of the distant nebulæ must have occupied 700,000 years in reaching the earth.*

What a conception is here for the mind to dwell upon! What a proof of the age of the material universe, and its extent! Yet the same ether, like an ocean bathing continents on its opposite shores, pulsates through the systems of earth, sun, Arcturus, Polaris, and vanishing nebulæ. "It is LIGHT," says Sir John Herschel,† "*and the free communication of it from the remotest regions of the universe*, which alone can give, and does fully give us, the assurance of a uniform and all-pervading energy—a mechanism almost beyond conception complex, minute, and powerful, by which that influence, or rather that movement, is propagated. Our evidence of the existence of gravitation fails us beyond the region of the double stars, or leaves us, at best, only a presumption, amounting to a moral conviction, in its favour. But the argument for unity of design and action afforded by light stands unweakened by distance, and is co-extensive with the universe itself."

DEAN ALFORD.

(*Concluded from page* 914.)

WE have spoken of the severe article in *The Christian Remembrancer* which saluted Alford's first volume, but we will sum up what

---

experience the greatest effects. It is also worthy of remembrance that possibly the uniform motions of the planets about the sun may have imparted a vortical movement to the ether, which would accelerate or retard the motions of comets in accordance with their relation to the direction of the ethereal current. This would diminish its effect on all the comets of short period, since they all have direct motion. It must not be presumed, however, that this fluid is necessarily subject to the law of gravitation, and is possessed in every respect of the properties of ordinary matter. The nature of the ethereal medium, which the almost unanimous judgment of physicists holds to exist, is, at the present moment, the object of the profoundest researches and speculations.—(Sir John Herschel, "Familiar Lectures on Scientific Subjects," lect. viii.; Mac. Vicar, "A Sketch of a Philosophy," parts ii., iii.)

* Guillemin, "The Heavens," p. 366.

† Sir John Herschel, "Familiar Lectures," p. 218.

Digitized by Google

we have to say about his Greek Testament, as a whole, in extracts from the more mature judgments of the hostile reviewer. Bishop Ellicott generously says, "It is a very pain to remember the crudities and ungentle comments that disfigured that article. My stand-point was reverence for what is called catholic interpretation, combined with a readiness to subject that sort of received interpretation to the established rules and principles of grammatical criticism. The Dean entered fearlessly into the critical field, perhaps even with a slight bias against what was merely received and patristic: he warmly denounced every attempt to gloss over difficulties in harmony: he paid no greater heed to any interpretation, however time-honoured, than its simple merits required .....Everything, like his own gentle and noble nature, was patent and undisguised. He knew none of those mean and despicable arts by which the use of another's labours can be disguised, and a show and semblance of research be put forward. Rarely, if ever, does he fail to place before the reader the exact difficulties of the case. He never leaves any doubt as to the view he himself takes. If he does not convince, he never fails to make the reader pause before he rejects the view ultimately placed before him. There is no special pleading, no latent principle at work, no theological bias, no reserve of any kind."

His labours may and will be thrown into the shade, but men of this generation cannot forget the wonderful difference his Greek Testament presented when compared with their Valpy, Burton, or Bloomfield. To read his notes seemed like being in a new world in which one could breathe freely. It was this fearless honesty of research, coupled with real faith in God and in the actual inspiration of Holy Scripture, that won the hearts of the readers. The touching words with which he closed the Introduction to the Apocalypse will well bear quoting, though they are in the hands of many of our readers, that the true tone of the author may be caught: "May He spare the hand which has been put forward to touch His Ark! May He, for Christ's sake, forgive all rashness, all perverseness, all uncharitableness, which may be found in this book, and sanctify it to the use of His Church; its truth, if any, for teaching: its manifold defect, for warning. My prayer is and shall be, that in the stir and labour of men over His Word, to which these volumes have been one humble contribution, others may arise and teach, whose labours shall be so far better than mine, that this book, and its writer, may ere long be utterly forgotten." In a higher and better sense we may say of him, as Browning does of his Grammarian,

> "Was it not great, did not he throw on God,
> (God loves the brethren)—
> God's task to make the heavenly period
> Perfect the earthen?
> Lofty designs must close in like effects"!*

* We have given a general approval of Alford's Greek Testament, but it will be understood that we reserve our judgment on some very grave points. Occasionally difficulties are made too much of. Against this error authors and critics are being constantly warned. There are accounts of transactions in Kaye's "Lives of Indian Officers," for example, in which details are to some extent contradictory.

Digitized by Google

After eighteen years of true and laudable service in Wymeswold, Alford determined to remove to London. The lease of an Episcopal proprietary chapel in Quebec Street had been purchased by the Rev. J. H. Gurney, who was Rector of the parish in which it was situated. Professional singers had hitherto been the chief attraction to this ugly building; but the new proprietor determined, at a considerable cost to himself, to place a preacher in the pulpit who, under Divine blessing, would more effectually commend the Gospel to the hearts of the hearers than the most elaborate music, rendered artistically by a proficient professional choir. The choice fell upon the Vicar of Wymeswold. After some hesitation he determined to accept his friend's offer, and bid farewell to the scenes of his early toil. In a letter to his wife he enters fully into his thoughts about the future, and thus concludes, "As for preferment, I fairly tell you I do not care two straws about it; but a high sphere of usefulness in town is tempting to me, and it appears to me, that this place is the path by which God Himself is leading me to such a sphere. Suppose a little self-denial is required in my new position,—but suppose what annoyance the imagination will, is there not a far weightier consideration overbalancing all these? When I look at the great throne set, and the books open, then all doubts vanish in a moment, and I am resolved to work while it is day."

A man who undertook his duty in this spirit must needs be successful. Not that Quebec Chapel was a paradise into which the tempter could not penetrate. Alford felt it "more and more a dangerous position for one's inner life,—the sort of soldier-of-fortune character of it would corrupt an angel with pride, and it sadly wants the ballast of a parish to keep down the holder." Here he preached twice every Sunday. The morning sermons were carefully written and prepared, and were published in seven volumes. But in the afternoon his procedure was unique. He entered the pulpit with a sheet of notes and a volume of Stier and Theile's Polyglot, and gave a connected exposition of some portion of Scripture. While his ordinary pulpit ministrations were of a very high order, so high indeed that a shrewd and rather severe judge of sermons said of them, "It spoke well for London that they should be so popular," yet the chief charm of his ministry lay in these afternoon homilies. Eminent lawyers, members of Parliament, and representatives of the intellectual classes looked forward to these expositions with delight. A large audience would gather together, and with Greek Testaments in their hands would follow the limpid and unbroken stream of exegesis as it flowed from the preacher's lips. Indeed,

---

until all the knowledge possible is gained. Then the discrepancies at once assume their true mole-hill dimensions. Alford frequently forgets what he well knew,—the difficulty that "knowing in part" creates in our attempts to weave an altogether consistent narrative.

But on Millenarian subjects we are fundamentally opposed to his theories; which, if true, would throw back the Church from its spiritual to a materialistic stand-point. Nor can we admit the strictures he passes upon what in his note on a classical passage in St. Mark, following Stier, he somewhat contemptuously designates a "mistake of modern Methodism." But "*Nonnunquam dormitat Homerus.*"

Digitized by Google

he was unrivalled in what Dr. Ellicott calls "the exegetical sense;" and, with rare tact and facility he would set forth the inner meaning and more subtile connections of the sacred authors.

During his residence in London he began to labour at another project which he had advocated in a local magazine seventeen years before. He held, and his increased study of the Greek New Testament strengthened his belief, that it was "necessary that something should be done to rectify the errors in our English version of the Holy Scriptures." In conjunction with four other clergymen, he undertook the revision of the authorized version of certain parts of the New Testament. This work, which did not however make much impression at the time of its publication, prepared the way for the labours of the present "Revision Committees." In the meetings of these five clergymen, Alford was a hearty fellow-worker, and his generous and noble disposition endeared him to all. "Thoroughly versed in the subject," writes one of his *collaborateurs*, "he was not in the least disposed to dogmatize, or press his own opinion unduly; he was quick in catching and appreciating the arguments of others, even when they were at variance with his own." Though the end aimed at in this labour seemed very distant, Alford never ceased to pave the way by lectures and by books, which conveyed to the masses of English Christians the conviction that revision was absolutely necessary.

A fine instance of the tenacity with which he clung to an idea, and the brave endurance with which he waited and worked for its fulfilment, is found in an article in the *Contemporary Review*, on "Byeways of New Testament Revision." There was nothing to tell him that the end was approaching, so in 1868, in "something of prophetic strain," he wrote: "The revision of the authorized version must come sooner or later. Objections are urged; apprehensions are expressed; terrible articles are written in formidable journals; stronger and stronger become the adverse words; more and more definite the organized opposition,—but the hour will strike, and that which should be done will be done, in spite of man's opposition and man's wrath." The hour did strike, in February, 1870, when proposals for revision were made by the Bishops of Winchester and Gloucester, and the Dean had the desire of his heart gratified. When the cry was raised that there would be a Church Bible and a Dissenting Bible, Alford nobly contended for the admission of Nonconformists on the Revision Committees, in a speech which has been characterized "as one of the most eloquent, touching, and effective addresses that had been heard in the Jerusalem Chamber." How he laboured in the work the pen of a friend, well able to pronounce on his merits, shall tell. "From the first day the New Testament Company met to the last sad morning, when he gently and resignedly gathered his books together, and told us that 'the doctors had forbidden his continuance of the work,' he never was absent from one of our meetings. Quick in perception, felicitous in expression, subtile in discrimination, with all the wisdom acquired from long practice, and that knowledge which only experience can give, he was felt by us all to be a colleague and helper of the highest order, and he was honoured and valued, and—let me not fail to add—loved, as he deserved to be."

His labours at Quebec Chapel were known and appreciated; and in

Digitized by Google

1857, Lord Palmerston offered him the Deanery of Canterbury. He accepted it, and found that he would not be without reasons for labour in his new position, generally supposed to have more connection with ease than hard work. He gives a description of his induction into this coveted office. He tells his friend how he "had intended to sit down and scribble him an account of all that had been done: how he was led in by Canons; how Harrison neither forgot nor mumbled his Latin collect; how he was taken to the Prior's stone seat in the Chapter House, and there swore a monstrous long oath without any false quantities (which flit about a man on such occasions); and how the Canons one and all came and bowed obedience to him, hereafter to be proved." But soon came the sense of reforms that awaited the reformer. "The Dean only preaches three times a year!" wrote the astonished dignitary soon after his induction, "and there is but one sermon each Sunday." No wonder cries for cathedral reform resounded amongst loyal Churchmen. Those who oppose these reforms, and even far more serious ones, either by positively refusing to inaugurate them, or by a fatal profession of incompetency, are far more dangerous enemies of the Establishment than any demagogues that have ever threatened her existence.

Dean Alford founded an afternoon service in the cathedral, and made it a great success. He was a musician of considerable taste, and he restored the music to its befitting stateliness. He had a fine voice, which he skilfully employed in leading the devotions of the worshippers. His talents as a preacher had full play, and the cathedral soon witnessed the unwonted sight of a noble congregation statedly worshipping within its walls. We say *worshipping* advisedly. It was no pageant that drew sight-seers, but a comely and solemn service of praise and prayer, followed by sound and practical expositions of Divine truth delivered by a man that made the Holy Oracles his daily study, and through whom the Holy Spirit ministered edification to members of the Church in that ancient city. His was the influence that none but the narrowest bigot would grudge. It was the legitimate power of a Christian, that had accumulated from his youth up, and to whom the Head of the Church gave the privilege of being able "to heal the breach" and close the wounds in the body of our common Christianity. The true catholicity of his heart is seen in a letter he addressed to the Rev. E. T. Vaughan on the aims of the *Contemporary Review*. "My own earnest wish is to carry it on with a view to a nucleus being formed of a better yearning for Christian union than now shows itself among us: a rallying-ground for a party (if 'party' it must be called) which should recognize with heart and hand, not after the unctuous platform fashion, but honestly and consistently, good and loyal men to whatever denomination belonging; recognizing them (not with any idea of proselytizing from them) as *religiones licitæ* within the limits of our common Christianity, sticking to one's own, and prepared to defend it, but prepared also to maintain the thesis, that our Reformers did not, and we will not, regard our own form of Church as *de rigueur*, or force it upon others. This is the only consistent following out, it seems to me, of our principles, and the only way of being loyal to that state of life (using familiar words in a wide public sense) to which it has pleased

Digitized by Google

God to call us."* Acting on such principles endeared Dean Alford to Nonconformists, but brought on him the bitter opposition of some sects within the vinculum of the Prayer-Book and the Thirty-nine Articles. He dared to take part in the celebration of the Communion at the Evangelical Alliance at Berlin. The form used was simply the most Apostolic possible. It was St. Paul's own Liturgy, as contained in his former Epistle to the Corinthians. But in as much as it was not the form of the Church of England, the Dean became exposed to what the Archbishop of Canterbury termed "Canon shot," the range of which he lamented to see "extended across the Channel." Once, from the other extreme, he was assailed for permitting a figure of St. Mildred to be executed in stained glass in a window of the cathedral. His defence was sufficient, though we very much doubt whether his opponent was of that opinion.

It is difficult to say to what section of the establishment Dean Alford belonged. His fearlessness in exegesis, and his sometimes almost rash admissions of irreconcilable differences amongst the Evangelists, laid him open to the charge of Broad Churchism. This was strengthened by the tone of the *Contemporary Review*, which was distrusted from the first by many able men, whose subsequent action towards it, has gone far to realize their predictions. But against these supposed Latitudinarian tendencies we must put the undoubted reverence of the Dean towards Scripture, his deep spirituality, and his faithful allegiance to his Saviour. The care he showed in the conduct of cathedral and other services, and the skill with which he employed, within what he considered legitimate limits, the charms of music, caused some to class him amongst the Ritualistic party. Against this his theories of the Church are an answer on the one hand; and the zeal and ability with which he commended personal religion from the stand-point of Scripture as distinct from tradition acquit him, on the other, of all such Romeward proclivities as make Ritualism religiously and politically dangerous.

How he blended the different characteristics we have mentioned is well seen in a passage from his sermon on All Saints' day, when he first commenced intoning the service. The passage is taken from the application of the discourse, and runs thus: "Alone must we wage God's battle in our inmost soul; alone must we repent and seek for grace; alone must we die, and every one of us must give an account of himself to God. Let the question then be put *by* each one of us, be put *to* each one of us:—My brother, my sister, art thou in the way to join the 'great multitude that no man can number?' Dost thou believe on the Son of God? I mean as thy own personal Saviour and

* The fate of the *Contemporary* is admonitory. Its originator started with free and liberal tendencies. Many to whom he appealed for help refused it, and in a most marked manner since his death it has become the organ of what prides itself as "advanced thought;" but what is, alas! retrogression into the quaking morass of doubt. On this ground the writer has special sympathy with Alford, and few things more truly awaken his regret than that such a project should have proved abortive.

Digitized by Google

Master, and atonement before God? Hast thou taken by faith of that blood of His, which in symbol was sprinkled on thee in thy baptism, and hast thou with thy will and thy might sprinkled it anew on thy soul, trusting to it for forgiveness, for acceptance; standing in its power before God, and in its power pleasing God? Art thou cleansing thy robe in that blood? O search and see!" No wonder that the men whose chief business in the Church seems to be that of affixing party distinctions to individuals, found it difficult to discover the label which should exactly describe a Dean who made it his business to search the Scriptures daily, and yet refused to be bound either by "Catholic" tradition, or the common places of English theology; who intoned prayers and then used words of exhortation that retained a strong flavour of Evangelical influence; who did not scruple to speak of baptism as a symbolical application of the blood of Christ, and then informed his hearers that each one of them must repent and believe, for "there is but one way of pardon and acceptance,—that way is righteousness put on us by faith in Him." We trust long to see men who will equally baffle the givers of nicknames, those pests of the religious world.

Dean Alford's life at Canterbury was not diversified by any great and startling episodes. His taste found ample scope in many Continental and home tours, which were rendered necessary by his long and varied labours. His skilful pencil was used to relieve his more severe occupations; and his love of music enabled him to gather round him a social circle in which his genial and loving nature could unreservedly disport itself. But in all this one thread is discoverable, even if for a moment it does not appear on the surface. He had to popularize the results of Biblical research, and with this view he entered, at the age of sixty, on a work which a youth of twenty would consider beyond the span of ordinary human life to accomplish. He shall state it in his own cheery words:—"It behoves me to look out for some worthy employment for the evening hours of life. Editing reviews, writing in *Good Words*, does not quite seem heavy material enough for luggage for the long journey whenever it shall be done. So not without advice attention has been turned to the Old Testament; and it has appeared to the present writer that the *Old Testament for English Readers* might, if life be spared, be accomplished by him; and that worthy service might be done by him, if he could throw himself into the gap, and, if necessary, victimize himself in trying to make out some honest account of the acknowledged difficulties consistently with holding all that Christians hold." But this work was only to be in his heart. He accomplished a fragment, which was published last year; but his natural force abated, and, after nine months' toil, he rested from this task at this passage in Exodus: "Look that thou make them after their pattern, which was showed thee in the mount."

On January 8th, 1871, he preached with his usual animation: on the Thursday following he had passed away from the fair earth whose physical beauty had charmed him so much, and for whose moral regeneration he had so faithfully striven, and was found amongst the multitude he had described in his hymn, sung at his funeral,

Digitized by Google

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished—all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in."

In accordance with his wish, he was buried in the churchyard of St. Martin's. A yew tree casts its shadow over his grave, and the words he desired are inscribed upon the stone,

DEVERSORIUM VIATORIS HIEROSOLYMAM PROFICISCENTIS.

As we turn from "The inn of a traveller on his way to Jerusalem," we would recall the lessons of this quiet and guileless life; and, amidst the manifold and great changes of our time—the subtile and insidious assaults upon our faith, and the unhappy and unprofitable divisions of Christendom—would pray God to raise up men, full of charity and of the Holy Ghost, to rescue Scripture from the hands of the unlearned and unstable; and to commend to the whole world, by their gentleness and love unfeigned, the doctrine of God our Saviour, which they shall be so enabled to adorn that he "that is of the contrary part may be ashamed, having no evil thing to say of them."

F. E. T.

THE LAST OF THE JUDGES, AND THE FIRST OF THE PROPHETS.

I.

Among the lights shining in the dark places of the history of Jewish declension and oppression, the last of the Judges and first of the regular succession of Prophets is one of the most conspicuous. Thick and threatening the clouds had gathered over the Hebrew Church and nation when the youthful seer was raised up. The first throes of the greatest revolution which the sacred commonwealth had known were already felt when he was given in answer to his mother's prayer. In the changing of the "old order," he, the inspired minister of Jehovah, remained faithful to the principles of the rejected Theocracy, while the "new" to which it "gave place" was organized by him. And well would it have been for the coming age if he had been allowed to consolidate the rising kingdom. But interesting and important as the study of Samuel's life may be in his political relation to that momentous era, his abiding fame rests rather upon his personal character and his unhesitating devotion to his God. He is the great saint of the period between the age of Moses and the captivity. He shares with three others, Joseph, Joshua, and Daniel, the honour of being without reproach in the most impartial of all biographies. The child of simple piety, the man of fervent prayer, the youthful prophet, the upright judge, the anointer of kings,

Digitized by Google

the venerable disinterested patriot dying with a nation's tears as his requiem, and accorded a distinguished place in the abiding Word for his imperishable memorial, the Church of every age has found in his life and character a noble example of the power of faith.

Samuel's Birth and Parentage.

In Ramathaim-Zophim, a city of Mount Ephraim, probably lying within the borders of the tribe of Benjamin, a Levite named Elkanah had made his home. His practice of polygamy, rare as it was among the private families of Israel, may be regarded in the household of a servant of the sanctuary as one sign of the laxity of the times in which "every man did that which was right in his own eyes." (Judges xxi. 25.) But in that age of general declension, the family of Ramah retained their love to the sanctuary of God, notwithstanding the corruptions of the priestly house of Shiloh. The sacred history affords us in their case a glimpse of the more simple worship at the tabernacle, when families little known among the thousands of Israel went to God's house to seek His favour, and to pay their vows. At one of the yearly visits Elkanah is found, accompanied by his wives. The one, Peninnah, is surrounded by a goodly group of sons and daughters, while Hannah, his best loved wife, like another Rachel, is childless. Their peace offerings are sacrificed, and while the fat burns on the altar, Elkanah and his family eat their own share, thus holding communion with the God of Israel. But Hannah is not satisfied with her portion, though a "worthy" one, of the sacrificial meal, nor is she comforted with the solemn assurance of her husband's love. She sought a quiet place by the sacred tent, and asked a man-child of the God of heaven, vowing that if her prayer were granted, the child should be consecrated as a Nazarite to God from his birth. Though the good but weak old priest misjudged her as he watched her praying "in her heart," her simple confession brought from his lips the benediction of peace, and she went back to the holy meal with a countenance no longer sad. After another morning's worship the family turned their steps towards their mountain home. The next year found Elkanah and Peninnah, with her children, again at Shiloh. But Hannah remained at Ramah rejoicing in the newly-found gladness of maternity, declining to go again to the sanctuary until she could take her firstborn son with her to present him to the Lord.

The name of the child is not merely a personal designation, but a pious memorial of the mother's prayer when she wept "out of the abundance of her complaint and grief." Samuel, "Asked, or Heard, of God," is to Hannah what his loved Adeodatus was to the great father of the North African church; while Hannah is almost the prototype of the holy matrons of Scripture, as Monica stands in the forefront of the godly, praying mothers of Christendom. For ages Samuel has been regarded as a leading example of youthful piety, but in no age was it more important to recognize the connection between the child's early goodness and the parental consecration which went before.

Perhaps the strife of tongues as to the relation of children to the Church was never so loud as now. Since the Reformation so much

Digitized by Google

emphasis has never been placed upon the outward and visible sign in baptism as in our own generation; while those who "forbid water" to the little ones lift up their voice in a tone as dogmatic as the utterances of the Vatican itself. Hannah, however, read the promises to faithful Abraham as made to him *and to his seed.* The law she reverenced was to be "talked of" to the children in connection with all the engagements of daily life. The most sacred festival of the Jewish year gave their own place to the little ones in the Lesson of the Passover: they were the children of the covenant. And it was the disciples' failure to recognize this fundamental principle of the ancient dispensation—not their slowness to apprehend a new doctrine—which called forth the Saviour's rebuke, as he proclaimed the charter which incorporated "the little children" in His own kingdom. The inspired preaching of Pentecost is but the repetition of patriarchal revelation, Mosaic legislation, and the teaching of the Lord Himself: "The promise is unto you, and to your children."

Ere we follow the dedicated child to the sanctuary, we must remember Hannah's part in the consecration. The promise made to Abraham and the rite of circumcision only placed Samuel on the same footing with the thousands of Hebrew youth of his time. The mother's faith grasped the personal application of the promises made to the nation, and she sought the fulness of the covenant blessing for her own child. Ages before, God had claimed every male for His service. The sons of her own tribe had since been substituted for the firstborn of all the tribes. Still, Hannah desired that her child should belong to the Lord in a fuller sense than other Levite youths, and thus her vow and its payment mark the act which the Master Himself approved in a long subsequent age, when he took from the arms of Jewish mothers the little children whom He embraced and blessed.

Samuel in the Sanctuary.

The time had come for the vow to be performed; and Elkanah accompanied Hannah to Shiloh to complete the dedication of her firstborn. They brought as the offering of consecration three young bullocks, an ephah of flour, and a skin of wine. These were soon offered, but their most precious gift was left behind as a "living" and life-long sacrifice to God. The future home of the dedicated boy was a sanctuary from which the glory was already departing. The venerable tabernacle of Moses had been there ever since the time of Joshua. As yet the integrity of its holy and beautiful furniture was unimpaired. For generations the daily sacrifices had been offered morning and evening in unbroken order, and every year the High Priest had entered the Most Holy Place with "blood of others." The heaven-kindled fire had never gone out upon the altar, and the Priest still had the Urim and Thummin in his breastplate. The Shechinah was yet the glory of the structure, as on the day when it was first set up in the wilderness. But though it was thus externally perfect, the tabernacle had lost its sacredness in the estimation of the people. The motto of its consecration, engraved upon the golden circlet of its chief minister, had been repudiated by the impure and profligate scions of the priestly house. When worldliness and shameless lust took root in the precincts of the sanctuary, a more certain way was found than by the spoiling of its golden treasures, or by the

Digitized by Google

mutilation of its hallowed vessels, to alienate the hearts of the worshippers from its services. The holy, high-principled bravery of the Maccabees could rally the thousands of Israel to the temple but lately defiled by the "abomination of desolation," but the sin of Hophni and Phinehas was sufficient to make men "abhor" not merely their false profession but even "the offering of the Lord" itself.

At a time when the masses of the people are so largely disaffected towards religious ordinances and communities, the sad and repulsive history of Eli's sons may furnish a weighty lesson. The ultimate successes of the Mediatorial Kingdom on earth are not to be secured solely, or primarily, by the uniformity of creed or organization or ritual. In the age of Eli there was undoubtedly a priestly succession in the Church; and whatever might have been the validity or weakness of his own claim to the High-priesthood, the line of Ithamar as well as that of Eleazar belonged to the sacerdotal house. The pedigree of Hophni and Phinehas secured them from the charge of intruding like Korah into an office which was not theirs by natural descent. Let the advocates of a so-called apostolical succession, transmitting indelible "holy orders," ponder well the Divine malediction on Eli and his sons, and its double fulfilment in the bloody scenes beside Eben-Ezer, and in the final deposition of the house of Ithamar in the fall of Abiathar. Then too the holy tent, with its vessels of service, all fashioned according to the pattern showed to Moses in the Mount, and its services all Divinely-prescribed, down to the slightest detail, was but the "*shadow* of good things to come." Shall our chief thought therefore be concerning the preservation or restoration of human places of worship or of Christian work, however endeared to us by their associations, whether their antiquity be counted by the lapse of but one century from the time of Christ and His Apostles or from our own age? The outward fashion may change, but the sentence of Aaron's consecration has never been recalled. "Holiness unto the Lord" had its one perfect fulfilment in the great "High Priest of our profession." But as the only human priesthood known in the New Dispensation is common alike to all true believers,—whatever may be their place, official or non-official, in the assembly of the faithful,—so the holiness of "Him that sanctifieth" is to be shared by them who "are sanctified." Thus the priestly charge of the Old Covenant, "Be ye holy, for I am holy," finds its blessed echo in the great high-priestly prayer of the New: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth.....That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.....And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one." (John xvii. 19, 21, 22.)

Hophni and Phinehas fell because they forget the true nature of their vocation. Theirs was not a sudden lapse from purity to gross sin. The graphic narrative brings to our view a real and daily scene in Shiloh life. An Israelite has come with his peace offerings to worship, and keep a holy festival for himself and his house before the Lord. The Mosaic ritual required the best parts of the sacrifice to be laid first on the altar; then certain prescribed portions were to be given to the

Digitized by Google

priests, that they who "waited at the altar" might be "partakers with the altar;" lastly, the worshipper and his family were to keep feast upon the rest near the holy place. But Eli's unholy sons were not accustomed to wait their own turn, or to be content with their own portion. The law of the peace offering gave the priests the wave breast and heave shoulder *after* they had burned the fat upon the altar. One of their officers, however, appears upon the scene armed with a three-pronged flesh-hook, and in haughty terms demands for his master a choice portion of the worshipper's share. A gentle remonstrance only leads to a forcible execution of the illegal claim,—under a false requirement of priests' dues the worshipper is wronged. But the marring of the people's feast is the least part of the offence: God is robbed of His offering; the fat had not been burned, and it is no sacrifice acceptable to the Lord. Worldliness has intruded into the holy dwelling, and when the priest bows down to mammon true allegiance to God is renounced. So the way is made easy, and the descent rapid, to open sin and ruin.

To the reader of ecclesiastical history there will readily be suggested many parallels to this order of declension. To take a notable example: The mediæval assumptions of the Papacy were the natural spring of the flood of profligacy which forced on the Reformation. "Not greedy of filthy lucre" is the abiding qualification demanded of Christian ministers; but while the sin of Hophni and Phinehas will ever be regarded by the Christian pastorate as a warning of special force to those who minister in holy things, it also speaks its terrible lesson to all who claim to be "kings and priests unto God." If holiness ceases to be a note of the Church in any of its communities or congregations, it most likely comes to be so by the advance of the spirit of the world. The flesh-hook comes before the open scandal. The flock must be the great object of solicitude, not the fleece. Position or office in the Church is to be coveted —if coveted at all—only because of increased opportunities of serving Christ and helping our brethren, and not for any of its collateral advantages, whether they take the form of "greetings in the markets" or means of secular and temporal advancement. How opposed to this perversion and declension is the prophetic view of the future glories of Messiah's kingdom! The Aaronic inscription appears again in the vision of the latter days. "Holiness unto the Lord" is not merely to glitter on the Pontifical brow at times of sacred solemnity, but the bells of the horses in the streets of "the city" are to ring forth an accordant blessed sound. Commerce and pleasure, and the whole round of common life, are to be marked by the same perfect and all-pervading consecration; while, in the sanctuary, the meanest vessels are to be holy as the altar bowls employed in the most solemn service of the temple.* Aggression is the characteristic of history and prophecy alike. The uppermost question of the times is, Shall the world encroach more and more upon the heritage of God, turning the sanctuary of the Lord into desolation and shame; or shall the prophetic blessing be hastened by the Christianizing of every department of public, commercial, and social life? One thing is certain as to the present, that the foe of Christ and His Church

* Zech. xiv. 20, 21.

Digitized by Google

in its militant state is, "The prince of this world." But no less certai is the final issue of the great conflict,—that the "kingdoms of this world" shall "become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

The Call and the Revelation.

Amidst these unfavourable circumstances the dedicated child grew up in the House of God. Employed in some minor services under Eli, Samuel learned much of Divine truth represented by the holy symbols. But the voice of prophecy which had spoken by Enoch, Noah, and Moses, and which had sounded forth again in the stirring times of Deborah, was hushed: "The word of the Lord was precious in those days;" the volume of the Book had only begun to be written; the traditions of the primeval revelation which had lingered in comparative integrity down through the patriarchs on either side of the Deluge, had grown scanty and vague. The priests whose office it was to teach the Law had taken away the key of knowledge. Through sacerdotal unfaithfulness and national declension, Divine revelations, such as had been often vouchsafed in earlier and happier ages, had become rare: "There was no open vision" till Samuel was called.

We have no certain data in the Sacred Record to guide us in estimating the age of Samuel when he received his Divine call. The history of this great transaction is introduced by a verse in which he is called "the child Samuel;" (iii. 1;) and whatever latitude may be assigned to the word in Hebrew usage, he certainly had not attained, nor probably nearly approached to, man's estate: for the narrative closes by informing us that "Samuel *grew*, and the Lord was with him."

The revelation so solemnly given to the youthful servant of the sanctuary at Shiloh marks God's acceptance of the parental dedication, as his birth was the token that his mother's prayer was heard. Samuel is one of a noble band of consecrated Jewish youths who figure prominently in the sacred story, and who, standing as God's ambassadors in the courts of princes, and wielding the destinies of the Hebrew nation and Church, bear their telling and blessed testimony to the Divine delight in early piety. As the ox upon whose shoulders the yoke had never come to minister to the profit of its earthly owner was the most fitting victim for the altar, so the fresh and undivided service of one who had known no other master was the "living sacrifice, holy, acceptable unto God." We do not read the Pentecostal Gospel aright unless we recognize in the promise "unto you and to your children" a reference to the restraining as well as the converting agency of the Holy Spirit. So the last of the Apostles, addressing his "little children," where the literal meaning of age needs hardly be excluded to make room for the general relation of filial endearment, says, "These things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the Propitiation for our sins." (1 John ii. 1, 2.) Thus St. John testifies that the blood of the everlasting covenant which saves the gathered lambs from the ravening lion, was given by the Great Shepherd to preserve them from evil, as well as to save those who return, after long wandering, to the Shepherd and Bishop of their souls.

Digitized by Google

The child of Shiloh received his heavenly call in a form specially adapted to his circumstances. All seems most natural in the most supernatural event of his life. The night was far spent, but the dawn had not come, for the lamp of God had not gone out. The sanctuary was silent, for the worshippers were at their homes, and the priests, like their youthful companion, were slumbering, according to custom, around the outer court. The ashes of the last evening sacrifice were smouldering upon the altar, for in the darkness as well as the daylight men's sins needed atonement. Within the Holy Place the seven-fold lamp, as it shed its light upon the pathway into "the Holiest of All," witnessed that though priest and worshipper had left the House, God had not forsaken His dwelling. "He that keepeth Israel shall neither slumber nor sleep." (Psalm cxxi. 4.) In the solemn silence of that hallowed spot the youth was awoke by the sound of his own name. With boy-like simplicity, and obedient haste, he went at once to Eli's chamber, thinking it but the summons to perform some humble office that ought to have been the delight of others to do. His mistake discovered, he returned to his couch, for the same to be repeated once and again; until at length the aged priest submissively acknowledged in what was the first stroke of his own judgment-knell the Voice which had so long ceased among his people, and Samuel was led to confess himself the called child of God.

It was by no awful and unearthly sounds, like the thunders of Sinai, that Samuel was roused from his sleep; nor did he hear the seraphic anthem, as Isaiah did when he received his prophetic commission. But it was by his own well-known name that God first addressed him. Many revelations of God's love to His people have been made by a like personal discovery. Saul near Damascus, and Mary hard by the sepulchre, were both brought in this way to the knowledge of sin expiated, and a Redeemer near at hand. Happy is the man who now knows the like "joyful sound," and can say, with reference to the gentler mode by which God brings people to Himself,—

"The Lord hath called me by my name."

The ready response of Samuel presents him to our view waiting with reverent attention for the heavenly message, standing as a servant girded for his master's work: though overawed at the consciousness of the Divine presence, he ventured to obey the priestly injunction, and to break the dreadful silence of that wondrous morn by a prayer that God would speak His will to him. However apprehensive he might be as to the import of the coming revelation to others, for himself fear was cast out by trusting, filial love. He knew the source from whence the holy sound proceeded; God had called him from between the cherubim; and if he had no right of personal access into the Most Holy Place, the intervening veil was no barrier to his simple faith in the love of Him who revealed Himself above the mercy-seat.

The words of doom upon Eli's house are spoken, and the young servant of God returned to his couch to pass the morning watch in rest,

"Like infant slumbers, pure and light."

Digitized by Google

When the doors of the house of the Lord had been opened, the message of woe was given to the venerable guardian of the sanctuary, the official mediator of the people, and the holder of the Urim, heard his sentence from the lips of his pupil. With pious resignation Eli bowed to the decree, acknowledging the Divine hand in his visitation. Ere the terrible fulfilment of the message came, other visions and revelations were vouchsafed to Samuel in Shiloh; and the fame of the youthful seer spread through all Israel, the tribes from Dan to Beersheba confessing him to be "a prophet of the Lord."

J. H.

THE AUTUMN MANŒUVRES, CANNOCK CHASE, 1873.

NOTES OF A WESLEYAN CHAPLAIN.

Autumn military manœuvres are becoming an institution in our land. Many regard them with suspicion, and fear they have a tendency to awaken a warlike spirit. Others remember the ancient honours of the British armies,—that their heroism was asserted when "manœuvres" at home were unknown. "If Waterloo was won," it is said, "and surpassing valour was evinced by our troops in the Crimea, India, and elsewhere, without such period of military training, why begin them now?" But from what untold sufferings and calamities would our army have been saved in the Crimea, had the defects of our military system been first tested by suitable exercises in time of peace! War is every year becoming more and more a science. Campaigns are now short, sharp, and decisive. When the war with Russia closed, England was perfectly prepared for a gigantic conflict; and now, if we would perpetuate peace, we must be prepared for prompt and effectual defence. We are not apologists for war and its horrors, but in four continental nations there are at the present moment more than *four millions* of trained soldiers: are our homes, our institutions, our industries, our enormous wealth and extended empire to be left to the forbearance of the mighty; or, under God, to a valiant navy and army, who place themselves between the heart of England and every foe, ready, if need be, with their own blood to render our liberty and security inviolate? England is worth defence. What precious ties, what a heritage of blessing, what colossal interests has she at stake! Apart from the example and influence of our own country, what civil and spiritual liberty does the world possess? This ark of freedom, this asylum for the world, must be jealously guarded from assault.

When the Great Exhibition of 1851 was inaugurated, it was hoped that a new era had dawned, and that instead of war's sickening carnage, the future rivalry would be in those peaceful pursuits which cement the brotherhood of nations. Some writers declared battle-fields a thing of the past. Alas! since that time the roar of artillery has scarcely ceased, and mechanical genius is now devising instruments of destruction of a range and accuracy that would have been deemed fabulous only a

Digitized by Google

few years ago. In the second Exhibition huge ordnance abounded; and the change that had passed over the spirit of nations was well represented in a popular cartoon, in which the dove of peace was portrayed timidly nestling for safety on an Armstrong gun.

What is accomplished by such manœuvres? Nothing but war can teach what war is. What a battle would be, a sham fight cannot tell. Europe is a vast camp, filled with armed men, ready to strike a sudden and overwhelming blow. The very instinct of self-preservation summons us to a wakeful vigilance. Armies cannot be improvised. Bismarck said truly to Jules Favre, "Those you now send against us are not wanting in courage or self-abnegation, but they are peasants, and not soldiers; they cannot stand against our troops, who are seasoned and accustomed to the art of warfare. If a citizen could be turned into a soldier by merely placing a musket in his hands, it would be great folly for all nations to spend so much money in keeping up permanent armies." If the autumn evolutions only weld together the several branches of the service; if the reserve forces are brigaded with the regulars, and taught the most effective work they can perform; if defects either in organization or conveyance of supplies are detected; if they inure men to long and fatiguing marches and contests, and thus evince the pluck and endurance of the British soldier; if they bring to view the kindly relation which exists between the officer and his men, the admiration of all foreign officers; if they habituate troops to the most perfect drill they can receive, then, at a comparatively small cost, great results are achieved. It was evidently intended by these military exercises to bring the army into more direct contact with the people of England. In this the present Minister of War has struck out a course for himself. The country has had opportunities during three years of seeing a fair representation of its soldiery. Not only have the fears entertained by some been silenced, not only have the men been proved to be fully equal to all they were required to do, but their gentleness, and kindliness, their admirable discipline and their civility to strangers, have excited surprise in the many thousands who have been brought into contact with them.

Last year the troops marched, as a rule; this year the infantry were conveyed by rail to Cannock Chase. The site is singularly adapted for military movements and spectacles, the great undulation and variety of surface almost compensating the lack of a more extended space. Etching Hill, just above the Head-quarters, commands a panorama of extended beauty; while from Castle Hill, in the park of Beaudesert, nine hundred feet above the level of the sea, nine counties are visible, woods, hills, parks, and ancestral mansions combining to form a scene of surpassing loveliness. Directly before you was the camp. Anything so striking I never saw—the morning's sun resting on the regular lines of white tents, the clumps of fine trees, and the perfect carpet of verdure, with bracken, gorse, bilberry, and the heather on the hills, relieving the green with its purple bloom. From Etching Hill about half of the encampment, and towards the close of the manœuvres, the camp of the entire Army Corps, was visible.

Twelve thousand men were assembled, General Lysons being chief in

Digitized by Google

command. The General and his staff were on the scene of operations a week before any other arrivals, save the Royal Engineers, who for a month were employed in perfecting the water-supply and completing arrangements for occupying the site fixed upon for the camp. All the details of preparation were worthy the powers of organization in which General Lysons excels. The daily requirements of even such a comparatively small *Corps d'Armée* are great. At least twelve thousand pounds of meat, fifteen thousand pounds of bread, sixty tons of food for horses, one hundred thousand gallons of water, five and a half tons of potatoes, wood for all camp purposes, especially cooking, and sixty waggons.

The programme of exercises adopted was this:—The first week, Brigade drill; the second, one Brigade operating against another; the third, the two Divisions opposed to each other; the last, the whole Army Corps against a skeleton force representing an enemy. As military spectacles they were attractive and beautiful. Every day the enthusiasm of the country seemed to be intensified, until on the day of the march past, not fewer than a hundred and fifty thousand people are estimated to have been assembled on Rawnsley Hills.

My first survey of the camp was in order to fix the spot most central and commanding for holding religious services. I selected the Rifle Butts' Farm, with its enclosure of trees, conspicuous from every part of the ground, little imagining it was the Head-quarters of His Serene Highness the Prince of Saxe-Weimar and the staff of the First Division. I reported myself at once at Head-quarters, and to my satisfaction found in the General, the Assistant-Adjutant General, and the Deputy Quarter-Master General, old friends from Aldershot. From them I received a cordial greeting, and my arrangements were promptly sanctioned and published. My camp services were, at nine for the First Division, at eleven for the Second, and a voluntary service at six, closing with a very largely-attended prayer-meeting in the recreation-tent of the Temperance canteen.

In my first service there were few men who did not recognize me. It was gratifying to find in every regiment and corps men—some brought to God at Aldershot, and others reclaimed from drunkenness—who, notwithstanding the manifold difficulties, changes, and temptations of military life, were walking worthy of their Christian vocation. Never have I heard prayers more earnest, or witnessed more true godliness, than among the troops I met on Cannock Chase. Nor was theirs a mere "Sunday profession." Except when the drenching rain made it impossible, there were quiet gatherings of men every night for reading God's Word, or for prayer and praise.

Few understand a soldier's life. I was standing near a tent during a smart shower of rain, when a woman, looking in and seeing it full, exclaimed, "Poor things, I do pity them. What can they do in them in winter?" The suggestion on the bleak moor at Brindley-heath was quite enough to make one shiver. There the tent was the only home of fourteen men, or fewer in the cavalry. But follow the soldier from the tent to the barrack-room, with its long table in the centre, and about a dozen beds on each side of it. There the soldier lives, eats, and sleeps.

Digitized by Google

The canteen is near, where he can purchase what he needs, and sit and drink. And though a good recreation-room and a library are now attached to every regiment, and educational advantages are afforded, whatever can minister to sin, or pander to vice, always abounds outside the barracks. The music-halls, dancing-saloons, and public-houses make those who care for the soldier tremble. Hundreds of places are to be found where men are allured to ruin, but few soldiers' Homes where they are welcomed in Christ's name and trained for heaven. Young men thus thrown together too often become reckless, and lead each other astray; for home ties and sympathies, home influences and restraints, are unknown.

Then there is the frequent change of station. I met men during these manœuvres who were constant in their attendance at our soldiers' Home, and at our private and public means of grace at Aldershot, but who had removed to one or other of the stations where organized Methodism does not exist. Perhaps the next remove may be to some military post in India, where our religious ordinances and economy are entirely unknown.

During the month the soldier is encamped, the only manifestation of friendliness by many is to treat him to beer! In the past two years, men have said, "We can get nothing but beer." But this year a novel experiment has been tried, and with wondrous success. A Temperance commissariat was established both at Dartmoor and Cannock Chase. Of this the National Temperance League undertook the responsibility, Miss Robinson volunteering her services, and superintending the refreshment tents. Herself permanently afflicted, this grandly-heroic woman has consecrated life to the moral and spiritual well-being of the British army. Though never free from pain, she lectures in almost all the regiments; two hundred lectures, attended by twenty-five thousand men, the writing of one thousand five hundred letters, and the distribution of nearly twenty thousand books or tracts, being her average work every twelve months. The influence she exerts is very great. She attaches men to the service, makes them devoted to it, and whilst ever seeking to make them good servants of the Lord Jesus Christ makes them more faithful soldiers of our Queen. The eight thousand "abstainers" in the army are chiefly such through her incessant efforts.

In the camp, where can a soldier go to write his letters, or seek congenial companionship? The results fully justified the experiment made to meet this want. On an average one hundred and fifty gallons of coffee were sold every day, and between five and six thousand letters were written, in the recreation-tent, Post-Office Orders being procured for those who needed them. I availed myself of the steps of Miss Robinson's van for my voluntary services, and whilst proclaiming, "Other foundation can no man lay than that is laid, which is Jesus Christ," felt very thankful for this auxiliary to our work.

Is it unreasonable to ask the authorities to provide for the urgent need of the soldiers which is thus indicated? If in the experiment just made nearly one hundred and fifty thousand cups of coffee were asked for; if in the tent of one Brigade the average sale was six hundred cups every morning before seven o'clock; if in heavy and continued rain, this is the sole luxury to be had, is it too much to ask that not only the "abstainers"

Digitized by Google

but all who wish it may be similarly supplied, and thus the temptations of the canteen and public-house be lessened? The officials of the Head Quarters' post-office were, in attention and kindliness, all that could be desired, but no "Post-Office Orders" were issued there. Is it wise to throw every difficulty in the way of a soldier's sending his earnings to his wife and children—so far as War Office regulations are concerned, to render it for a month impossible to do so—when inducements to self-indulgence so greatly abound?

One of the first to welcome me to Heal Quarters was Colonel Wood, V.C. He offered me the hospitality of his tent, and when I declined wine, said, "You are right; if we are to save our men, there must be personal example." He then told me that one of the most distinguished cavalry officers in the service had lately stated to him, "If I were now beginning my military life, for the sake of influencing my men I would never again touch intoxicating drink." To no officer have I been more indebted than to Colonel Wood, and in none did I ever find a truer friend. He has been suddenly summoned to the staff of Sir Garnet Wolseley, and is now in Western Africa, having the command of one brigade of the army recently sent thither.

Let sympathy and prayer and effort be increased for the religious welfare of our army. "Ready, aye ready," is ever the motto of the British soldier. Whether exposed to the deadly malaria of Western Africa, or amid the mountain fastnesses of Abyssinia, or contending with fanatic hordes on the burning plains of India, or in the death-struggle of Alma and Inkerman, of Balaklava and Sebastopol,—wherever danger threatens, there the soldier of our own day is the worthy successor of the heroes of the past. What a national gain would the conversion of the English army involve! Never was work for Christ in it so welcomed, never were openings for the effecting of spiritual good in it so inviting. I met not long since with a gentleman, whose first care every morning is to write a letter to *some soldier*, and God has remarkably blessed him in his work. May others imitate so worthy an example.

Chatham Garrison. RICHARD HARDY.

PASSAGES IN THE LIFE OF A SAVANT:

ANDRÉ MARIE AMPÈRE.

THE name of André Marie Ampère is so well known in connection with the discovery of the laws of electro-magnetism that very little remains to be said about him in that respect, after the biographical notice which was written some years ago by M. Littré. It is not, however, as a scientific observer that we purpose here calling attention to him: as a man and a citizen, his life is full of beauty; and the instruction it conveys is so admirable that we shall make no apology for bringing it before our readers. The documents from which we have gathered our facts are an article in the *Biographie Universelle* by M. Arago, an interesting volume entitled *La Philosophie des deux Ampere*, by M. Barthélemy Saint Hilaire, and last, though not least, the selections from Ampère's own journals and correspondence which his relatives have lately published, and an English translation of which has just appeared.

Digitized by Google

ANDRÉ MARIE AMPÈRE, born at Lyons on the 22nd of January, 1775, manifested at a very early age that universality of genius, and that ardour for work which were to form his principal characteristics. Shortly after his birth, circumstances led his parents to give up the business they had been carrying on with great success, and to retire to a small village, named Polémieux, where they hoped to enjoy quietly in the midst of their family the fortune they had honestly earned. As soon as he could think, André Marie began to show a great passion for arithmetic. He did not know yet either the theory of our system of numeration or even the way to write numbers, but he contrived to work long sums by combining together small pebbles and beans. During the course of a dangerous illness which visited him whilst still very young, his mother having prudently removed out of the way the playthings which enabled him to carry out his numerical combinations, the invalid replaced them by breaking into small pieces a biscuit given to him after three days of complete abstinence. Madame Ampère was a woman of distinguished merit; she joined to very superior intellectual culture a deep faith in all the truths of Christianity, and her chief anxiety was to keep her son untainted from the leaven of infidelity and of materialism which was at that time infecting French society. Without such a gentle spirit to direct him, such holy influences to shield him, André Marie would probably have fallen away from the faith as many had done before him—many who, passionately fond of reading, had not sufficient discretion to separate the wheat from the chaff. History, philosophy, poetry, science, travels,—he devoured every book he could meet with, and he finished the preliminary course of study by wading through the twenty folio volumes of the *Encyclopédie*. The wonder is that so large an amount of intellectual food should not have created the most hopeless confusion in the mind of a young boy; but André Marie had received from heaven the blessing both of an excellent memory and of singular powers of method; and many persons, his associates at the Institute, remember hearing him, when already advanced in age, recite fluently and *verbatim* entire articles of the *Encyclopédie* on heraldry, falconry, etc.

It was an accident, so to speak, which directed the attention of the future philosopher to the science of languages. After having exhausted the contents of his father's small library, he felt the necessity of carrying out his studies on a more extensive scale, and of availing himself of the literary resources which the public collections of the neighbouring city of Lyons might contain. On one of his visits he asked the librarian for the works of Euler and Bernouilli. This application, made by a mere child of wretched appearance and seemingly very delicate in health, was calculated to strike with astonishment the worthy custodian, M. Daburon, to whom it was addressed. "The works of Euler and Bernouilli!.....Do you know, my young friend, that they treat of the abstrusest subjects which can engage the mind of man?" "Still," answered André Marie, "I hope to be able to understand them." "But," remarked M. Daburon, "you are not aware, perhaps, that they are written *in Latin*." This, for a time, was rather disheartening; in a few weeks, however, the obstacle had been removed, and young Ampère could convince M. Daburon that the study of the Latin grammar was only a trifle for him who could, when

Digitized by Google

scarcely out of his cradle, solve arithmetical problems by combinations of beans and pebbles.

Ampère's mind was always of a *Cyclopædic* nature; he longed to grasp the whole range of human knowledge, and to sift to the very bottom every subject he took in hand. No sooner had he applied himself to linguistics, than he grappled with the arduous problem of a universal language, and endeavoured to realize what Descartes and Leibnitz had merely attempted. We need scarcely tell our readers that amongst the numerous topics studied by Ampère, the one we have just alluded to remained ultimately in a rudimentary state; but the French philosopher may claim the merit of having gone beyond the regions of theory, where his predecessors had stopped; he wrote a dictionary and a grammar of the "universal language," and even composed in it a poem of considerable length. The admiration which he always professed for Sanscrit is easily explained by his philosophical tastes; he saw at once the affinity existing between that splendid language and the idioms of Europe, and he found in this fact a confirmation of his own views.

Meanwhile, the French Revolution was pursuing its terrible course, and the influence of the Reign of Terror was felt even in the usually quiet village of Polémieux. In 1793, M. Ampère, senior, entertained the fatal idea of returning to Lyons, where he fancied he would find more safety, and he accepted the honourable but, in those times, dangerous post of a Justice of the Peace. After the siege of that town, Collot D'Herbois and Fouché carried out a system of sanguinary persecution against all those who were suspected of not being sufficiently attached to the principles of the Revolution, and M. Ampère became one of their victims. He was sent to the scaffold on a charge of *aristocraticism*, by the very man who, only a few years afterwards, renounced his radical enthusiasm for a dukedom, and paraded about his vices in a sumptuous carriage ornamented with a coat of arms.

Just before mounting the scaffold, M. Ampère wrote to his wife the following beautiful letter:—

"I HAVE received, my dear angel, your consoling note; it has poured a life-giving balm on the moral wounds made on my heart by the regret of being misunderstood by my fellow-citizens, who exclude me by the most cruel separation from my country which I have cherished so dearly, and whose prosperity has been so earnestly desired by me.

"I trust that my death may be the seal of a general reconciliation amongst all my brethren. I pardon those who rejoice at it, those who have provoked it, and those who have ordered it.

"I have reason to believe that the national vengeance, of which I am one of the most innocent victims, will not extend to the small property which sufficed us, thanks to your wise economy, and to that frugality which was our favourite virtue. It comes from you, it belongs to you, or to your sister, or to those creditors whose claims are undoubted. You will put forward your own rights jointly with them, according to the instructions I gave you at the beginning of my detention in this dungeon; and the pledges of our union, who are so worthy of our tenderness, will be at least saved from indigence.

"I hope that a motive of such importance will make you bear my loss

Digitized by Google

with courage and resignation. Next to my confidence in God, to whose bosom I trust that all which remains of me will be borne, my sweetest consolation is that you will cherish my memory as fervently as you have been dear to me. This recompense is my due.

"If in that eternal Home, to which our dear daughter has preceded me, it were granted me to interest myself with the things of the world below, you and my dear children would be the objects of my cares and pleasure. May they enjoy a better lot than their father's, and ever keep in view the fear of God—that salutary fear which, working within us, makes us innocent and just, in spite of the frailty of our nature.

".....Do not speak to Josephine of her father's fate; contrive to keep her in ignorance of it. As to my son, there is nothing that I do not expect from him so long as you are granted to each other. Embrace each other for my sake. My heart is with you all. Adieu, beloved one; receive these last expressions of my tenderness.....

"J. J. AMPÈRE,

"*November 23rd*, 1793."

"Those lines," as the historian of M. Ampère well remarks, "are in themselves a complete biography of the just man, a testament worth more than parchments."

André Marie was eighteen years old at the death of his father; the shock which this terrible event produced upon him cannot be described, and all his intellectual faculties, so ardent, so busy, so fully developed, suddenly gave way to a species of idiocy from which there seemed to be no issue. He would spend the day either in gazing listlessly at the sky, or in making heaps of sand. This distressing state of mental prostration lasted for some time; Ampère was roused from it by the perusal of Rousseau's Letters on Botany, which fell accidentally under his notice. The freshness of the book, the beauty of the style, the exquisite descriptions of nature it contains soothed the feelings of the unfortunate young man, and restored to him that repose which his friends feared he had lost for ever. About the same time, a volume of Horace attracted his attention; and although all the Latin he then knew was the crabbed, unimaginative jargon which helped Euler to demonstrate his mathematical propositions, yet the harmony of the metre completely fascinated him, and he resumed with his wonted ardour his linguistic studies, carrying them on *pari passu* with botanical investigations. A volume of the *Corpus Poetarum Latinorum*, as well as one of Linnæus, accompanied him in all his excursions, and he acquired so complete a knowledge of the mechanism of Latin poetry, that forty years later, when on one of his travels as Government Inspector of Schools, he composed in his carriage one hundred and fifty-eight technical lines without having once to consult the *gradus*.

The career of André Marie Ampère has been so distinctly a scientific one, that no room seemed to remain in it for sentiments of another kind; and before the publication of M. Sainte-Beuve's touching essay, very few persons indeed supposed that the member of the Institute, the discoverer of the laws of electro-magnetism, the lecturer at the Collége de France, was accessible to the feeling of love. It was at the age of

Digitized by Google

twenty-one that a new world thus opened before him, and Ampère, who wrote so little, has, fortunately for us, preserved in a series of MS. books, entitled by him *Amorum*, one of the most delightful diaries that it has fallen to our lot to read. To appreciate the simplicity, the tenderness, the delicacy which characterize this journal, the volume must be read from beginning to end. It is this exquisite production which has lately been published in France, with the designation of *Journal et Correspondance d'André Marie Ampère*, by Madame Cheuvreux, a relative of the philosopher, and translated into English under the title of "The Story of his Love." The first entry is as follows:—"The cry of nature spread a vague and insupportable disquietude throughout my soul. One day when I was walking after sunset by the side of a solitary rivulet....." Here the MS. breaks off, most provokingly, but we are soon led to surmise what had occurred during that eventful walk; it was there that he met for the first time Mademoiselle Julie Carron, who was ultimately to become Madame Ampère,—a woman answering exactly to the beautiful portrait given in the Book of Proverbs: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." The whole journal is taken up by an account of Ampère's courtship; the genuine, strong common sense of Julie being always ready at hand to moderate her lover's imagination, to point out to him the stern duties of life, to cheer him in his seasons of despondency, and to benefit with the soundest advice a man who in everything except science was a mere child.

Both the Ampère and the Carron families were far from being in affluent circumstances, and prudence absolutely required that our enthusiastic philosopher should obtain some definite employment before thinking of marriage. Sundry schemes were set afloat by his friends. "Why," thought Madame Carron, "should he not be a bill-broker?" We quite agree with Madame Cheuvreux, that it is difficult to conceive the inventor of the electric telegraph as a man of business. "The idea of Madame Carron, who is endeavouring to find a lucrative position for the future husband, is original enough; and reminds one of what occurred twenty-five years afterwards at the fireside of André Ampère, then a father, when, in his turn, trying to find for his son Jean Jacques some occupation which would allow him to gain sufficient money without relinquishing the pursuit of science, he fancies he has hit upon this double ideal in the talent and the career of an apothecary!

"How many times has the illustrious man of letters, the eager traveller, the historian of the Eternal city, the poet, and the polyglot, laughed heartily as he related the naïve urging of his relations and his own hesitation on the subject! 'Ah!' said he, 'by involuntarily mistaking mixtures or labels, what destruction, what crime, might not my absence of mind have led me to commit! I should have poisoned a whole district.'

"To this we may add that though the clients of his father, the bill-broker, would have escaped the peril that menaced his patients, and though they might, it is true, have preserved their life, their fortune, conjointly with that of the great mathematician, would have run great danger."

Ampère had managed to get a few private pupils in Lyons, and on the

Digitized by Google

strength of what would be generally considered very precarious means of existence, he married Mademoiselle Julie Carron on the 15th of Thermidor, year 7th (August 2nd, 1799), after a courtship of three years, the pleasing narrative of which is now given to the public—a genuine treat for all readers who can enjoy intellectual pleasures of the purest kind. At that time the *assermentés* priests, that is to say, those who had taken the oath to the Republican government, were the only ministers of religion tolerated by law; but the validity of their ministrations was not recognised by families of strict Catholic principles, and the friends of the bride insisted upon the marriage ceremony being performed in secret by an orthodox ecclesiastic. This circumstance seems to have impressed in the strongest manner the mind of Ampère, which was always particularly open to religious influences.

(*To be concluded.*)

PROFESSOR SEPP ON GERMANY AND THE VATICAN:*

(BY THE REV. W. ARTHUR, M.A.)

Dr. Sepp is a member of the Bavarian Parliament, and a Professor in the University of Munich. Though a layman he has long been known as a theologian. Many years ago he gained reputation by a Life of Jesus, in opposition to Strauss; and a book of his on Palestine, where he travelled under Royal Commission, stands high; as does also a work against Renan. In a great debate, on January 23rd, 1872, he told the House: "For nearly a quarter of a century I have filled the Professor's Chair, and enjoyed the confidence of our future theologians; hundreds of them have sat at my feet." Like many other men in Roman Catholic Germany, up to the time when the Vatican Council brought out the dissensions on doctrinal points which existed within the Church of Rome, he had seemed only one of its ornaments. But that event showed how deeply dissatisfaction with the modern tendencies of the Curia had penetrated among such Catholic Germans as had made the attempt to keep their scholarship abreast of that of their Protestant countrymen. A Bavarian bishop, who had excommunicated a priest for non-acceptance of the Vatican dogma, as it is called, appealed by petition to Parliament against the Ministry, who had maintained the priest in his cure. Believing they had a majority, the Ultramontane leaders founded a motion on the petition, and opened the debate with reckless confidence. Sepp made a speech, which came with all the weight of years and erudition, coupled with the fire of intense conviction, and did much toward deciding the Parliament of Catholic Bavaria to take a course hostile to the Ultramontane party. This he has followed up by a book not less calculated to leave lasting traces on the mind of his country.

He begins by relating how, before the assembling of the Vatican Council, two and twenty "Catholic Notables," all laymen, took occasion of a meeting in Berlin, for political affairs, to form themselves into a

* "Deutschland und der Vatican. Staats-und Volksmännern, sowie Kirchenobern zur ernsten Erwägung; von Professor Dr. Sepp, Abgeordneten. München, 1872."

Digitized by Google

council to represent to Rome the dangers of any declaration of the dogma of Personal Infallibility. He gives the names, including those who have since been the leaders of the Ultramontane party in the Parliament of the Empire. They had full confidence in the German bishops, and only wished to show that the stand these were to take would be backed by the leaders of the Catholic laity. Sepp himself presented the memorandum to Cardinal Prince Schwartzenburg, and quotes the words used by the latter on reading it: "It is much too weak: with Rome you must hold quite a different language." Not long after Dr. Sepp prepared a sketch of Church Reform, and sent copies to the leading German prelates then in Rome, such as the Archbishops of Vienna, Prague, and Munich. But all were intercepted; not one copy reached the address: "It is still," he exclaims, innocently or ironically, "a riddle to me."

To show that in his present course he is only true to old convictions, he quotes his own words, published in 1868, in his book on the Holy Land, to the effect: "I am a Christian, a Catholic, as men were in the Middle Ages before the divisions of belief made a certain narrow creed a kind of necessity; before research was distrusted on account of the abuse of liberty." That clearly means—a Catholic whose Catholicity is not Roman.

"Rome and the Old Synagogue" is the title of one of the early chapters. "More than three and thirty years," says Sepp, "have I devoted to the study of the Life of Jesus, and perhaps I have dug as deep as any contemporary into the sense of the Evangelists;" and the result of this is a rolling echo in his ear of the "Woe unto you" repeated by the Blessed over the rulers of the old synagogue, "Ye bind heavy burdens.....ye take away the key of knowledge.....ye devour widows' houses.....ye make a Korban, a gift to the Church, a plea to justify evasion of family duty, and even of parental claims.....ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Such are the marks whereby he seems to see the ancient rejection written on the brow of Rome.

"Was Peter, or the High Priest of the Old Testament, infallible?" is the question of his next chapter. To this his answer is clear and well-supported. When Peter drew upon Malchus, "Put up thy sword into the sheath" was the order of his Master; an order, says Sepp, which Pope and Bishop have never heeded for ages.

Under the next heading, "Undervaluing of Germans in the Church," comes out a national sore. The Italian politicians of the Cardinal-college, and others who make up the Curia, had good reason for the distrust of erudite Germans which they showed. Nevertheless, the Germans felt it. They had two serious faults—love of country, and of some sort of proof for anything they were to believe. They could not see that religion required them to renounce Fatherland, and in case of need to join in inciting foreign powers against it. They could only smile at the attempts to prove that Peter was infallible by the text, "Strengthen thy brethren," and that therefore Pio Nono was infallible too. They could not conceal their contempt for the ignorance in Biblical science, in the very A. B. C. of Scriptural knowledge, of the courtiers who claimed to tell the world what

Digitized by Google

it was to hold and what to condemn, in matters of faith. Even their consciousness of the personal ignorance of the Pope would now and then peep out, and Rome does not relish the smile of men at her antics as if those of children. "For twenty-six years," said Bishop Reinkens, at the Congress of the Old Catholics just held in Constance, "we have had a Pope who knows neither Greek nor Hebrew;" and contempt felt for men of this sort, when, leaving the sphere to which they are competent, they set up for universal teachers both in the faith of the Church and the science of the world, comes out not only in the utterances of laymen like Sepp and Schulte, but also in those of such German priests as have broken with Rome. This was not a temper which could be tolerated, and hence the neglect and suppression of men who knew too much for their masters. Sepp calls the common run of Italian priests "uneducated Levites," and "tonsured lazzaroni."

In the Chapter headed "Catholic or Roman," our author comes to the kernel of the question, so far as it is an ecclesiastical one. As long ago as the Council of Constance, he says it was on the lips of all that as Romish the Church must go down, though as Christian it would rise again. Quoting Gerson, the renowned Chancellor of the University of Paris, who prominently figured at that Council and voted for the burning of Huss, he sets out the broad distinction between the Catholic Church and the Romish. The former includes all the different members of the one body, be they Greek, Latin, or Barbarian. Of this Catholic Church Christ alone is Head, and it can never fail. In this Church may every man be saved, even were there never a Pope on earth. On the contrary, says Gerson, the Romish Church is a particular one, included within the universal. The Pope is head, and there are Cardinals and ecclesiastics of various degrees. This Church can err, can cheat and be cheated, can suffer heresy and schism, and even fail; and that is of much less consequence. This Doctor, says Sepp, who among the scholastics of his age bore the title of "the most Christ-like," would now be called by Rome the greatest of heretics.

In showing the utter ruin brought by the Papal Government upon the once splendid territory over which it extended, our author cites facts which have often been adduced. In England, he states, one murder is committed out of one hundred and seventy-eight thousand of population; in Holland, one out of one hundred and sixty-three thousand; in Prussia, one out of one hundred thousand; in Austria, one out of fifty-seven thousand; in Spain, one out of four thousand one hundred and thirteen; in Naples, one out of two thousand seven hundred and fifty; in Rome, one out of every *seven hundred and fifty*. "So," says this Catholic theologian, "in the metropolis of Catholic Christendom the proportion is two hundred and thirty-seven times as great as in heretical Albion, and one hundred and thirty-three and a half times as great as in Prussia. Heathen Rome has long ago regained the ascendancy over Christian; and long ere the States of the Church slipped away, the Curia had lost its moral power." But he says that Peter's Pence afford the Curia no mean compensation. From 1861 to 1868 the return was seventy-one millions one hundred and sixty-one thousand francs—over £2,750,000; yielding £390,000 a-year.

Digitized by Google

The "Vicious Composition of the Council" is a topic which all opponents have dwelt upon with deep feeling, and Sepp puts the case strongly. He asserts that the Universal Church has an inalienable right to proportionate representation in a General Council. But how was it at the Vatican? There were no less than three hundred titular bishops, pensioners of the Pope who represented no population. The Papal States, with a population of seven hundred thousand, had sixty-two bishops present, and Naples sixty-eight. At this rate the diocese of Paris would have had a hundred, and France no less than three thousand four hundred, whereas it and Germany together counted but about forty. In this way "our educated bishops," though in the minority, represented the majority of Catholic Christendom.

The majority so composed was violent, to a point which Dr. Sepp compares to that of the Synod of Ephesus in A.D. 449, when the Egyptian monks beat down the monophysite heresy with cudgels. He cites Archbishop Darboy, who was murdered by the Communists in Paris, as calling it a Council of sextons; and even goes so far as to quote from Wolfgang Menzel, a Protestant writer, who he says always showed justice to the Church of Rome, and became hostile only after the attempt against human reason made by the Vatican dogma. He used the "hard word, 'They might as well have stuck porters into Episcopal robes.'" This, of course, referred to the three hundred Pope's "boarders," as the Germans call the manufactured bishops. He alludes to the fact that the Bavarian Government had been severely blamed for creating a few Peers to help to carry a measure; but what are we to say of a Pope creating a few hundred bishops to pack a Council?

As to the range of the new dogma, "Let no one deceive himself," says Sepp; "We have to deal with a new creed,—yes, with a creed stretching into infinity, (*Credo in infinitum;*) for since the Pope is exalted into the highest authority, and made the fountain of Doctrine, and considers himself as the follower not of Peter the fisherman but of Christ, innovations undreamed of are not impossible." The Decalogue was not held to be irreformable, for the Church reformed it, and put out the second commandment, dividing the tenth to make up the number; but the Pope is to be above the Decalogue,—*his* dicta are not reformable. The doctrine is so modern that even as late as 1836, when the new German translation of the New Testament, by Allioli, was approved by the Romish See, the note on Matt. xxviii. 20, clearly taught that infallibity lay in the collective bishops united with the Pope, their head.

Dr. Sepp finds an anecdote in Wieland, to the effect that once on crossing the Saxon frontier, when interrogated by the Custom-house officer as to his calling, he replied, "I am an author; I make books." Whereupon the good man rejoined, "We call that a *book-binder*." And it comes to that, he adds,—that the work of reforming the Catechism has been taken over by the book-binders. In Westphalia the *Religionsbuch* of Overberg, while still issued with the author's name, is falsified in binding by leaving out one of the sheets and putting in a new one. In Kreuznach, in 1872, a bookseller was brought before the Justice of the Peace because he had sold the thirteenth edition of Martin's Catechism, which teaches that infallibility lies in Bishops and Pope, whereas the

Digitized by Google

fourteenth only is admitted into the school, teaching the new doctrine that it lies in the Pope alone.

In his great speech he cries, "They have taken away their Catechism from the people. For two centuries and a half our people have had a Catechism, called by the name of its author, Canisius, who was Rector of our University, and a member of the Council of Trent. Did he know the new dogma? No; he taught that Christ promised the Holy Spirit to His Church as ruling Teacher and Guide. Canisius was the basis of the Catechism in almost all Germany. Amongst other questions comes this: 'Is the Pope alone and by himself infallible?' And the answer is, 'The Pope alone and by himself is not infallible.' A man trained in Rome was our Archbishop, Cardinal Reisach. He employed a French Jesuit gradually to transform the Catechism. At first the new one was mostly Canisius, but at last, in fresh editions, became nearly all Deharbe. And in it you can find what the Council has promulgated. If the bishops wish for peace, let them bring back Canisius. The country-folk were grieved when their Catechism was taken from them. And is the present one so valuable? We find the following under the question as to God: 'God is a being who does not lie, or cheat, and who cannot be cheated.' Probably we shall next be taught, *ex cathedrâ*, that God cannot steal. Those are definitions; and while such things are put in the Catechism, we are not to reflect upon them! What would Pythagoras or Plato have said to such a conception of God? That is what it comes to when you forbid the laity to criticize, and dare not yourselves employ criticism."

When our author comes to remark on the excommunications launched against those who reject this doctrine, he asks, "Why do they not exclude St. Jerome from the Church, and Bernard, and the Apostle of Germany, Boniface? Bernard said to the Pope, 'Poison and sword will be less fatal to you than greed of power. Choose between the office of an Apostle and tyranny; if you aim at both, you will lose both.' Why do they not make Augustine or Pope Gelasius I. suffer for having said that if a Council adopts a wrong conclusion, another may annul it, and find the right one? Soon we shall have the old Church stamped out as heretical, and only the new, holding with Pius the Infallible, considered orthodox."

The "Omnipotence of Rome and her Relapse into Heathenism" is a striking title for a chapter from a Catholic theologue. But it indicates the part which is to be played in the modern struggle with the Papacy by those who were trained in the schools of Romanism; and especially by Italians and Germans. The former stand closer home upon the interior history of the corruptions of Christianity, by a very great deal, than did either the German or English Reformers. Already Desanctis has contributed invaluable material toward the affiliation of those corruptions on their heathen progenitors, in unbaptized Rome. The Germans, on the other hand, have a wider modern knowledge and more acquaintance with the general history of doctrine and of thought. Both occupy a position very different from those over whose homes have swept a few centuries of Reformed Faith; and both will bring to the battle new munitions and new spirit.

Former Councils issued their decrees, Sepp, remarks, whether Roman

Digitized by Google

Legates took part in them or not, with the formula, "It has seemed good to the Holy Ghost and to us." But according to the Vatican Council it runs, "The Pope with consent of the Council." That marks the progress to absolutism in Church power. In the beginning Christ was Head; then it was the Pope, the one living head in connection with the Church; but now this connection is cut off, and the Pope teaches absolutely. "Already in France pictures are distributed in which Pius IX. as Pope-god is exhibited in the clouds of heaven, in the haze of a higher existence, with angels soaring around him. What would you have more as worship?"

Dr. Sepp then figures the Pope waking up in the morning and asking himself whether he will be infallible to-day; whether he will not cease to err as a human being; whether any one will tell him for sure if he will to-day decide *ex cathedrâ* or not. "Never," he breaks out, "has the world used such idolatry to the head of the Church. What a spectacle! But one peep behind the scenes undeceives: suddenly all the glory vanishes." ....."This doctrine will bring us Catholics to the Nirwâna of the Buddhists. We shall come to considering it our highest attainment not to think, to will, or to act. Or we may come to the Gospel of Islam with an alteration of form, 'God is great, and the Pope is His prophet.' They would make us Orientals; but never more will we Germans cast ourselves under the idol-car of Juggernaut to be maimed."

Louis XIV. said, "I am the State:" Pope Pio Nono said to Cardinal Guidi, "La tradizione son' io,"—I am tradition! In the one case, law was to flow from the King, in the other, truth from the Pope. But history passes on to judgment, and sets down the new attempt as sin, as sacrilege. The cock of Peter has already crowed loud and clear.

An event which attracted no notice in England, made a deep impression on such German Catholics as had foreseen the attempt to restore the mediæval pretensions of the Papacy, and the practical application of Jesuit principles of government first to the internal organization of the Church, and next to her relations with the State. In their reviews of the dark signs which told of the coming storm, they seldom omit the canonization of the Spanish Inquisitor Arbues, who is said to have put many thousands to death. Sepp says that "this judicial and deliberate refreshing of the most distasteful reminiscences of history was calculated to make the cheeks of every Catholic red with shame." Only Catholics could see at first glance the full symbolism of such an act; and only such of them as were at heart ashamed of principles inherent in their Church would feel their cheeks tingle with the shame of indignation which runs through the pages devoted by Sepp to this point. Any shame felt by others would be that of exposure.

It is only Catholics also who could at first feel as keenly as is represented in these pages the exquisite absurdity of an infallible teacher of all mortals, giving proof of his incapability of erring by forthwith elevating Liguori to the dignity of Doctor *of* (not *in*) the Church. The language of all German and Italian remonstrants shows that this act was for them a *reductio ad absurdum* of infallibility. Sepp almost snorts with contempt both at the new Doctor *of* the Church and the old man who exposed his own ineptitude by making him such. He quotes the words of his tutor, the celebrated Gorres, before his death warning

Digitized by Google

against translating all Liguori into German; and for himself considers him not only immoral but silly. His only merit was that he was the one who most boldly taught Papal infallibility in formal theology.

The remarks of Sepp on the lowering of the bishops and their conversion into mere commissaries of the Curia, on the oppression of the lower clergy, on the change of the Church-constitution into a simple military Order with one commander-in-chief and his staff in Rome; on the perversion of women, on the ruin of Catholic universities and the progress of an education which is indeed training, but not scientific or enlightening instruction, on obscurantism in high schools, ignorance and superstition in the lower, are such as Protestants could hardly make. At all events each point is viewed in a light in which it would scarcely have struck them; and yet just in such a light as in this country at present we need to have shed upon every subject of the kind.

As an example of the "Humanity of the Romlings" he cites the following case. In passing we may say that "Romlings" is the word used by the Germans for the party who represent the Vatican, as distinguished from the Romans. Sepp always thought that the noble sister of his friend Lasaulx was the model of a nun. She was the niece of the great Gorres, and her father (apparently an architect) had built more than forty Roman Catholic churches in the Rhine Provinces. Amelia de Lasaulx was the superior of the Sisters of Mercy in the Johannes hospital in Bonn, and both in the campaign in Denmark and in that in Austria had won the admiration of the army. But when the new dogma came forth, she was interrogated respecting it by the General Superior of the Order at Nancy. She bravely declared against it, and after thirty years of service was deposed from her office. Being laid on a bed of sickness, and abiding true to her confession of the old belief, she was for two months constantly tormented with attempts at her conversion. When the last moment came she was denied the sacrament, and threatened with expulsion from the Order. The breath was hardly out of the body when this threat was executed; the robes were torn from the scarcely cold corpse, and then, "according to convent-rule damned, but not so in the eye of God," she was ferried across the Rhine at Vallendar and left alone on the high road. There a few hours later she was found by a princess, not of the Roman faith, who had her conveyed into a house, and who placed a last garland on her head. As she had to die without a priest, so had she to be buried. She died on the same day of the month as her famous uncle Gorres, the 28th of January—she in 1872, he twenty-four years earlier. Her last wish had been to sleep beside her father at Weissenthurm, and there was she laid in silence. "She needed no funeral oration; the weeping of all the attendants spoke more than any sermon could have done; and even now as I give this glance back at her grave the tears start into my eyes. She died, if not a martyr, a witness, the wise virgin among the foolish. O that Pope Pius IX. had but seen this heroic soul in death; he would then have had some idea what boundless mischief his vanity has brought upon Christendom!"

In the elevation of the Pope to the office of universal teacher of irreformable dogmas, coupled with the elevation of the "well-meaning but

Digitized by Google

weak" Liguori to the rank of Doctor of the Church, Sepp sees the way opened to unlimited invention of new articles of faith. The political plans of the Jesuits required the late article, and the personal vanity of "Count Mastai" hankered after it. Now all obstacles to the fabrication of novel doctrines are removed. The Bishops have allowed their own power of voting to be voted away from them for ever by the creatures of the Curia. Their voice is no more of any account; for the Pope *ex sese*, out of his own supreme will, judges what all men must believe in order to be saved. "The Pope is infallible with them, without them, or against them." Pio Nono's foolish speeches are often referred to with a smile by the author, and among others that in which he parodies the famous words of Charles Albert, "Italy will do alone," by saying, "The Church will do alone." This he interprets as meaning with help of the new dogma; for with it the Church moves on and leaves States to their fate. Then States must look to their own safety. But the power of coining doctrines for the day "is an inexhaustible mine of ever new articles of faith." For instance, the infallible Doctor already knows that the Virgin Mary "was in the possession of reason at the hour of her birth." And he calls her, with her Son, "the prototype and final cause for which the whole world was created," This, Sepp affirms, is the Gnostic bodily Wisdom (*Σοφία*;) or perhaps, says the German Professor, "Christianity has come back to the worship of Isis." At all events the "doctrine-factory for all time to come is established." But he thinks that when two eyes are closed in Rome, "not a cock will crow" for the new dogma.

Like many writers in Germany, Italy, and France, he regards the demand for the control of higher and lower education as a political necessity for giving effect to the Jesuit plans. Only an ignorant clergy can be properly subjected, and only an ignorant population can take in all their tales of spiritual wonders and their exhortations to political extravagance. "Dumm" is the word constantly used by the Germans to express the ideal condition of a people educated according to orthodox views—not merely ignorant, but stupid; ready tools of a clergy not too far intellectually removed from themselves, ignorant enough of all but Church Latin to be helpless instruments of their spiritual lords. This is the quicksand to be carefully fenced and kept, of which statesmen who must drive that way are to be held in constant terror. "Is Christianity," asks Sepp, "to become merely the religion of boors, or, as Montalembert expressed it in a letter the day before his death, 'Is Paganism to be renewed?'" Protestant writers would be slow to allege a deliberate intention of gaining possession of educational influence, and funds, in order to keep out knowledge and train the young in ignorant confidence in Rome, and ignorant prejudices against their own nation. This Roman Catholic writers allege without thinking of it as improbable. It is with them a matter of course. Without it such disciples as are wanted could not be found in numbers sufficient to have political weight.

It is in view of this mental darkness that our author breaks out as to the "new idol." He says that on the high mountain and the pinnacle of the temple, our Lord, when tempted to presumption and worldly

Digitized by Google

dominion, drove the tempter back. But "his Holiness in Rome has committed a new fall into sin. No greater scandal has arisen since the day of Arius. Then, the attempt was to lower Christ to human nature; now, it is to exalt the Pope to unerring being. Pius IX. hardily sets himself over against the God-man as the man-god." Again, quoting the *Civiltà Cattolica*, the great organ of the Vatican, where it says, "When the Pope meditates it is God who thinks in him," he asks, "Is not Count Mastai made God upon earth?" Papal infallibility, he cries, is a "damnable heresy." It is much more dangerous to the Church than to the State, serving only to unchristianize the world; and must be "combatted for life and death."

This view does not arise from any impression that the national dangers of the new doctrine are either few or small. On the contrary, Sepp looks upon Rome as having formally entered on a course which calls on every nation that means to have an independent government to take vigorous measures in self-defence. His view, as put before the Bavarian Parliament is, that the Jesuits have at last succeeded in raising that rule of their own Order which binds their chiefs to unconditional obedience to the See of Rome, into an article of faith. Thus the entire constitution of the Church is changed. The Bishops can now no more have a country than the Jesuits; they can only obey Rome, and none can determine what belongs to Cæsar but the Pope. Therefore, when he has ordered what clashes with national law, the rights of Cæsar have been annulled by the higher right of God. Hesitation as to which of the two is to be obeyed is heresy. God's vice-gerent settles the limits of all human right; and thus is completed a revolution the most radical and far-reaching of any ever effected. At first sight such views seem as if they were rather consequences deduced by an opponent than those foreseen by the promoters of the change. But Sepp, or Menzel, or any of the able writers in the German or Italian press, who have the organs of the Jesuits and the utterances of authorities at their fingers' ends, not only adduce proofs, but deluge one with them,—proofs that it is deliberately intended to push these claims to the full; and that many hope to uproot modern society, and to split the great nations into little States, such as Italy and Germany were formerly composed of; in which small Cæsars will carefully render to Rome all that she may please to say is God's.

He hints that it might not be amiss if Germany imitated Rome so far as to have a jubilee-day, say in 1875, but one somewhat after the fashion of Gustave Vasa's, in Sweden. Just let every family, from which endowments went to Church foundations, get back its own! The dark and fierce enmity of Rome to Germany,—to its science, its unity, and its ascendancy,—goes to the heart of a man who is German to the backbone. He does not elaborately prove and give examples of that enmity, like Wolfgang Menzel, but speaks as to those who know it sufficiently, now and then incidentally quoting such an expression as the following, from a Munich priests' paper of March 8th, 1872:—"It were a pity if the King of Prussia did not live till 1874 to see the German Empire go down." The Professor relates the circumstances of the discussion in Rome, on

Digitized by Google

the question whether Peter ever was there or not. Personally, he would hold against Sciarelli and Gavazzi; but it is not at them he laughs, but at the Pope, who, having brought on the discussion, orders a *triduum*; and himself unseen, watches the long processions of important persons march with lighted candles through St. Peters, to appease the Apostle for the offence done to him. He recalls, also, the fact, that even as late as 1488, at the Council of Florence, the Pope and his theologians acknowledged that Purgatory was a disputed point—only an opinion.

"Permit me," says Dr. Sepp to the House, "to lead you into the Hall of the Vatican, there to play the part of *cicerone*, as I have often done. We find the whole series of Ecumenical Councils written up." His remarks on them are fresh and telling. In the Council of Jerusalem it was settled that there was an equality of all nations in the Christian Church; no precedence by virtue of race, no chosen people in the national sense. This is in the teeth of the Vatican Council, which extinguished the rest of the world by Italian votes. When "the Pope of that day" tried at Antioch to set aside the decree of this first Council, Paul withstood him,—reproached him with turning back Christianity from its universal position to Hebrewism. This was a symbolical history, often subsequently repeated. Frequently have the Popes disregarded the decrees of Councils.

The Council of Constantinople condemned Pope Honorius as a heretic; and this was recorded in all the Church books till the time of Leo X. Even at the Council of Trent it was held to be objectionable to hold any Council in Rome, because there the necessary freedom did not exist.

"But," he remarks, "why have I passed over the Council of Constance? Because it is not on the list in the Hall of the Vatican. That Council deposed three Popes. It is blotted out of all the Jesuit lists. It also voted, not by numbers of bishops, but by nations represented. And it was a universal Council, where Emperor and Empire were represented; not like the Vatican, one where the Catholic nations had no voice. The general validity of the Council of Trent in its day was made to depend on the consent of all Catholic powers."

After scathing allusions to the assurances given by the German bishops previously to the Council that no such dogma would be promulged; to their bitter complaints of foul play during its sittings; to their opposition then, and abject servility subsequently, he says, had they stood firm they would have had the whole country as one man at their back. "Now," he asks, "whom have they for them? I begin with the warriors, always respectfully mentioned in the Bible, and just recently in our country crowned with the highest merit. Have the followers of the new Vatican dogma one for them, from commanding-general to youngest lieutenant? Have they the universities, the lyceums, the professors of the gymnasia, or the German schoolmasters on their side? No. But perhaps the class of officials, of advocates, or the educated commercial classes? No, and again No. The preachers of infallibility may in part win the country-folk. And, with honourable exceptions, they have, as a very learned man said, 'prepossessed the old and young ladies of both sexes' in their favour."

Digitized by Google

This sally was followed by a burst of *Heiterkeit,—Anglice*, great laughter. Then he passes to a reminiscence. He remembers that thirty-six years ago Möhler, a John-like man, expounded what it was to make up the neglect of superiors, *explere negligentiam superiorum*: "The task passes on from the higher to the lower. If the Pope fail of his duty, the obligation devolves on the Bishops; if they neglect it, it passes to the inferior clergy; if they fulfil not their mission, it is for the laity. Now it seems that the matter has passed into the hands of the laity."

After a touching allusion to the repetition of the very faults committed by the German Bishops three centuries and a half ago by their successors to-day, he boldly says, that, as to the dogma, a great part of the Bishops have no notion of believing it. This provokes from the Right cries of "Pfui, Pfui!" Then Sepp stalks out into the floor: "I submit to no cries of 'shame;'" and reiterating his assertion, and turning to the Right, asks them "if *they* believe it?"

The dogma he protests must be let drop, and all the curses, bans, and excommunications issued on account of it must be taken back. Rome has done the like before, and must do so again. When their own Prince Maximilian was minded to erect a statue in honour of his imperial ancestor, Kaiser Ludwig the Bavarian, he wished also to clear his memory of the manifold curses which had been heaped upon him by the Pope, then in the hands of the amiable French. He demanded that Rome should recall those curses; and Rome did it. The curse of Clement VI., who, by virtue of the retrospective action of the Vatican dogma, was also infallible, ran thus: "May the Divine Omnipotence cast Ludwig down, and deliver him into the hands of his enemies and persecutors. May it cause him to fall into an unforeseen snare. Let his outgoing and his incoming be accursed. The Lord smite him with folly and blindness. The heavens consume him by their lightning. The wrath of God and of the holy Peter and Paul burn against him in this world and the next: May the whole earth take arms against him: May the abyss open and swallow him living: May his name not endure beyond one generation, and let his memory perish from among men. All elements be hurtful to him. Let his house be laid waste, and his children be driven from their home; yea, let them perish before the eyes of their father by their foes."

All the curses, it is added, go on the model of that of Ezra against the Samaritans. But what did our Lord do in respect of this? He went in proper person to Samaria, and sat down at the same table with the men under ban. Ay, he set up Samaritans as an example of trust in God and practical love of our neighbour, in the parable of the good Samaritan. He even was called a Samaritan, and, like them, was treated as a heretic. Sepp reminds them how, in olden time, German Bishops answered Pope Gregory IV. when he threatened to ban them if they remained faithful to Ludwig: "If you come banning, you will go away banned." In that day Bishops threatened with excommunication a Pope who would lead them to disloyalty toward the king of their country. That was a German reply! but, alas! then they had not taken the

Digitized by Google

Bishops' oath of unconditional obedience "at all times to contribute to increasing the power of the Roman See." Then they were conscious of being as good successors of the Apostles as the Pope. When will that German consciousness return? At present the Pontiff unites the offices of highest teacher and supreme judge: where has it ever been found that one person was legislator and judge?

"Think ye," he says at last, "that it was an accident that at the very time when Rome displayed her enmity to us by the vote of the Council, France declared war against us? Two months later Rome was lost. Six months later the German Emperor was proclaimed at Versailles. Eight days later Paris surrendered. Rome had fallen sooner than Paris. Think ye it was an accident, that, on the very day of the Pope's Jubilee the German Emperor made his triumphal entry into the Imperial city? Gentlemen, these are events by the will of God!" In August, 1871, certain Romans, through the Marquis Cavalletto offered Pius IX. the title of Great. A German said, "Great devastator of the Church." Sepp's appeal against the folly of allowing the Bishops, after they had submitted their well-known belief rather than stand up against Rome, to avenge their weakness on the lower clergy, is very telling.

Owing to the state of parties, the friends of the petitioning Bishop opened the debate without a question as to their commanding a majority. At the last moment a Liberal member, known to be lying ill with a broken leg, was seen carried into the House. His vote made the numbers exactly equal. The motion was lost; the anti-Vatican press of Bavaria rang peals of joy; and Sepp calls it the "Parliamentary Marengo."

A book like that of Dr. Sepp, coming out of the heart of a country so Catholic as Bavaria, is a symptom of what is now passing in every part of Germany. The Vatican Council has as clearly marked a new stage in the march of German mind and belief, as the French war of 1870 did in German politics. Hohenlohe, the Bavarian Minister, first told the political import of the coming dogma. German Bishops saw its religious dangers. German professors and jurists demonstrated its historical absurdity and civil noxiousness. Gradually the national mind is taking in the persuasion that the call for a final struggle with Rome has sounded, and that the same race which in the contest of arms beat down the brute force of old Rome, must now in the war of thought conquer the spiritual despotism of her successor. Should Rome make good her new claims, and carry forward the policy she has sufficiently uncovered to permit all to judge of its tendency, Statesmen know that there never would be a German nation. Philosophers know that every window of thought would be filled with glass coloured at the Vatican. Men of science know that research would be carried on only in the dim light so admitted, and under constant dread of penalty. Historians know that the facts of the past would all be squared and dressed to fit the plan of the infallible temple. Men who love their Bible know that its voice would be smothered under that of the new oracle. And men who love their Saviour know that His name would be chiefly used to consecrate superstitions, and to accredit principles which

Digitized by Google

before His presence fled away. "The drama is not played out," says Sepp: "much that was bound will by Christ's power be loosed, and under a higher guidance will become just the opposite of what the Vatican intended."

THE CHARACTER AND RELIGIOUS VIEWS OF WICKLIFF.

VERY different estimates have been formed of Wickliff's character. This is known to us almost exclusively from his writings, and if these are read in a disconnected order, or if it is supposed that the opinions expressed in his later years were those of his earlier life, he must appear inconsistent enough. It is easy to believe that he would be regarded by the Romanists as the personification of all that is evil. Thus Walsingham describes his death in the following terms:—

"On the day of St. Thomas the Martyr, Archbishop of Canterbury, that organ of the devil, that enemy of the Church, that confusion of the populace, that idol of heretics, that mirror of hypocrites, that instigator of schism, that sower of hatred, that fabricator of lies, John Wickliff, when on the same day he would have vomited out blasphemies which he had prepared in his sermon against St. Thomas, being suddenly struck by the judgment of God, felt all his limbs invaded by the palsy. That mouth, which had spoken monstrous things against God and His saints or the holy Church, was then miserably distorted, exhibiting a frightful spectacle to the beholders. His tongue, now speechless, denied him even the power of confessing. His head shook, and thus plainly showed that the curse which God had thundered against Cain was now fallen upon him. And, that none might doubt of his being consigned to the company of Cain, he showed, by manifest outward signs, that he died in despair."

No other judgment could have been expected from an embittered Romanist, for Wickliff must certainly have been a thorn in the sides of the clergy. But even Protestant writers have not spared him. Milner describes him rather as a political agitator, than as a devout and spiritual servant of Christ, It is certainly to be admitted, that during the greater part of his life politics had a considerable share in his actions; and, restricting ourselves to this period alone, we might be disposed to admit that the censure of the Church historian is not altogether without foundation. But not only were his politics those of a patriot and deserving commendation, he was besides, at least in his later years, a true religious reformer, zealous in inculcating evangelical truths, and unsparing in his attacks upon the doctrinal perversions of Rome, and is certainly to be classed along with Calvin and Luther. It is to err in the other extreme to assert, with Lord Macaulay, that he was the greatest of the reformers. The estimate which Professor Lechler gives of him is probably not far from the truth, as the greatest of the pre-reformers who expressed the tendencies of his own times, and permanently influenced the future history of the Church.

As to the religious views of Wickliff, Melancthon complains that in his writings there is no recognition whatever of the great doctrine of justifica-

Digitized by Google

tion by faith. In one sense this is true; this doctrine is not enunciated in technical terms, nor has it that supreme importance with which Luther invested it. But the idea is certainly taught by Wickliff: his views were not only evangelical, but highly so; indeed, to use an anachronism, strongly Calvinistic. He exalted the death of Christ; he taught the supreme necessity of faith; and he referred all spiritual blessings and good works to the grace of God. And we have no right to expect the logical clearness and precision with which Calvin enunciated the doctrines of the Reformation. In opposition to the worship of saints, Wickliff expresses himself in the following eloquent terms: "When only Christ is invoked, the other saints at His bidding help with their spiritual intercessions; and, however much they may be worshipped apart, still they will assist none except in the measure they are commanded to do so by Christ. It seems a folly to leave the fountain, which is assuredly more ready to bestow itself on every one, and turn away to the distant and troubled brook, and especially when faith does not teach that such a brook originates in the living fountain."* He indicates in several passages, that the celibacy of the clergy is an unbiblical, hypocritical, and morally destructive precept. Neither Christ nor His apostles, he observes, condemns the marriage of the clergy; they rather commended it. He recognized ecclesiastical orders as properly twofold—episcopacy being supposed by him to be a human invention. "I boldly affirm," he observes, "that in the early Church, in the time of the Apostle Paul, two orders of the clergy were sufficient, priests and deacons. In the time of Paul, bishop and presbyter were the same." "By the institution of Christ, priests and bishops were all one; but afterwards the emperor divided them, and made bishops lords, and presbyters servants."

His Presbyterian notions are certainly not agreeable to the Anglican admirers of the Reformer. Le Bas wonders that a man of so much penetration, of such a powerful and independent mind, should have tamely surrendered itself to the captivity of this "miserable prejudice;" and he expresses his thankfulness that the Reformation was not effected by him; for if he had lived in the sixteenth century, he would not have been found under the banners of Cranmer and Ridley, but would have perished "in the gainsaying of such men as Knox or Cartwright."† This deadly sin of Presbyterianism is, according to this writer, hardly atoned for by his other orthodox views. Most certainly the Anglican notions of modern times were not shared in by Wickliff; he was far removed from being a High Churchman. It is not to be concealed that to the last Wickliff believed in Purgatory; only he thought that the prayers of a pious layman would avail as much for the good of the departed as those of a priest.

Wickliff did not effect the Reformation; this was reserved for his greater successor, Luther. His work, compared with that of Luther, was a comparative failure.—*British and Foreign Evangelical Review.*

---

* Neander's "Church History." vol. ix., p. 243.

† Le Bas's "Wickliff," pp. 335, 866.

Digitized by Google

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

Memorials of the Rev. Francis A. West: being a Selection from his Sermons and Lectures; with a Memorial Sketch by one of his Sons; and Personal Recollections by the Rev. B. Gregory. Wesleyan Conference Office. 1878.—The biographical portion of this book has brought to our remembrance the injunction of a good woman to one who was about to preach on the death of her husband: "Do not set him up too high." While we think that Mr. F. H. West might have set his honoured father somewhat higher, we are sure that there is not a sentence in the Memorial Sketch which can be spared. Seldom has a pen so graceful been guided with sounder judgment and purer feeling. The delineation presents the man and the minister as he was, and affords a most instructive comment on the Apostolical charge, "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed." If any young minister entertains the notion, that neglect of the details of Circuit work is indicative of superior mental strength, a perusal of this volume may undeceive him. The "Personal Recollections," by Mr. Gregory, though occupying only a few pages, are a valuable contribution; and the Sermons and Outlines are specimens of clear and thorough exposition, of rich illustration, and of direct and discriminating application of sacred truth. The Sermon on "The Successful Minister" presents a key to that marvellous power which often attended Mr. West's preaching; while the book as a whole is an additional testimony that the most efficient labourers are those who walk closely with God, who use well the discipline of life, and who toil with patient and conscientious care. These Memorials ought to have an extensive circulation within and beyond our own Connexion. They may with advantage be added to Sunday-school libraries, and will be an excellent gift-book to young men who are beginning to preach.

Class-Meetings in Relation to the Design and Success of Methodism. By S. W. Christophers. Wesleyan Conference Office. 1878.

The Methodist Class-Meeting: an Essay on Christian Fellowship. By Elizabeth Sophia Fletcher, Author of "Miriam's Choice," etc. E. Stock. 1878.—We cannot overrate the importance of the subject discussed in these two books. The larger one, by the Rev. S. W. Christophers, surveys the class-meeting in all its relations. An unfriendly reader might conclude, from a statement on page 38, that Methodism does not claim to be regarded as "a complete Church." Although Mr. Wesley did not *design* the creation of another Church, providential action accomplished it; and it cannot be too widely known that Methodism has regulations for admitting to the Lord's Supper not only enrolled members, but (by note) godly hearers who do not feel free to

Digitized by Google

meet in class. In defending class-meetings we would rather appeal to New Testament injunctions on Christian fellowship, than "the right of a Church to fix its own conditions of membership." The chapter on Objectors and Neglecters is very ably written.

The smaller work is in a lively style, and forcibly represents the Scriptural character of class-meetings, some of the causes of declension, and the obligation of the more cultivated to use their gifts and influence in union with, and for the welfare of, their less favoured brethren. We hope that in a second edition some irrelevant matter and incorrect comparisons will be expunged. Both writers are evidently in earnest for the maintenance of class-meetings, and for their intellectual and spiritual efficiency; and we may reasonably expect that some of the suggestions which they offer will promote that very desirable result.

The Works of Aurelius Augustine, Bishop of Hippo. A new Translation. Edited by Rev. Marcus Dods, M.A. Vol. V. Writings in Connection with the Manichæan Heresy. Edinburgh: T. and T. Clark, 1872.—For the many who have desired to form an intelligent personal judgment as to the progress of sacred exegesis, and the development of Christian doctrine, during the successive ages of the Church, but who, for lack of learning, leisure, or means, have been precluded from consulting the original authorities, these translations of the works of the Church Fathers, issued in such handsome volumes, and at such a low price, supply a treasure for which others, like-minded with themselves, have longed in vain. As every succeeding generation has been adding something towards a more perfect understanding of the mind of the Spirit, as imparted of old through the Prophets and Apostles, it becomes both an interesting and important study to ascertain how, by the oppositions of science and philosophy, "falsely so called," by the aberrations of various smaller sects within the Church itself, unduly magnifying some particular truth to the prejudice of some other truth equally important, or by perverting the truth itself into an instrument of error and mischief; or by the unfaithfulness and defection of the great body of professed Christians, those mighty reactions have been provoked which, under the guidance of "the Lord, the Spirit," have secured for us the clearly-ascertained body of Christian Doctrine which has become the common heritage of evangelical Christendom. Here, too, "other men laboured, and we have entered into their labours;" and we should be ungrateful indeed, if, in our zeal to repudiate them as authorities, we refused to appreciate and acknowledge the service which they have really rendered.

We, in these times, may take encouragement from the history of the past. The Church, in all ages, has had to "earnestly contend for the faith once delivered unto the saints;" but, during those ages, she has ever been making new conquests, and winning for herself new territory, of which she remains in undisputed possession. Never more shall we be vexed with such theories as to the Person of Christ, and the relation of the New Testament to the Old, as those with which Mani and his followers troubled and perplexed the faithful during the third and fourth centuries. Never, again, shall it be

Digitized by Google

maintained, by those within the Church, who profess willingness to submit the disputed points to the authority of Scripture, that the Son of God did not really appear in a human body,—was not "manifested in the flesh;" nor that there is no relationship of dependence and harmony between the Scriptures of the Old and New Testaments. To meet those heresies, God raised up such men as Augustine, strong in intellect, skilled in controversy, loyal to the truth, full of Biblical knowledge, and of simple faith and piety, who, under Divine guidance, sought and acknowledged, exposed the false principles and arguments of these pretentious men, and drove them finally discomfited from the field.

Those who desire full information concerning the Manichæan heresy, and to see how the positions and principles of the heretics were met and refuted, will do well to consult the works of the great African Bishop contained in this volume. We will content ourselves with the quotation of a few sentences, which may serve to indicate the style and spirit of the writer: "This is our reply to Faustus in behalf of the character of the patriarchs and prophets, (viz., the recitation of New Testament testimonies on the subject.) It is the reply of the babes of our faith, among whom I would reckon myself, inasmuch as I would not find fault with the life of the ancient saints, even if I did not understand its mystical character. Their life is proclaimed to us with approval by the Apostles in their Gospel, as they themselves, in their prophecy, foretold the future Apostles, that the two Testaments, like the Seraphim, might cry to one another, 'Holy, holy, holy, is the Lord God of hosts.'" (P. 288.) "Our sacred writers, with the authority and assistance of God, were the means of establishing and preserving among their people a government, under which heathen customs were condemned as sacrilege. If any among this people fell into idolatry or demon-worship, they were either punished by the laws, or met by the awful denunciations of the prophets. They worshipped one God,—the Maker of heaven and earth. They had rites; but these rites were prophetic, or symbolical of things to come, and were to cease on the appearance of the things signified. The whole state was one great prophet, with its king and priest symbolically anointed, which was discontinued, not by the wish of the Jews themselves, who were in ignorance through unbelief, but only on the coming of Him who was God, anointed with spiritual grace above His fellows, the Holy of holies, the true King who should govern us, the true Priest who should offer Himself for us." (P. 251.) "It is said by the prophet: 'Unless ye believe, ye shall not understand.' And simple faith is that by which, before we attain to the height of knowledge of the love of Christ that we may be filled with all the fulness of God, we believe that not without reason was the dispensation of Christ's humiliation, in which He was born, and suffered as man, foretold so long before by the prophets in a prophetic race, a prophetic people, a prophetic kingdom." (P. 237.)....."I need say no more of right conduct. For if God is man's chief good, which you cannot deny, it clearly follows, since to seek the chief good is to live well, that to live well is nothing else but to love God with all the heart, with all the soul, with all the mind; and, as arising from this, that this love must be pre-

Digitized by Google

served entire and incorrupt, which is the part of temperance; that it give way before no troubles, which is the part of fortitude; that it serve no other, which is the part of justice; that it be watchful in its inspection of things lest craft or fraud steal in, which is the part of prudence. This is the one perfection of man, by which alone he can succeed in attaining to the purity of truth. And this both Testaments enjoin in concert; this is commended by both sides alike." (P. 80.)

As we have often done, we once more thank the publishers for placing so many treatises of early Christian writers within easy reach of English readers, and trust that their enterprise meets with its due reward.

Our Lord's Miracles of Healing considered in Relation to some Modern Objections and to Medical Science. By T. W. Belcher, M.D., M.A. Pp. 168. *Oxford and London: James Parker and Co.* 1872.—The author of this short treatise has a double qualification for dealing with the subject,—he is both a physician and a divine. His attainments in medical science are considerable, and a very brief glance at the volume now before us will serve to show the reader that a wide circle of theological literature has also been laid under contribution. Dr. Belcher's book "is intended for the educated reader." It does not "profess to be an exhaustive treatise," but rather "a body of *notes*." Many points of interest are raised as the miracles which are recorded in detail by the evangelists come successively under consideration. St. Luke's frequent use of the language of his profession is of course a subject of remark. Among Dr. Belcher's principal conclusions are these:—That the diseases healed by our Lord were such as either were not curable by human means; or such as were, or are, only imperfectly cured by man; or such as were, or are, never cured immediately: that they were chosen cases, specially selected to display the Redeemer's miraculous power; and that the denial of these cures, or the explaining them away, "are modern objections, or at least such as were not made at the time of their occurrence."

Dr. Belcher fully accepts the Scriptural records with respect to demoniacal possession. It is, in his opinion, an awful reality; and the fact that it was then at times associated with lunacy, or with some form of bodily disease, does not affect the nature of "possession." We quote a few lines on this terrible subject. "That the possession in the demoniacs among the Gadarenes was real, and not figurative or accommodated to the language of the day, we learn from the sequel of the possession of the swine. Who ever heard of swine afflicted with madness, or epilepsy, or melancholia? If the devils were mental diseases, how could it be said that they *besought*, *went out*, *filled* a herd of swine, *rushed* down a precipice; or that they were in the plural number, 'seven other spirits more wicked than himself.' How could seven other diseases 'more wicked than' the first enter into a man? The truth is that the Gospel narrative is pledged to demoniacal possession, and that it cannot be explained away on any theory. It must be taken as true, or rejected as false." These remarks—and others of the same character—coming from a gentleman who has been Fellow, Censor, Examiner, and Chief Librarian of

Digitized by Google

the Royal College of Physicians of Ireland, will naturally carry more weight than those of a writer whose qualifications are purely theological. We have pleasure in drawing the attention of our readers to Dr. Belcher's concise, modest, scholarly, and devout publication. A warmly commendatory preface from the pen of Archbishop Trench will prepare every candid reader to give it the attention to which it is well entitled. Though Dr. Belcher belongs to an ecclesiastical school of which we have always been uncompromising opponents, we are not the less ready to acknowledge the merits of his interesting and serviceable treatise.

Notes on the Bishop of Lincoln's Pastoral to the Wesleyan-Methodists. By the Rev. J. L. Posnett. London: Williams. 1878.—It is very obvious that learning and wisdom are not invariably associated. It is not improbable that a partial conviction, at least, of this truth may have been of late forced into the mind of the Bishop of Lincoln, whose unprovoked attack on the Wesleyan Body is not only a grave mistake but an actual crime. His zeal for High-Church principles has blinded his judgment. A very limited knowledge of the people whom he has been pleased to address in so lofty a tone, and a moderate acquaintance with general public opinion, would have been sufficient to assure him that such an attack must inevitably recoil upon himself, and upon those principles to which he attaches so much importance. Mere assumption is no longer accepted as the ground of authority; and, in particular, public discussion exposes the absurdity of priestly claims.

The subjects of Dr. Wordsworth's so-called "Pastoral" are not new to Wesleyan ministers and their people. Notwithstanding all the dogmatic assertions of High-Churchmen, Methodists were never more assured of the validity of their ministerial orders, and of the Scriptural character of their Church-life and organization, than they are at the present time. It would not be impertinent to inquire, why the Bishop of Lincoln does not follow Dr. Newman and Dr. Manning. It is very certain he is more in harmony with them than with the principles of sound Protestantism. What but the intolerant spirit of Romish priestism could have induced the gratuitous act which has brought upon him so much rebuke and ridicule? Other questions than those of Church-principles are started by this high-handed procedure. If the Bishop and those who think with him desire to force the Wesleyan Body into a position of avowed hostility to the existing Church Establishment, which so largely ignores the objects for which it has been hitherto maintained at so vast a cost to the nation, they could not adopt a more effectual course for the attainment of their purpose.

We strongly recommend to our readers a perusal of Mr. Posnett's able pamphlet. It contains a conclusive vindication of our ministerial status and Church-character. The charge of schism is made to recoil upon those who make it. It is well shown that the Lincoln Bishop is a dangerous guide with reference to the vital truths of the Gospel; and that his teachings on "the Church" are utterly false. The spirit of this reply is excellent. Truth will be largely a gainer by such discussions.

Digitized by Google

THE CORRESPONDENCE BETWEEN THE POPE AND THE EMPEROR WILLIAM.

THERE is scarcely a public movement in Western Europe at the present time with which Rome is not in one way or another mixed up. With regard to Italy, of course, the future of the country is involved in that of the Papacy: so long as Pius the Ninth and his successors in the Pontifical Chair can contrive to maintain themselves on the Mons Vaticanus, the progress of Italian unity—the consolidation of laws, the exercise of an independent national policy, and the formation of well-defined public opinion—will necessarily be slow and fitful; and if, on the other hand, by force or strategy the Eternal City becomes no longer the local habitation of the head of the Roman Catholic world, it is by no means certain that his real power for evil in Italy would not for a time at least be even greater than it is. The hollow truce between King and Pontiff cannot be for ever maintained, and every one knows that throughout the Italian Peninsula an open hand-to-hand conflict must soon or late ensue between the Pope's spiritual vassals and the King's political subjects. In Spain the priests will not, if they can help it, have either a Republic or a federation of Republics; the Government of Castelar and the Intransigentes of Cartagena are alike distasteful, and each reported success of the Carlists is a joy to them. In Switzerland the whole community is a-stir with contests between Cantons defending their State rights and Roman Catholic dignitaries who owe allegiance first to the Pope and only secondly to their country. In France the restoration of Monarchy in the person of the Comte de Chambord is well understood by Protestants to be synonymous with the restoration of "the Church," the arrest of the growth of religious liberty, and a withdrawal of the Synodical action recently accorded to the Reformed Churches by the Government of M. Thiers. Of our own England, in this connection, it is enough to ask, What would not any one statesman, into whose hands the Government has fallen these forty years past, have given for freedom from the necessity, so deemed, of throwing a sop now and then to Cerberus—what might not be the honour, and probably the power, of the Premier who would frankly and boldly risk all for the sake of forbidding another iota of British concession to Rome? In Prussia the battle-field is being afresh taken up with confronting hosts whose shock cannot fail to be felt far and wide, be the immediate issue what it may; and throughout Germany, in the estimate of not a few, there are struggles impending which will severely test both the Imperial coherency and the foundations of social order. Rome temporal may be said to have fallen, but "the end is not yet."

If the correspondence which has lately passed between the Pope and the Emperor William be genuine, its importance can hardly be exaggerated. It is not a personal interchange of ideas on a subject respecting which the two writers indulge a hope of coming to an understanding, but a formal announcement of hostilities between the Vatican council-chamber and the Government of Berlin. Rapiers have been measured, and the parties are already in the attitude of combatants eager for the fray. Rome is not so stunned by the issue of the Franco-German

Digitized by Google

war as to be unaware of yet further dangers to which she is exposed. She is alive to the consequences of the transfer of even military supremacy to an Empire ruled from a professedly Protestant State. Gladly would she outwardly keep the peace with Germany, provided her wonted relative position in the several States could still be assured to her. But this is impossible. She has no "eldest son" to treat independently with Bavaria, and Würtemberg, and Saxony; her prestige of political control is gone. France, too, so long at least as she continues Republican, or even constitutionally Monarchical, will not soon again "go to war for an idea," if the "idea" be the restoration of the fallen fortunes of a power to whose true character unexampled troubles are at last awaking her. German mental activity, even when Germany was divided, would in the long run have strangled the superstition and chased away the ignorance by which Rome lives. Moreover, the dogma of infallibility, once spoken by Infallibility, cannot be recalled, though a Pius, to whose vanity it was largely due, be gathered to his predecessors in the Pontificate. The repeal of the doctrinal absurdity would not bring back a Döllinger, a Reinkens, a Sepp, to the obedience which outrage has disturbed and alienated. All this, and much more, was doubtless long revolved before the Pope could bring himself to send to the Emperor a letter whose blandness hardly conceals the tremor of the hand that writes it, the spite that dictates it. Whoever is blind to the possible results of the recent war and the publication of the new dogma, Rome now at least is not.

On the other side the Berlin Government, which is Bismarck, is equally conscious of the difficulties into which it has been suddenly thrown, and of the risks to be incurred in taking the measures which alone can overcome them. If Rome cannot be checkmated, and that speedily, the Empire will go to pieces in less time than it took to rear it. The Maine is still a natural geographical boundary. The Professor's chair, the pulpit, the school are subtile powers: to control them is a necessity; yet to have to do so without appearing to interfere with the general principle of religious liberty, and so exciting alarm in multitudes of good Germans whose loyalty is unquestionable, is the occasion of a serious perplexity. A certain line of repression passed—to give the Ultramontanes any pretence for giving themselves out as martyrs and confessors, is the surest way to extend their influence and quicken their zeal. A slip on either side of a narrow path would not be easily recalled: patience carried beyond the point where patience and forbearance cease to be virtues, would be to submit the State to the Church as in the days of Hildebrand; a hasty, harsh enforcement of the supremacy of the State throughout a newly-formed Empire—for the Empire must ultimately follow the action of Prussia—in whose borders are included many millions of Roman Catholics pure and simple, would be to dissolve that practical compromise on which the internal peace of Germany has for ages rested. And Prussia itself is perhaps only too justly suspicious that a war *en revanche*, on the part of France, would just now find religious fanatics to sympathize with it

Digitized by Google

where formerly an enthusiastic patriotism was proud to resist an attack on "Fatherland." It is too soon to calculate with any confidence the results of the new rôle of the Papacy,—that of seeking political strength among dissatisfied populations rather than in the favour of complacent or patronizing rulers and governments. The policy of Rome has in this respect within a few years undergone a revolution, uncertainty as to the ulterior effects of which is one source of such power as she still retains. Faith in the saying *omne ignotum pro mirifico* has often stood her in good stead, and, for a time, may do so yet again.

Thus the battle is joined; both sides being well aware of the gravity of its issues. Whether the Empire is sufficiently settled to bear without injury a conflict of this kind remains to be seen. The temptation to an exhibition of extreme rigour in self-defence is natural. Yet, looking towards that which is the one certain final cause of all such commotions—the establishment of the spiritual kingdom of Christ—one cannot but recall the sure maxim, "Not by might, nor by power, but by My Spirit, saith the Lord." The secular struggle with the great heresy is in any case the precursor, we trust, to movements in evangelical Churches, which will yield more direct results in the interests of a pure Christianity than politicians can achieve.

In a footnote are appended the two epistles whose appearance so clearly marks an epoch in the relations of the Papacy to secular Governments. It is rare for State documents to see the light so soon after their composition, and the prompt publication at Berlin of these two is of itself a significant circumstance.*

London: October 20th, 1878.

---

* THE POPE'S LETTER.

"VATICAN, *August 7th*, 1878.

"YOUR MAJESTY,—The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof, and the letters which your august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve of your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected—will your Majesty then not become convinced that these measures have no other effect than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth. I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptised belongs in some way or other, which to define more precisely would be here out of place, belongs, I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your most gracious Majesty the expression of my devotion and esteem, I pray

Digitized by Google

to God that He may enfold your Majesty and myself in one and the same bond of mercy. (Signed) "PIO."

His Majesty the Emperor replied as follows:—

"BERLIN, *September 3rd*, 1873.

"I AM glad that your Holiness has, as in former times, done me the honour to write to me. I rejoice the more at this since an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communication you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve. According to the constitution of my States such a case cannot happen, since the laws and Government measures in Prussia require my consent as Sovereign. To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party which endeavours to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some trans-Atlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power; I am in duty bound to do it as a Christian monarch, even when, to my sorrow, I have to fulfil this royal duty against servants of a Church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia, subject to your Holiness, disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of my loyal Catholic and Evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe. There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors, and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent me from living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem.—I, etc.

(Signed) "WILLIAM."

Digitized by Google

POETRY.

LINES ON OCCASION OF THE SUDDEN DEATH OF THE REV. JOHN MOORE, JUNE 5TH, 1873.

CAREST Thou not, O Lord, that just men die,
Even as do the wicked—Thine elect
As those that scorn Thy name, and with foul soul
Breathe treason through Thy consecrated realm?
Perish Thy foes, as with consuming flame
Wood, hay, and stubble, or before the blast
Of Thy great wind, the empty, frivolous chaff—
Workers of human wrong; self-worshippers,
Their own dull flesh their god or duller mind,
To whom Thou art a nothing, and Thy work
They heed not; or the motley crew of fools,
Who spend their passionate lives in vain essay
To quench the inextinguishable lights,
Which Thou didst kindle to give light on earth,
And guide our feet into the way of peace!
But lo! the unrighteous flourish, and Thy saints
Fall like the tempest-battered summer leaves;
The very chivalry of them that war
For truth and goodness scathed as by the bolt
Of outraged heaven flaming incontinent wrath.
Lord! we do speak in folly—and are dumb:
Count it not sin to us that we did speak.
The thick, dread darkness that enwrappeth Thee,
Thou know'st how it doth scare and stupify
Our fluttered sense, that wisdom faileth us,
And good we reckon evil, evil good.
Not so, O Lord! Thy way is perfectness;
And what to our poor eyes seems natural chance,
Or hood-winked fate working its will-less will,
Is but a mist which creature weakness throws
On the fair orb of Thy immaculate light.
Thine enemies' laughter—'t is the tolling bell,
In ears that hear, of their consummate doom:
And that Thy servants sink and are no more—
'Tis Thy *Well done* in heaven's own dialect.
So are we dumb, O Lord, before Thee! Nay, not dumb
Eternal praise to Thee, in mystery
For ever marching on Thy prosperous course,
Sovereign all-pitiful, wise, infinite!

J. D G

Digitized by Google

OUR ARMY AND NAVY WORK.

1. CHATHAM.—*From the Rev. Richard Hardy.*—September 29th, 1873.—I shall be able to secure a suitable room for a Soldiers' Home, etc., to supersede the present inconvenient arrangement. This will be a great advantage to us here. I yet feel tired in consequence of my hard walking during the month of the manœuvres at Cannock Chase, but I am satisfied with the results of our labour. All our services were good and effective. I feared that I had overdone my strength on one Sunday, but on the following one I was perfectly well after three camp services, and a prayer-meeting held in the tent erected by Miss Robinson. Our congregation here yesterday recovered their old character. Changes are taking place almost daily. I am anxious to establish correspondence with regiments in outlying stations and abroad. The 23rd Regiment and the 2nd Battalion, Rifle Brigade, are going to Cape Coast; and the 2nd Battalion, 22nd Regiment, and the 4th Battalion, 60th Rifles, are going to India. These are among the corps in which we have the largest number of declared Wesleyans. I have earnest, plodding work before me, but I am in good heart. I think we shall do well this year, but the numerous changes which have taken place, and which are occurring, makes beginning anew an almost daily necessity.

2. PARKHURST GARRISON.—During the quarter ending September 30th several changes have occurred at this garrison; but our work among the Wesleyan soldiers, and among the troops generally, has gone on without interruption. The parade-services on Sabbath mornings have been marked by the same devout attention, on the part of these men, to which I have formerly referred in terms of high commendation. A gracious influence has often rested upon the congregation, and I know not that I ever preached the Gospel of Christ, at home or abroad, with more comfort to myself, or with more evident tokens of the presence and blessing of God. The result has been an increased attendance at the voluntary services, and a few additions to the soldiers' class of young men who appear to be sincere inquirers after truth, and one or two of whom have already found peace in believing. These private means of grace have frequently been seasons of rich spiritual blessing, and we are looking for still better days. We have also had some excellent Temperance meetings, which have been countenanced and encouraged by the presence of some of the officers, and other chaplains. The hospital and prison have been regularly visited as before. During one month this quarter I have been supplying for the Presbyterian chaplain whilst he paid a visit to his friends in Scotland. I had consequently two parade-services every Sunday forenoon. Most of the 79th "Queen's Own" Cameron Highlanders being Presbyterians, I had congregations of four or five hundred men on each occasion, and I hope my labours were not in vain in the Lord. Both officers and men expressed themselves as very grateful for my services, and were remarkably attentive, especially when I preached to them for the last time previous to the removal of the regiment to Aldershot. The 79th have earned for themselves a good name during their sojourn at Parkhurst, and I pray that the parting words of counsel addressed to the men may be remembered, and carried into practice on their present station.—W. MOISTER.

HOME-MISSIONARY CORRESPONDENCE.

1. COBHAM.—*From the Journal of the Rev. William Cornforth,* to September, 1873.—I find as a rule great neglect of religious ordinances among those who live in remote and lonely houses in this neighbourhood. The

Digitized by Google

villagers generally are indifferent to religion, though they are not churlish or opposed to us. Anything is, however, to be preferred to this apathy. June 15.—Preached in the open air at Ockham, to about fifty people, who listened attentively. Held a similar service on another day at Byfleet. [Several other open-air services have been held during the quarter.] July 17th.—Held a good Home Missionary Meeting at Cobham. June 20th.—In addition to two services in our room at Ockham, held two out-of-door services, and visited several people. One of our friends here had canvassed the village for us before I arrived. This was a hard, but a happy day.

2. PETERSFIELD.—*From the Journal of the Rev. S. Miles*, to August, 1873.—Our work is persistently interfered with by the advocates of ultra-Calvinism, so rife in this neighbourhood, and by other antagonists. But we have had rich enjoyment in our meetings, and some success in our work. Several have been soundly converted, some of them in a remarkable manner. Our congregations are good, and our week-night service is well attended. At Liss we have now the prospect of being able to erect a new chapel, which is much needed. On the whole we are thankful and hopeful.

3. BASINGSTOKE.—*From the Journal of the Rev. William P. Ellis*, to July, 1873.—*Need of a Chapel.*—The place in which we worship is overrun with rats and mice; the smell of which is almost unbearable. The only windows we can open look into a private stable-yard, and at our Sunday services we are annoyed by the trampling and grooming of horses, the washing of carriages, and the clattering of pails. I am getting used to this state of things, but the congregation is disturbed by it. An eligible site for a chapel has been secured, and we hope to be aided in the building of it ere long.

Out-of-door Services.—Sunday, June 8th.—Opened the school at half-past nine. Preached at eleven o'clock. Resumed school duties at two. With the aid of some friends had an out-door service at three, and another at five o'clock. Conducted service in the room at six, and a final out-door service at eight o'clock, and had good congregations. Many other open-air services have been held, in which I have been helped by some who give promise of being useful in the Church. On one occasion we commenced singing in a village about three miles distant. At first we had not a single hearer; but the people slowly gathered around us, to the number of about one hundred, to learn what this strange proceeding could mean. We were thanked for our visit, and we announced future ones. A similar service was held in this village by our friends on the following Sunday. Our cottage-services have been well attended.

House-to-house Visitation.—June 9th and 10th.—Saw forty people during my visitation on these days. The treatment I receive on these occasions is diversified. Some will scarcely answer a question or speak a word. Some are pleasant, others curt and sour. Some say they know all about the way of salvation, being however utterly ignorant of it. Others are full of complaints about ministers and professors of religion, and about religion itself. Some go on with their business as though no person was there. This work is difficult and unpleasant, but it is a necessary one. Such as receive their weekly "dole," said plainly they durst not allow any one not connected with "the Church" to come into their cottages. To these I said a few words at their doors. In not a few cases, however, my visits have been well received, and my prayers and reading of the Scriptures welcomed. We are encouraged in our work, and thank God for His favour.

4. TROWBRIDGE.—*The Journal of the*

Digitized by Google

Rev. Charles E. Griffin, to September, 1873. — This Journal shows most diligent and faithful attention to the sick and dying. Lamentable cases of poverty, indifference, and wretchedness are noted, but there are encouraging instances of aged godliness, and of hearts prepared, by the mercy of God, for the blessedness of a better world. Service has been held several times in the open air, at which the people have in cheering numbers heard the Word of Life with attention, and at which young persons have been noticed amongst the congregations. The adults were principally from our regular congregations, and not the people we are *most* wishful to see on such occasions.

5. CREWE.—*From the Rev Joseph H. Hopkins.*—September 24th, 1873.—During the summer months the congregations at Hightown mission chapel have kept up remarkably well. They have been much larger than during any previous year. For a few Sundays past the chapel has been almost filled. Our street-mission has been, and is still, a marked and blessed success. The brethren have conversed with the people from door to door, and in many instances good has been effected. A few Sundays ago an aged woman was induced to come to chapel, having been greatly moved by the singing in the street. At the close of the service she was able to say that she had obtained the Divine mercy. She had been a backslider.

Our work here is making steady progress. Almost every week we have additions to the number of our Church-members. Last night four persons joined my class. The case of one man is of special interest. He is about forty-five years of age, and has attended our ministry from childhood. During the service he was completely broken down. He declared that he had repeatedly stifled conviction; but he could not escape the influence of his mother's prayers. These haunted him day and night, but the moment he yielded to God he obtained peace.

At the Quarterly Meeting, held yesterday, the numbers were read, showing an increase on the year at Hightown of forty-two. My new class formed last year is now so large that I purpose forming a second.

6. MOLD.—*From the Journal of the Rev. William Jefferies.*—September, 1873.—The places included in this Mission require all my time and attention. They furnish me however with workers, and so we are enabled to give attention to those who so much need our labour, and to do additional missionary work. I am glad to add that by our mission-room and cottage-services, and by tract-distribution, we are reaching this class of the people. Our open-air services have been very encouraging. These, of which I have conducted ten, have been generally held preparatory to our regular services. Some of our hearers have followed us to the chapel, or room, and large numbers who never enter a place of worship have heard of a Saviour's love. Our ordinary services are well attended, and the contributions of the Church-members and of the congregations have considerably increased. We are preparing to receive a second Circuit minister, and to include the mission in Circuit arrangements.

7. AMBLESIDE.—*From the Rev. Thomas J. Macartney.*—July 1st, 1873.—It is to me occasion of sincere gratitude to Almighty God that all difficulties are at last removed out of our way, and that we have now begun to build our new chapel at Grasmere. We have had to fight against strong opposition. Only last week the builder to whom the walling was let called upon me, determined to throw up the contract; and among other reasons for doing so, he said that he was told by parties in Grasmere who employed him, that "if he built that chapel he must not expect to do another piece of work for

Digitized by Google

them." The annoyances to which we are exposed are many, but we are determined to go on. The estimated cost of the building is £630, but with extras it will be £30 more. I am glad to say that about £300 of that sum has been promised, and now that it is begun, we must leave no stone unturned to open the place free of debt. I am confident that if the friends of Methodism knew the difficulties we have to contend with, they would rally round us, and help us to place a chapel in this intolerant place. While we are thus begging and scheming for Grasmere, we are restoring the Ambleside chapel, improving and repairing the exterior. The estimated cost of this will be £40. The burden of these two schemes falls upon me; but I hope that I shall be able to carry out all that is in my heart.

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

GERMANY: THE PASTORAL ADDRESS OF DR. REINKENS.—The Pastoral Address of Dr. Reinkens, on his being consecrated the missionary bishop of the Old Catholics, is an important and even politically significant document. Dr. Reinkens is in ability, learning, and influence second only to Döllinger among the Old Catholics. He has been one of the leading organizers of the movement from the first; and, considering the position which he now holds, his address may fairly be considered a manifesto of the ecclesiastical views of himself and his friends. He and his hearers alike are men of far too high character for us to conceive of their lending themselves to a political intrigue, or we should be inclined to infer from the Address that they are bidding for the support of the German Government. The two leading points insisted upon by Dr. Reinkens are—resistance to the pretensions of the Pope, and obedience to the secular powers that be. He denounces the Pope as an "impostor," who usurped rights possessed by individual bishops, as well as clergy and laity, for a thousand years; and to the ambition of the Vatican, particularly the effort to present in the clerical order a visible image of the Majesty of God, he ascribes all the evils of the present day, such as that materialism and that indifference which these two great powers in the religious world, Pius the Ninth and Dr. Duff, agree in attacking and deploring. Then, again, he maintains that it is part of the mission of a bishop to preach obedience to the law, submission to the State, honour to the King. The Old Catholics, more especially Döllinger, hold to some extent the "spiritual independence" theory, and therefore we find Dr. Reinkens saying, "The Emperor has authority directly by God's ordinance, not over creed, but over State dominion and public law;" but then he also declares that bishops who force the public conscience to foster disobedience are traitors to their office. Everything considered, an address more completely after the heart of Prince Bismarck than the Pastoral of Dr. Reinkens could scarcely be conceived.

Although we do not believe that there has been any collusion between Prince Bismarck and the Old Catholics, it is evidently part of the remarkable ecclesiastical policy of the former to

Digitized by Google

favour the latter. They are yet a small body,—numbering only fifty thousand,—and could not be expected to stand alone against the well-disciplined Ultramontane army, unless they were protected, if not nurtured, by the civil magistrate. Two prelates of the Ultramontane Church have been informed as distinctly as possible that they will not be allowed to meddle with the Old Catholics with impunity.

The Archbishop of Breslau having forbidden his clergy to give any information about ecclesiastical appointments, punishments, etc., such as would probably be demanded under the new ecclesiastical statutes, the Government have declared that they consider Old Catholics as Catholics, and that they will hold a member of the Breslau Chapter who has joined the new sect to be still a prebendary and functionary of the Church; and the Archbishop will be compelled to continue to give a salary to a priest, the Rev. Baron von Richthofen, whom he had expelled from the Chapter, while the appointment to none of the livings in the gift of that body will be considered legal until this priest, who is an Old Catholic, has been restored to his former seat. And the Archbishop of Cologne, who had excommunicated priests of the Old Catholic persuasion without obtaining Government consent, has been prosecuted. Prince Bismarck and the Liberal party, indeed, can scarcely help being drawn to the Old Catholics; they may be useful to them when the decisive struggle takes place between them and the Ultramontanes. Suppose that the bishops, driven into a corner, resort, as they probably will do, to the device of shutting up churches and chapels, what would be more valuable to the Government than a large force of Old Catholic priests, whom they could thrust into pulpits at the point of the bayonet, declaring, as they probably would, that marriages performed and births registered by such priests only would be legal? Thus events would seem to be fighting on the side of Döllinger, Reinkens, and their disciples.

That a decisive struggle between the bureaucratic despotism of Prussia and the rigid phalanx of the Infallibilists cannot long be delayed, is becoming every day more apparent. War has been declared, and skirmishes occur almost daily. The tactics of the Prussians are now, as in the Franco-German war before Sedan, blow after blow. The first collision took place under the Ecclesiastical Law, rendering the programme of the ecclesiastical schools and seminaries dependent upon Government approval. The Ultramontane bishops all declined to submit the plans of instruction, as they had been ordered to do, and after six weeks' grace had been given, the Government proceeded to act. The Bishop of Paderborn was deprived of the Government subsidy to his school, and his pupils were told that they would not be admitted to Prussian livings; the Chapter of Ermeland were informed that the Government contributions to their salaries would be withdrawn; and finally, the Archbishop of Posen, who is perhaps the most audacious of the rebellious prelates, was officially informed that the lads educated and ordained by him, not being considered as priests, would be held amenable to the law of conscription, and drafted into the army.

The great struggle of late has been over this question of seminaries, but on a hundred different points do the two rival powers come into collision. We have just noticed how the Archbishop of Breslau has got into difficulties over the Old Catholics, and it is now pretty generally believed in Germany that, to get rid of the difficulty about the celebration of marriages by priests, a bill for compulsory civil marriages, and ordaining the registers to be transferred from the priests to the secular authorities, will be introduced next session into the Imperial Parliament. Meanwhile, both parties are looking eagerly forward to

Digitized by Google

the general elections for the Parliaments of the Empire and of Prussia. The electioneering campaign will, it is reported on all sides, be the hottest that Germany has ever witnessed. The Ultramontanes put their trust, like all fanatics, in the lowest and most ignorant classes; the Government rely on the Protestants, the Old Catholics, and the general intelligence of the country. Happily for Prince Bismarck, his side is the patriotic one. The Ultramontanes in their wrath have not hesitated to incite ill-feeling against the Government, and to try to stir up the minor German States against Prussia. Even as things are, the parties are both so strong that it is impossible to conceive the magnitude of the contest between them, or to predict its results. But we shall be very much surprised if one of these results is not a religious and also civil war unparalleled even in the annals of Europe.—*Glasgow Herald.*

PRISON MISSION.—The eighth annual report of the Prison Mission, presented at a meeting held a short time ago, shows most encouraging progress in all the four branches into which the work is divided. From being a Discharged Female Prisoners' Aid Association it has grown to its present dimensions. But it is a mission which requires to be better known, and to receive more general support. During the last year there were one thousand six hundred and twelve meetings held for discharged female prisoners on week-days and Sundays, at which the Gospel was proclaimed to them; the number attending these meetings was three thousand and fifty-three. The sewing classes in Westminster and Shoreditch have been attended by one hundred women each, on an average.

The laundry at Nine Elms House now affords the means of employment to one hundred women, and when requisite this accommodation can be greatly extended; but as yet it has not been used to its utmost capacity. There are two lodging-cottages for the better behaved women, which are self-supporting, and a school for little girls discharged from prison, where thirteen children have been taught and trained for service during the year. The Princess Mary's Village Homes, where the children of the convicted prisoners can be sent under a provision of the Act for the Prevention of Crime, have been very successful; in addition to the cottages already erected and occupied, on the 12th of July the foundation-stones of three additional cottages were laid. It should be remembered that while this mission makes provision for the bodily wants of this class of women, this is not its primary object. The first and chief object is the salvation of their souls, and Mrs. Meredith and her fellow-labourers in this great field are not left without cheering tokens for good. The idea was a very happy one of employing the criminal women to wash for the poor, and especially the sick poor, and in doing so to take the first step towards gaining an honest livelihood; and this idea has been, so far, very successfully carried out.

THE ENGLISH PILGRIMS TO PARAY-LE-MONIAL.—The world has recently been surprised by a number of English people—not the ignorant and unintelligent, but lords and gentlemen, hereditary legislators and ladies of fashion, with respectable men and women of other classes—all going *on pilgrimage!*—starting from the Victoria Station, under all the modern advantages of travelling, to commemorate a Popish miracle of two hundred years ago, at "the shrine of the blessed Marie Alacoque," and "the altar of apparition"—the spot where Jesus appeared to her, and directed her to institute the worship of His "Sacred Heart." Passing by all the various forms of remark which this strange sight might suggest, or has actually suggested and called forth, we touch only upon one

Digitized by Google

which, in our view, gives it its chief and intended significance. Whatever else it may have been designed to promote, it was meant, doubtless, not only to familiarize the masses of the English people with the forms and the phraseology of Roman Catholicism, but to give the impression that England itself had become Catholic to a much greater extent than it knew, and that it was really beginning to be what the Pope, through Cardinal Wiseman, twenty years ago declared that it was. The theory of the Vatican, then promulgated, was to be represented as the fact of to-day. The policy of Popish tacticians is to make large pretensions, and to assume that things are what is affirmed, though the affirmation may only be the other side of a wish. Popery, like its representative the irrepressible Archbishop of Westminster, pushes itself in wherever it can, tries to get the public ear, and to catch the public eye, and to create and propagate the impression that it is not only a great power, but that it is felt, recognized, and accepted as such! It was thus in 1850. In the Papal Bull then published the Pope spoke not only of "the Church of England," and the "English Church," and of the "archbishop and bishops *of England*," as if the English nation, as such, was again exclusively Roman, but Dr. Wiseman in his pastoral letters on the occasion used these words:—"The great work is now complete; *England* has received a place among the fair Churches, which, normally constituted, form the splendid aggregate of Catholic communion. Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins anew its course of regularly-adjusted action round the centre of unity, the source of jurisdiction, of light and vigour."

Of course the Romanist portion of the people had never "left their orbit," *their* light had not "vanished," it was the nation that had thus been misled and darkened, and it was *it* therefore that, it was insinuated, had been restored to its place of order and effulgence! That was the theory and wish of the Vatican, and so it was described as a reality and a fact. People would thus get familiar with the idea, and might in time be persuaded to believe it. The pilgrims to Paray-le-Monial were regarded as representing the whole English people, and as doing something in our name, which is to be regarded we suppose as if done by ourselves. Bishop Vaughan, in addressing them, not only said that "the English at the Reformation had revolted from the faith, and that the subsequent generations of Englishmen had in consequence been born to an inheritance of prejudice instead of faith," adding, "but now the scales are falling from their eyes, and the *flower of England* are winning their way back to the one true fold;"—he not only said this in relation to a portion of our people, but he gave the pilgrims to understand that they had England itself entirely in their hands, to do with it what its past apostasy and its present return respectively required. He spoke of "the visit of more than a thousand of his countrymen to Paray, for the purpose of making a collective act of reparation for their sins," [the sins of their countrymen as well as their own,] "and another act of *the consecration* of ENGLAND to the Sacred Heart."

It is with a view to deepen all such impressions, and to familiarize the popular mind with them, that Catholics stick at nothing, in pretension of language or obtrusion of acts, to force themselves on public attention, and by keeping their Church, institutions, and ceremonies continually in the foreground, to produce the impression that "Catholic *England*" is again moving in its orbit "in the ecclesiastical firmament" from which it had formerly fallen. The pilgrimage would have lost half its value and all its lustre if it had not been done "with

Digitized by Google

observation,"—if the devotees had gone in silence and quietness, each thinking only of his own soul. No great object would then have been secured. There were ends to be gained by doing what other people shrink from, and what Christ condemned—"praying at the corners of the streets," (in modern language in railway carriages,) calling upon the world to listen and look,—for it is a great thing, in some cases, "to be seen of men." It was quite natural that thanks should have been given to "the reporters for the press," who had made known to the millions outside what had been done by the pious and self-denying worshippers of "the Sacred Heart."—*Rev. T. Binney, in the Evangelical Magazine.*

THE CRIMINAL STATISTICS OF POPERY.—A recent Parliamentary return, which gives the religion of prisoners in Britain, reveals some rather startling facts which bear hard on Popery as a fertile source of crime. From this return it appears that, from the 1st of January to 31st of December, 1872, the total number of criminal prisoners in Scotland was 34,182. Of these, 10,740 were Roman Catholics; that is, nearly one-third of the whole. This is out of all proportion, when it is borne in mind that there are in Scotland no more than half a million of Roman Catholics. Their proportion to the whole of the rest of the population is nearly as 1 to 6; but the number of their prisoners is one in every 46 of their own population, whereas, among the whole of the other population put together, the prisoners are 1 in every 122. Put it in another form. Of the Romish population in Scotland the criminals are about 22 per thousand: among the whole of the rest of the population the proportion is about 8 per 1,000 That is, Romanism in Scotland produces nearly three times the amount of crime which all other denominations together produce.

In England the case is worse. The number of Romanists in England and Wales is about a million and a half; that is, about 1 in every 15 of the population. But among the Romanists in England the proportion of prisoners is 25 per 1,000, whereas, among all the other population it is only 6 per 1000. In another form: Romanism in England gives one prisoner for every 38 of its adherents, whereas, the proportion of prisoners among the whole population besides is only 1 in every 197. That is, Romanism in England is chargeable with five times the amount of crime which can be charged against the whole of the rest of the population put together. The actual number of prisoners in England during the year 1872, was 146,146, of whom 38,581 were Roman Catholics. Were these Catholics not worse than others, their proportion of prisoners would only amount to 7,710. Thus we have the enormous number of 30,871 prisoners traced directly as the result of Romanism. This is the excess of crime which the presence of a million and a half of Romanists inflicts on England. Were the whole population of England Roman Catholic, computing at the same rate on the basis of the official statistics, the number of prisoners would amount to no less than 583,859, that is, five times what it is.

If we make the same calculation for Scotland, where there were in the same year 10,740 Popish prisoners, and if Romanists were not worse than other people, their proportion of prisoners would be only 3,488 instead of the last named figure. Thus we have again no fewer than 7,252 cast upon Scotland as prisoners, traced directly to Romanism. Add this to the excess already proved in the case of England, and we have in Great Britain, guilty enough in other respects, the excess of no less than 38,123 criminals proved beyond all question to be the fruits of the Romish system. If any one questions the accuracy of these deductions, let him examine for himself the official statistics; and unless he can deny the cor-

Digitized by Google

rectness of the data which this Parliamentary document supplies, he must admit the conclusions which are fairly deduced from them. It is thus an incontestable fact that the presence of 2,000,000 of Roman Catholics as an element in the 26,000,000 which constitute the population of Scotland and England, gives over 30,000 criminals above what their numbers would be, but for the presence of that element. This is a fact which deserves to be seriously pondered; all the more so, not only in view of the rapid increase of Romanism in this country, but in connection also with the insatiable demands which are made for the support of a system which in this, as in every possible aspect of the case, has proved itself our implacable enemy.—*Bulwark*.

BIOGRAPHICAL SKETCHES.

The success of the Wesleyan ministry has been greatly promoted by those members of our Body who have been living epistles, "known and read of all men;" whose amiable spirit, blameless conduct, and fervent charity, have at once exemplified, attested, and enforced the sacred truths proclaimed from the pulpit. Such a witness of the truth and excellence of vital godliness was the subject of this memoir.

Mr. Richard Hosken was born in Penryn, in Cornwall, April 30th, 1805. His parents were God-fearing attendants on the services of the Established Church, but from association with devoted Wesleyans, were so far prepossessed in favour of Methodism, that they frequently attended the services at the chapel. Their son grew up a sprightly, active lad, and in his twelfth year became a fellow-pupil with the Rev. Dr. Rule, at the "Belle Vue Academy," where he pursued his studies earnestly, and won the silver medal, as a prize for elocution. When he had completed his education, he first studied the law, but subsequently became a clerk in a banking establishment in London. Towards the close of his third year in this situation he was severely afflicted, and returned to his native town. This affliction was sanctified to him; his early serious impressions were deepened, and he was led to seek earnestly the mercy of God. From a diary which he kept at this time, it seems that whilst gradually recovering from this illness, he became instructed in the way of salvation, and experienced that change of heart, the reality of which was so obvious in after years. This document records his earnest longings for a sense of the Divine mercy, and his strenuous endeavours to do the will of God; and shows that at length he was enabled to accept Christ as a sufficient Saviour, and to rejoice in God's pardoning love.

Having embarked in business, as a granite merchant, he was married July 6th, 1829, to Miss Nettle, whose intelligence, gentleness, and sterling piety rendered her a valuable wife. As Mrs. Hosken was a member of the Wesleyan-Methodist Society, her husband, after his marriage, more frequently worshipped at the chapel and, after mature deliberation, he became convinced that the blessings of Christian fellowship would be more fully realized by him there, than in connection with the Established Church, and resolved to join the Wesleyans. There lived at this time in Penryn a Mr. Davy, who was for many years a judicious and venerated class-leader. One evening as the members of the class were assembling, Mr. Hosken knocked at the door, and asked permission to attend. With grateful joy the leader welcomed him to this, his first class-meeting; and often in after days did he declare with devout thankfulness the satisfaction and pleasure thus afforded him. By

Digitized by Google

this step Mr. Hoeken found congenial companionships, and was introduced to a sphere of usefulness for which he was peculiarly fitted. He always deemed it a special mercy that, in the providence and by the grace of God, he became a member of our branch of Christ's Church; in its doctrines, means of grace, and evangelic appliances, he ever felt the deepest interest, and it furnished him with many facilities for the culture and use of his gifts in the Master's service.

Not long after he joined the Methodist Society, he was appointed a leader, and also superintendent of the Sunday-school, both which offices he held with increasing acceptance and usefulness to the close of life. In his class he always had "a word in season" for the troubled, tempted, or lukewarm; and young disciples were greatly encouraged by his genial sympathy. Adopting as his own motto, "Not as though I had already attained," he was not satisfied unless the members over whom he watched were seeking a closer walk with God. In the Sunday-school, whilst maintaining the proper authority of his office, his kindly courteousness and condescension secured the respect and affection both of teachers and scholars.

Notwithstanding the numerous and pressing duties of his business, and of the offices he held in the corporation and town of Penryn,—to which were ultimately added that of a Justice of the Peace for that borough,—he took the greatest interest in everything pertaining to the cause of God. He filled with great acceptance all the lay offices of Methodism in the Society and Circuit, and discharged their duties with exemplary fidelity. He was most active in promoting the establishment of a day-school, and watched over it as its treasurer and chief manager from its opening to his death. Twice he was chosen by the Cornwall District Meeting as the lay representative to the Conference Committees. During a visit paid to Norway in the autumn of 1850, sailing in one of his own vessels, he conducted daily services with the crew. These meetings were often attended with a rich blessing, and at one of them the mate was converted. The following is his account of this interesting service: "In the evening, the Spirit of the Lord was in our midst. Deep seriousness prevailed, and great joy succeeded. The mate, who for weeks past had been evidently under deep impressions, and, struggling with them, wept and sobbed. The 'dumb spirit' was cast out, and he cried heartily to the Lord. The device of Satan was discovered to him, and at the close of the service he was enabled to speak of the mercy of God, and of His willingness to pardon and to bless. We had great joy, and for a season so feasted on spiritual food, that we forgot 'all time, and toil, and care.'"

Thus did Mr. Hoeken serve his generation by the will of God for many years with the utmost cheerfulness and activity; and as his influence widened, and his character and services became more highly appreciated, the hope was cherished that he would be long spared to the Church. But in the summer of 1867 he was laid aside, and neither medicine nor change of air restored his usual health. His affliction was borne with patience and cheerful submission. He once said, "If the Lord is about to take me, He is doing it very gently. The pins of the tabernacle are being loosened one by one. My peace abounds as a river: I am very happy." Whispered words of prayer and praise were often heard by those who ministered to him. When asked one morning how he had rested, he replied, "I have had a blessed night; not that I have slept much, but God has been with me, and my mind has been calm and serene." Another morning, he said, "I felt so immediately in the presence of God, that it seemed as if God and myself were the only beings in the universe, and He were specially taking care of me." As his end drew nearer, weak-

Digitized by Google

ness prevented him from saying much, but the few words he spoke expressed his trust, gratitude, and hope. On the Tuesday before his death, in a paroxysm of pain, he lifted his eyes to heaven, and said with great emphasis, "*My* precious Saviour!" and then, turning to those who stood by his bedside, added, "He is *your* Saviour also." When his cousin, Captain Hosken, R.N., asked him, "Richard, are you happy?" he replied, "Trusting in Christ: very happy." On the evening of his last day on earth he affectionately took leave of all the members of his family. To his afflicted daughter, who was helped from her bed-room to see him for the last time, he said, "We are companions in tribulation; we cannot go to each other, but we can think of each other." She states "that the rays of the evening sun shone upon him, and his face seemed irradiated with the 'lively hope.'" Through the night he continued calm and peaceful, trusting in Christ. No spasm of pain interrupted his faint and yet fainter respirations, till "the weary wheels of life stood still at last." On the 20th of September, 1867, his happy spirit passed away to the regions of everlasting blessedness.

His funeral was attended by one of the largest gatherings ever known in his native town; and his death was improved by an impressive sermon by the Rev. Thomas Wenn, preached to a crowded and sorrowing congregation. Most affectionate records of the high esteem in which he was held, and testimonies of his worth, were received from the Penryn town-council, the Quarterly Meeting of the Falmouth Circuit, the District Committee of the Cornwall District, and from a host of ministers and other friends.

The character of Mr. Hosken was one of great completeness, combining excellencies which led many to "glorify God in him." When called to take the lead in any godly enterprise, he did not shrink from prominence, and yet assumed no air of ostentation or superiority. Whilst maintaining the dignity of his position, he "condescended to men of low estate," and treated all with the most winning courtesy. In commercial transactions he was just, prompt, and energetic. He kept aloof from the strife of municipal and parliamentary elections, and from all such recreations and amusements as of a nature to lessen his influence and usefulness.

As the head of a family, he was most exemplary. The family altar was set up the first day of his married life, and the duties of family worship were observed with the greatest regularity and fervour. His home, to which ministers of Christ were always received with the most sincere respect and affection, was the abode of order, cheerfulness, harmony, and love; and so effectually did he by God's blessing "command his household after him," that all his children in early life chose the path of piety and peace.

The demands on his sympathy from sufferers in his own family circle, prepared him in an eminent degree to comfort the tried and sorrowful. His visits to the sick, the dying, and the bereaved, and the kind deeds and words with which they were accompanied, will long be remembered. He also shared the joys of others; their prosperity and happiness filled him with delight and gratitude. His extensive correspondence was full of this sympathy, nor will his correspondents forget the admirable tact and overflowing kindliness with which he expressed his condolence or congratulations.

In the Christian life the subject of this memoir was thoroughly decided, seeking "first the kingdom of God, and His righteousness." If either business or pleasure stood in the way of his religious duties, it was made to give place to what he designated his "standing engagement." When at home, and in health, he was seldom, if ever, absent from the early Sabbath

Digitized by Google

prayer-meeting, either of his three classes, the week-night preaching, or the leaders' meeting. By careful forethought, he also managed, notwithstanding his numerous engagements, to be present with unvarying punctuality at the opening of the service, though it necessitated attention to important duties late the same night, or early the next morning.

His loyalty to Wesleyan-Methodism was most cordial and intelligent. In times of trial he defended its principles and laws, and by personal service, as well as pecuniary contributions, earnestly laboured to promote its spiritual and financial economy. Still he was no bigot, but loved all who loved the Lord Jesus, and numbered among his friends several belonging to the Established Church, and to the different bodies of Nonconformists.

He possessed a remarkable tact for introducing into conversation remarks of a useful character, and was not ashamed of Christ when thrown into the society of the worldly and irreligious. Acting from the beginning of his commercial career on the principle of systematic giving, a certain proportion of his profits were appropriated to religious and charitable purposes. Though, for example's sake, his name appeared in the list of contributors to different Societies, most of his acts of kindness and liberality were known only to the recipients of his bounty. By his will he bequeathed legacies to the British and Foreign Bible Society, the Wesleyan Missionary Society, and the Penryn chapel, besides smaller ones to his personal friends.

In fine, to quote the language of a minister of another community, "He was the most perfect specimen of a Christian man I ever met with, or expect to meet with, this side the unsinning world." The written testimonies of a large number of friends, relatives, and ministers, fully confirm this high estimate of his character. "He was a faithful man; and feared God above many;" and his course is accurately described in the words, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

JOSEPH T. SANGER.

The late MRS. HARRIET MOISTER was born at Hexton, Herts, August 31st, 1804. In early life she was deeply convinced of her sinfulness in the sight of God, but it was not until the year 1829 that she became fully decided for Christ. She joined the Methodist Society at Pegsden, there being no Society of this denomination at that time in her native village. Three years subsequently, having obtained the blessing of pardon, with the alacrity of a new-born child of God, she hastened to her next class-meeting to "declare what the Lord had done for her soul," when her emotions of joy were very great. Being now a partaker of Divine grace, she felt it to be her duty to invite all within the sphere of her influence to hear "the truth as it is in Jesus;" and she and a few pious associates often prayed that the people among whom she had received spiritual good might visit Hexton, and win some of their neighbours to the Saviour. In 1837 their prayers were answered, but "with this pleasure, there came to her," as she states in her journal, "a painful duty," she being appointed leader of the class,—an office for which she felt unfit, and yet dared not refuse. This position she sustained, to the great satisfaction of the members entrusted to her care, and of the Circuit ministers, until the close of her life. For many years she was the stewardess of the Society, and a devoted Sunday-school teacher. The house of God was her delight, and she was never absent when able to attend its exercises.

It often pleases God to refine and perfect His children in "the furnace of affliction," and our departed friend was called to pass through severe and long-continued bodily suffering. But grace was afforded according to her

Digitized by Google

need; and her resignation to the will of God was entire and constant. The Word of God was her companion, solace, and delight in "the house of her pilgrimage." The Sacred Volume she read regularly through more than twenty times,—thrice on her bended knees. "I derive more good," she observed, "from this method of reading the Bible than from any other. Each time I have done so, I have discovered new beauties, and get to know all the will of God concerning me." On recommencing this exercise, she prays, on one occasion, "May the Lord help me to read it through this year with increasing delight, and to become more humble, and more like Him!" Her piety steadily increased more and more; and with this, as a natural consequence, came an increase of spiritual happiness. Her "soul magnified the Lord, and her spirit rejoiced in God her Saviour." "I feel such unspeakable delight," she says, "in having Christ in my heart, 'the hope of glory,' that I would not part with it for ten thousand worlds. 'Bless the Lord, O my soul; and all that is within me, bless His holy name.'" She frequently renewed her covenant with God, and in one of these seasons of self-dedication she appears to have received the blessing of entire sanctification, being enabled to testify that "the blood of Jesus Christ cleanseth from all sin." Thenceforth she earnestly desired to be "unspotted from the world," and to be "kept" in this holy state "by the power of God through faith unto salvation," to the end of her days; and her desire, it is believed, was fully accomplished.

A short time before her death the writer administered to her the Sacrament of the Lord's Supper, which, to her and the friends who were present, was a precious means of grace: God was eminently present; each felt His power, and all bowed their hearts before Him. So blissful were the communications of grace vouchsafed to her during the following night, that she seemed to sit "in heavenly places with Christ Jesus," and to banquet at His table. "I never knew before," she said, "what it was to be so fully in Christ, and Christ in me, as now." The glory of heaven seemed to illumine her chamber, and its winged messengers to surround her bed. A little before her departure she said, with transporting emotion, "The room is full of shining ones: I shall soon be gone." An earnest wish to see her only daughter once more appeared to make her linger on earth. This desire having been gratified, she expressed herself as ready "to depart, and to be with Christ" for ever. Exulting in the prospect of meeting her glorified mother and one of her children before the Throne, she added, "But it will take a long time before I can take off my eyes from Jesus to look at any one else." At length the last conflict came, and the powers of darkness strove to rob her of her confidence. But amidst weakness and severe suffering she triumphed gloriously, and her happy spirit passed away to the mansions of celestial light and blessedness. She departed this life July 4th, 1868, in the sixty-fourth year of her age.

"O, grant us, Lord, her life to live,
That we like her may die!"

R. B.

Mr. John Bentley was born at Hill-Top, in the parish of Saddleworth, November 10th, 1797, Saddleworth being at that time in the Oldham Circuit. He was the oldest son of Matthew and Alice Bentley, who were both pious and consistent members of the Wesleyan-Methodist Society. His father, besides holding the offices of Society-steward and Trustee of both the chapel and the school at Delph, was for more than fifty years the leader of a large class, and was well known for his sterling uprightness of character. Of this the following incident is an illustration:—He rented a small farm at Delph, and the land-

Digitized by Google

lord, who was at variance with his own brothers and sisters, went to reside in America. At his death it was found that he had left the whole of his property to his tenant, Matthew Bentley, to the entire exclusion of his relations. As soon as Mr. Bentley ascertained this to be the case, he called together the brothers and sisters of his late landlord, and divided amongst them the property which had been left to him; the family, however, insisting that he should have one share of it along with themselves. His mother, who was also remarkable for her devotion to the cause of God and her love to His ministers, used her best endeavours to train up her children "in the nurture and admonition of the Lord," and for more than half a century adorned her religious profession by her godly and consistent example as a member of the Wesleyan-Methodist Society.

When young, Mr. Bentley was sent to the day and Sabbath-school, and made tolerable proficiency in the acquisition of knowledge, though the means of instruction then in vogue were very different from the facilities now placed within the reach of all classes. He was early appointed a teacher in the Sabbath-school, and when, at eighteen years of age, he was soundly converted to God, he became a member of the Methodist Society. Being earnest and very consistent in all he undertook, both in the world and in the Church, he was appointed leader of a class at the comparatively early age of twenty-one. After having been successful in this capacity, and happy in the work, for about three years, it was powerfully impressed upon his mind, that, in order to be more useful in winning souls, he ought to become a local preacher. The Rev. Amos Learoyd, then stationed in the Oldham Circuit, coming to preach at Delph, and calling upon Mr. Bentley, the latter opened his mind to him on the subject. Mr. Learoyd, knowing him well, and thinking him a suitable person to occupy the pulpit, encouraged him to make a beginning at once, and gave him some appointments on the next Circuit plan. He soon became a useful local preacher. A second class-meeting was also commenced by him in his own house at Upper Mill, but circumstances made it necessary for him to return to Delph, and his connection with both classes consequently ceased. He, however, commenced another, composed principally of young men, some of whom became local preachers.

In the year 1842, in consequence of the dulness of trade, Mr. Bentley was obliged to remove his family to Honley, where for two years he was active after his customary manner in the Church. Thence the household removed to Taylor Hill, where they lived until troublous times arose for Methodism, and the class in which Mr. Bentley met was broken up. He stood firm, however, to the Society, and was subsequently again appointed a leader; an office which he sustained also after he came to reside in Huddersfield, and indeed until the time of his death. His desire to promote the work of God was great. It gave him great pain of mind when from sickness, or other cause, he was obliged to be absent from the meeting of his class, or to omit an appointment to preach. He made it a rule to attend the Monday night prayer-meeting, the Wednesday night service, and the Saturday night band-meeting when he had no pulpit engagement on the following Sunday.

Mr. Bentley was not exempt from the trials of life, and had to pass through much sorrow. About fifteen years ago, he lost by death his much-beloved wife, after long and severe suffering. Four years had elapsed when he lost one of his daughters, and a second died about five years afterwards. These bereavements he found to be "fiery trials," but he bore them with Christian submission to the

Digitized by Google

Divine will, his grief being moderated by the knowledge that they who were thus taken from him were prepared for their great change, and died in peace. His own health now gave way, but there was no murmuring nor repining at the Lord's dealings with him: he firmly believed the truth he had so long preached to others,—that though "many are the afflictions of the righteous," yet "the Lord delivereth him out of them all." He gradually became very feeble, but met his class till within a few days of his death. The hour of his departure at length arrived. After conducting family worship, on retiring to rest, he wished his daughters "Good night," which were his last words. He died in peace on the following morning, January 30th, 1869, in the seventy-second year of his age. It is remarkable that his only brother closed a long Christian life, after a brief illness, just four hours and a half before him. The two were buried in the same grave, at the same time, in Saddleworth; a large concourse of people being present to witness the unusual and solemn spectacle.

RECENT DEATHS.

JUNE 22nd, 1872.—At *Little Hay House*, near Shenstone, Mr. Joseph Ellis, in the eighty-fourth year of his age. He was converted to God in his youth, and at once dedicated his talents and gifts to the Lord and His service. It was in connection with Belmont-row chapel, Birmingham, that he was brought to a knowledge of the truth and began to meet in class. After his marriage he removed to the village of Little Hay, having become the proprietor of a Boarding-school there. He had for some time previous been a local preacher. He soon began to feel in his new sphere the need of such means of grace as he had enjoyed in the town of his birth. The place of worship nearest to his residence was the parish church, but at that date the Gospel was not held forth in it to sinful men. He felt much for the villagers, whom he saw engaged in all kinds of secular pursuits on the Lord's day, to the utter neglect of their souls. He was concerned also for the religious welfare of the young people under his roof, and after due consideration opened his school-room for preaching. It was soon filled by the cottagers, who wished to hear the schoolmaster preach. This roused the opposition of the curate, the gentry, and beer-house keepers. One of the latter promised his customers that if they would come to his house on Sunday evenings, he would himself read to them a sermon. This he did often while his hearers drank their beer and smoked their pipes. But the work of God in Mr. Ellis's hands grew stronger; a chapel was needed, and in a few months he succeeded, with some trifling help, in erecting one on his own property. It was crowded by people coming a distance of four or five miles. Conversions took place. Among his pupils and neighbours a class was formed, of which he became the leader. He invited the aid of local preachers from the nearest Circuits, and in due time Little Hay was put on the Burton-on-Trent Circuit plan. He usually took three Sundays in the month in his own pulpit; and lived to see some of his persecutors converted to God, and dying in the faith of the Lord Jesus. Not content with pulpit-work only, he visited the cottagers from house to house. The writer has often accompanied him on such visits, and has heard him state that there was hardly a cottage within a given circle, which he had not visited in the course of his duty, and in which he had not offered up prayer. His last affliction was short, but it found him ready. He would frequently cause the 121st

Digitized by Google

psalm to be read to him. On one occasion he said, "I have trusted in the atonement of Christ for more than sixty years, and while that remains *I am safe*." He was a fine example of what an earnest worker may do as a lay Home-missionary in the spiritually-needy districts of our land. Almost his last words were, "Come Jesus, and take me home." J. P.

September 17th, 1878.—At *Woodend*, near Walsall, Mrs. Myring, in the ninety-seventh year of her age. From a child she was well disposed towards religion and religious people. She was regularly taken to the parish church, and after her marriage continued to attend its services, but was a stranger to the joys of vital godliness. In the year 1838, she was induced to attend the Methodist preaching in the school-room of Mr. Ellis, of Little Hay, and also in the chapel that was afterwards built on his land. Here, having been led to see her lost condition, and to feel the plague of her own heart, she soon found the peace in believing in Jesus which she had so long sought, but which till now she knew not how to find. She joined the small Society, and seldom was she missed from her seat in the chapel till she became too infirm to walk, being then nearly ninety-five years old. She had to endure the scoffs of some of those near to her, but she had made up her mind to win heaven at whatever cost. She was a woman of a meek and quiet spirit. The cause of God in the village lay near her heart; and, so far as she was able, she contributed towards the conversion of the Jews and the Heathen. She outlived most of her children, and when reminded by a friend of her great age, "Yes," she replied, "God has been indeed good to me, and I am waiting His own good time to call me to His home." Her faith in Jesus was simple yet strong, and when death came she had no fear: she bent to the sickle like "a shock of corn fully ripe for the garner." J. P.

February 2nd.—Ann, the beloved wife of Mr. Joseph Garside, of *Selby*. For more than forty years she was a devout and earnest member of the Wesleyan-Methodist Society. In early life she promised a dying sister "to meet her in heaven," and, faithful to that vow, she immediately sought and obtained "the washing of regeneration, and renewing of the Holy Ghost." Her after-life evidenced the reality of the change; all her powers were devoted to the promotion of God's glory and the weal of others. At the means of grace her attendance was unvarying. Her knowledge of Methodism was intimate, and her love for it intense; many have learnt valuable lessons from her clear views and godly zeal. As a wife she was wise, loving, and trustful, evincing a strong mind and great force of character. She rendered long and efficient service as a collector for missions and a tract-distributor, being ever ready to devote both time and means to the cause of Christ. Her Christian experience was mature and varied. During a long affliction her trust in her Heavenly Father was firm; God's comforts delighted her soul amidst intense mental distress and physical pain. A few weeks before her death she was able to attend her class, when she gave a clear testimony to the power of Divine grace. She also gave her husband the most satisfactory assurances of her reliance upon her Saviour for salvation, and her bright prospect of eternal life and bliss. With her "tribulation, worked patience; patience, experience; and experience, hope." Her end was very sudden, but she was quite safe, for she had "walked with God."

LONDON: PRINTED BY WILLIAM NICHOLS, HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

WESLEYAN-METHODIST MAGAZINE.

DECEMBER, 1873.

MEMOIR OF MR. FRANCIS TESSEYMAN,

OF MANCHESTER:

BY HIS SON, THE REV. JOHN TESSEYMAN.

"It matters little at what hour o' the day
The righteous falls asleep. Death cannot come
To him untimely who is fit to die.
The less of this cold world, the more of heaven:
The briefer life, the earlier immortality."

The true development of man consists in the knowledge of God, and in an increase of holiness and goodness, of virtue and truth. Mere intellectual culture and mental refinement are of themselves one-sided in their effects, only laying hold of a portion of the human being, while the moral and spiritual part of humanity remains undeveloped and uneducated. The Gospel alone can regenerate the soul. By it alone is a new nature implanted, and a new life inbreathed. And this new creation must maintain itself in constant growth. All life implies progress: to stand still is death. There is a law of development in nature; and by the light of revelation we discover that it extends to the realm of grace. The regenerate man goes on "unto perfection." This is what the subject of this memoir steadily strove to do; he was an ardent believer in, and had a personal experience of, the truth of the Methodist doctrine of entire sanctification. For many years he accounted it his greatest honour to bear witness to its reality, and to preach it to others.

Francis Tesseyman was born at Kirkby-Malzeard, a small town seven miles distant from Ripon, on January 11th, 1816. His parents, who were strict adherents of the Establishment, regularly took part in its services, and taught their children to do the same. When their son Francis was about eighteen years of age, not finding at the church the peace he eagerly sought, he began to attend upon the Wesleyan-Methodist ministry. He now heard "the truth as it is in Jesus," laid hold upon Christ by a personal faith, and realized the salvation of his soul: "being justified by faith," he had "peace

Digitized by Google

with God," and, freed from the spirit of bondage, could gratefully cry to his Deliverer:—

"My chains fell off, my heart was free,
I rose, went forth, and followed Thee."

Concerning his consciousness of acceptance with God, I have heard him speak in the most positive manner. His religious experience was after the Apostolic description: "we *know* that we have passed from death unto life." Of the direct witness of the Spirit to his spirit he was as sure as that the natural sun shone in the visible heavens; and I know not that he ever lost his hold of this great privilege of the children of God.

Not long after my father received the blessing of pardon, he began earnestly to seek that of Christian purity. He looked upon entire sanctification as an instantaneous work of the Holy Spirit, to be realized through faith in the same way as justification. He sought long ere he found; and even after he had obtained what his soul desired, it was lost again for a time. Yet he sought once more, and having realized the richer heavenly baptism, constantly urged upon the attention of others that which he himself enjoyed. To be "sanctified wholly" was not with him a bare theoretical speculation, but a personal experience; and often was he heard to declare his holy confidence of the possession of the blessing. It was his favourite topic in conversation, and was more agreeable to him than any other.

The works of John Wesley and John Fletcher were his favourite books, especially those parts of them which bear on the doctrine of Christian perfection. The Antinomian errors against which these divines levelled their strong arguments he hated with a "perfect hatred;" and on all controverted points he appealed at once "to the law and to the testimony." His general book-knowledge was respectable; but, like Wesley, he became, comparatively speaking, "a man of one book," and that one the Bible. It was for him, in a great measure, and especially toward the close of his life, the substitute of all other literatures, and all other lores; in short, his whole course and demeanour declared, "Thy Word is a lamp unto my feet, and a light unto my path."

His first Society-ticket bears date 1833; his first plan, for the Bedale Circuit, 1846. As a local preacher he apparently performed a large amount of work; for the Circuit was large, the preaching-places wide apart, and the services numerous. But he was conscientious in the discharge of his duties. It seems much to assert that he *never* neglected an appointment; but I never heard of an instance of the kind. Often he has been known to say that, on a Sabbath-day, he had preached thrice, and walked twenty miles. Frequently also would he tell of sinners having been converted to God, and believers brought to a higher state of spirit-

Digitized by Google

ual enjoyment, through his instrumentality. Rarely, it would seem, did he preach without some visible good being done. He was the means of saving scores, if not hundreds, of souls, by leading them to the Lamb of God; and some of the spiritual offspring thus given him have already recognized and greeted him on "the eternal shore."

About 1858 my father removed from Kirkby-Malzeard to Huddersfield, where he laboured as class-leader, local preacher, and in other ways, in the Buxton-Road Circuit. After a two years' residence at Huddersfield, he was induced to repair to Manchester, to undertake an agency; and here he remained up to the time of his death. While in Manchester he identified himself with the Society and congregation associated with the New Islington chapel, in the Grosvenor-Street Circuit. The years he spent in connection with this Circuit, and in the surrounding district, were amongst the most important of his life. Many and various were the objects he sought constantly to promote; such as the preaching of the Gospel, prayer, class and cottage-meetings, Bible-classes, and Sunday-schools; and these occupied all the time he could spare from his daily duties. He was especially active on the Sabbath, which often was with him the busiest day of the week. He was "diligent in business," yet "fervent in spirit, serving the Lord,"—a fine example of Christian activity and earnestness.

By nature his constitution was robust and vigorous, particularly in the earlier years of his life; but for some time prior to his death he was not strong. This was owing chiefly to an accident which befell him whilst residing at Kirkby-Malzeard, and to the circumstance that Manchester never suited his health. For eighteen months he was almost wholly laid aside from active engagements; various causes operating to bring about that fatal issue, carrying sorrow to many hearts, which took place on Monday morning, April 5th, 1869, when he exchanged mortality for life, aged fifty-three years.

In the prospect of death my father was calm. He did not in his last hours converse much on his religious state, in consequence of severe pain; but there was no need that he should: his life had declared the power of the "Gospel of the grace of God," and he had been a faithful witness for Christ, a "living epistle, known and read of all men." A short time before his departure he said to his wife, "I am going." "Yes," she replied, "going to heaven;" to which he rejoined, "Praise the Lord, I am!" At times, when the pain which he suffered was extreme, the ejaculation, "Lord, help me!" escaped his lips. He often asked his wife to aid him in keeping his mind "stayed on God," and in "perfect peace:" "Yes," said he, "that is it; *perfect* peace." The words, "Come,

Digitized by Google

Lord Jesus, come quickly!" concluded his utterances of prayer and hope, and brought his earthly pleadings to a close. His death took place sooner than was expected. He was not worse in health than he had been for some time, until twelve o'clock on Sunday night, when he began rapidly to decline. At half-past two the "weary wheels of life stood still," and his emancipated spirit, freed from the encumbrances of the flesh, rose to the everlasting mansions of the redeemed.

Having given a brief sketch of his life, we may now mention a few of those traits of my father's character for which he was remarkable.

1. He was a man of *much prayer*.

> "Thrice blest, whose lives are faithful prayers,
> Whose loves in higher love endure;
> Whose souls possess themselves so pure,
> Or is there blessedness like theirs?"

To come to the throne of grace was his delight: he could not breathe freely and fully anywhere else. Here was his life's spring, his life's happiness. Often did he wield the power of prayer with strange and wondrous effect. From the date of his conversion to God, it was his wont to rise at midnight, in order to hold intercourse with his Heavenly Father. Three times a-day did he bow the knee at the family-altar, offering up thanksgivings and intercessions for himself, his household, and "all men." His "effectual fervent" petitions have often been answered: it is confidently believed, by the members of his family, that one of the children was raised up from the very brink of death as the effect of his earnest supplications.

2. He was *scrupulously conscientious*. It was his constant aim to have "a conscience void of offence toward God, and toward men." In him the "moral sense" was very susceptible, and would not allow him to tread on doubtful ground. His endeavour was, not to calculate how far he might go without doing wrong, but to keep as much out of danger as possible by invariably doing what was right. He was just, straightforward, honest,—a specimen of what Christian business-men ought to be, especially in these days of loose commercial morality, worldly speculation, and craving for wealth. He would rather wrong himself than others; and he no doubt at times suffered, in a pecuniary point of view, through his strict adherence to honesty and truth. But in so doing he had a rich reward in himself; and his own peace of mind was more precious than "thousands of gold and silver." The eulogy of a popular writer, pronounced upon one who was dear to him, may be quoted as appropriate in relation to my father: "He was a man into the four corners of whose house

Digitized by Google

there had shined, through his pilgrimage by day and by night, the light of the glory of God. Like Enoch of old, he had 'walked with God,' and at the last he 'was not; for God took him.' If I could only see such men now,—men of fearless truth and simple faith,—with such firmness in holding on to the things which they believe; in saying and doing only what they thought was right; in seeing and hating the thing they felt was wrong, I should have far more hope for this British nation, and, indeed, for the world at large." Here may be inserted also a characteristic letter from Mr. Edward Brooke, of Huddersfield, not long since passed away, whose friend he was for many years. Mr. Brooke says, "He was one of the best of men, kind, honest, just, sincere, and upright in all his dealings. As a Christian, he was one of the best men I ever knew; I know of no man like him at the present day,—a great deal to say; but I repeat it, I don't. I was particularly attached to him, and he to me, to the last."

3. But the foundation of all his other excellencies was, his *deep, uniform piety*. Goodness and usefulness, rather than greatness, were his constant aim and his deliberate choice. And truly he chose the "better part." No one who conversed with him could fail to see that he was "a good man, and full of the Holy Ghost." The path in which he moved was "as the shining light, that shineth more and more unto the perfect day." He loved to get near to God, and Christ, and heaven—to walk on the threshold of paradise and breathe the atmosphere of heaven. Christian light, love, and power, were the elements which went to make up a character symmetrical and beautiful. Temptation seemed to have little or no power over him: the world appeared dead to him, and he to it; and his faith was strong—"strong in the Lord, and in the power of His might."

It may not be inappropriate here to insert a few passages from a diary that he occasionally kept, which will serve to illustrate many of the foregoing statements. These extracts refer chiefly to the later years of his life. Much more than has been preserved was written in earlier years; but it has been misplaced or lost.

"January 15th, 1868.—I herewith express my gratitude to Almighty God for His preserving and watchful care over me through another year of my mortal life. It has been a year of great trial, personal affliction, and family bereavement—of a beloved son. Yet in my greatest distress proportionate grace has been bestowed, and I raise my 'Ebenezer' and say, 'Hitherto hath the Lord helped me.' In the strength of grace I do dedicate myself afresh to God, and will live henceforth to His glory, seeking for yet higher attainments in holiness, that I may be 'filled with all the fulness of

Digitized by Google

God.' Glory be to God! O, my Father, preserve me unto eternal life!.....

"I lift my eyes of faith to the gracious, bleeding Lamb, and claim Him as my only, but all-sufficient, Saviour. By His grace I dedicate myself, body, soul, and spirit, 'a living sacrifice' to God and His service. And now glory be to Thee, O thou Triune God, Father, Son, and Holy Ghost! Do Thou preserve me blameless unto eternal life!"

Again he writes, early in January, 1865:—"Many are the mercies, temporal and spiritual, which I have received from Thee, O Lord! I must acknowledge that I have done very little in return, little even compared with what I desired to do. But Thou hast enabled me, though feebly, to work for Thee.....My soul 'crieth out for the living God;' yea, 'for all His fulness cries.' Amid trials and tribulations I have been enabled to urge on my way, and by a 'naked faith' I have trusted in the blood of the Lamb. Whilst I write, my soul is fired within me.....Many have been the foul temptations of Satan; many from the world; and many from quarters where least expected; but,

'Like Moses' bush, I'll mount the higher,
And flourish unconsum'd in fire.'"

From several other records, bearing various dates in 1866-7, I select the following sentences:—"May God wash me in His cleansing blood from every stain, stamp His image on my heart, and fill me with *Himself!*.....May it please Thee, O Thou blessed God, to accept of me, for Christ's sake. Glory be to Thee, O Father, for the precious blood of Jesus Christ Thy Son, which I claim, and which 'cleanseth' *me* 'from all sin!'.....Lord, enlarge my heart, and

'Let all my powers Thine entrance feel,
And deeper stamp Thyself the seal.'"

Under date of April, 1864, he says, "I, Francis Tesseyman, subscribe to the Jubilee Fund the sum of five pounds, for myself, wife, and family,—five on earth, and three in heaven. This I do for the following reasons:—For my creation and preservation; for my conversion to God; for His preserving me in the faith; for His again and again raising me from a bed of sickness; for His giving me a son to preach His Gospel; and, above all, for the great love of Christ to me and to all men."

4. As a *preacher* he was practical, affectionate, and earnest, ever seeking the salvation of sinners and the edification of the Church of God. He shunned everything approaching to display in the pulpit. Often has he urged the writer of these pages to "preach Christ only, Christ earnestly, Christ fully." All kinds of subjects

Digitized by Google

were brought forward by him in his discourses; he taught, exhorted, and warned, declaring "all the counsel of God." His preaching was sometimes impassioned, and always impressive; and good almost invariably resulted therefrom. He had a passion for saving souls; and often has he exclaimed: "If I had a thousand tongues, they should all be engaged in praising God, and making known the knowledge of His salvation."

"Being dead," my father "yet speaketh" by an earnest and laborious Christian life, by a consistent example, and by a triumphant death. He was faithful to God, and God was faithful to him. "Usefulness, holiness, happiness," were the three steps by which he wished to ascend to heaven. To him earth was but an ante-chamber where he might robe himself for the splendours of the holy city and the palace of the great King. His whole earthly course proclaimed, "For me to live is Christ, and to die is gain." When the summons for his departure arrived he was not surprised. "I am ready to be offered," was legibly and unmistakably written on his brow; "Christ in him, the hope of glory," was to the end the abiding treasure of his heart. Thus, when the Master called, he was enabled to say, "Here I am; 'Come, Lord Jesus, come quickly!'"

"WHOM DO MEN SAY THAT I THE SON OF MAN AM?"

(MATTHEW XVI. 13–19.)

THE life of the Lord Jesus was characterized by several clearly-marked periods; and on close inspection it is obvious that those periods were not only recognized, but were regulated, by Himself. They indicate the points of arrival and departure in the development of His purposes in relation to the instruction of His disciples, and the accomplishment of His redeeming work. The influence of His person, His teaching, and His miracles, had produced in Galilee an amount of enthusiastic admiration which threatened to involve Him in political complications, and from the midst of which it was necessary for Him to retire. Hence His journey to the north, along the borders of Tyre and Sidon, and eastward, by the sources of the Jordan, to the neighbourhood of Cæsarea Philippi. In this seclusion He avoided those public demonstrations in His favour which a continuance of His work in Galilee was likely to produce. Having awakened an intense interest concerning Himself, He removed from the scene, that calmer reflection on the part of the people might lead to a sounder judgment respecting His character and actions. The disciples also required

Digitized by Google

opportunity for reflection upon all they had seen and heard, that they, too, might rise to higher and juster conceptions of their Master. He had arrived at a period in His ministry at which it was desirable to ascertain what was the result of His labours, and how far both the people and His immediate followers were prepared for the announcement of His approaching sufferings and death. Obviously, a premature declaration with regard to the great crisis of His history would have hindered, rather than promoted, a conclusion in those around Him that He was "the Christ." But whatever might be the sentiments of the people, it was imperative for the furtherance of His designs that His disciples should advance to this point. He required their confession as the indication of their ability to bear the distinct statement of His tragic end, and as the assurance of a basis for His future kingdom.

It would be a very partial exegesis that failed to recognize in the inquiry of Jesus respecting the judgment entertained of Himself by the generality of men, the means of introducing the more important one as to the judgment formed by His Apostles. He must know from their own lips how far they have been the subjects of spiritual illumination; and whether their conception of Him is properly Messianic,—that He is "the Christ," as being in His own person "the Son of Man" and "the Son of God."

"Whom do men say that I the Son of Man am?" Clearly to understand the terms by which Jesus chose to designate Himself, we must possess a competent knowledge of the sentiments entertained by the Jewish nation concerning the coming One, at the time of His appearance. Notwithstanding their heroic and persistent effort to realize the Divine ideal of themselves as they read it in their ancient Scriptures, their depression, loss of nationality, and conscious helplessness, awoke in them an intense desire for the appearance of a great liberator and restorer of Israel. They had no doubt their Messiah was to be their deliverer; and they invested Him, in anticipation, not only with the endowments and functions of a great national leader, but with powers that were superhuman. He was to effect for them things as great as their historical Scriptures declared God had done for their fathers. Their notions of Him were vividly political and chiliastic. Jesus was perfectly aware of all this. He had to regulate His actions and teachings with reference to these extravagant and erroneous expectations. To have declared Himself the Messiah when at the height of His popularity in Galilee, would certainly have produced the most disastrous political disturbance. He had gradually to show, to such among them as were capable of being taught, that the nation was labouring under a fatal delusion; that He was indeed the Messiah, but that His kingdom was not to be of this world. He

Digitized by Google

therefore made choice of a form of expression by which to designate Himself that was not in common use, but which was fitted to lead the more thoughtful and spiritually susceptible of those around Him to right conceptions concerning Him. He availed Himself of the representation (Dan. vii. 18, 14) of "the Son of Man" who should come "with the clouds of heaven," and to whom should be given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." By the use of this title, He was able clearly to indicate His perfect consciousness of the true nature of His own person.

A sound exposition finds in the vision of Daniel a prophetic intimation of the progress of the kingdom of God in the earth. The powers of the world had been allowed to oppress God's chosen people; but a period of change would certainly come, when universal authority would be manifestly exercised by the Head of the Divine kingdom, whom Daniel represents as being "like the Son of Man." On Him all power should be conferred, not only in fact, but also in historical development. The world-forces of heathenism should be broken and subdued in the evolutions of the future under the providential rule of Him to whom was given by the "Ancient of days" "dominion, and glory, and a kingdom." In the exercise of His sovereign rule all nations should come and serve Him. The "kingdom of God" would ultimately supplant the kingdom of this world. Its grace and purity, its heavenly character, would prevail; and in its progress the Divine ideal would at length obtain its realization. The final triumph of God over all forms of evil, and the fulfilment of His designs of grace with reference to mankind, were assured. The complete conception of the Messiah and His kingdom was thus presented.

We shall presume, therefore, that the application to Himself by Jesus of the title "Son of Man" was based on the passage in Daniel. In the prophetic announcement of the great events that should attend the advancement of His dominion, (Matt. xxiv.,) and which points onward to the final issues in His coming to judgment, He clearly has reference to this vision. The same may be said of His reply to the adjuration of the High-priest, in which He distinctly looks forward to the manifestation of His Messianic power in the establishment of His kingdom, by which He would demonstrate to men the fact of His Messiahship. Thus while He declares, in this title, His human relationship, He at the same time asserts His Divine power in the sovereignty He will exercise. "He thereby lays claim at once to a Divine original, or a Divine pre-existence, as well as affirms the true humanity of His person, and seeks to represent Himself, according to John's expression, as the Logos become flesh." In the consciousness of His pre-existence

Digitized by Google

He designates Himself "the Son of Man" as the antithesis of His Divine Sonship. All attempts to minify the theological import of this chosen designation are unevangelical, and destructive in their tendency. No doubt Jesus was aware that the perfection of humanity was realized in Himself; but it is a negative exposition merely to say that "when He promises pardon of sins to those who trust in Him and follow Him, He implicitly presents Himself as the normal or model Man, the ideal of humanity." He declares Himself to be more than "the Son of Man in the highest sense of the word," or, "the Man whom the whole history of mankind since Adam has in view." We cannot suppose that in speaking of Himself Jesus ever lost sight of His perfect personality; and we must, therefore, entertain the conviction that He would not employ any designation of Himself which did not by necessary implication embrace all the elements of that personality.

"Whom do men say that I the Son of Man am?" "I am the Son of Man. Do men judge me to be such?" or, as others read, "Do men say that I am the Son of Man?" It may be doubted whether Jesus designed directly to announce the truth concerning Himself in this inquiry, and thus dictate the answer, as to their own belief, which the Apostles afterwards gave. But however we read the passage,* it points to the right answer; and was intended to draw it forth by the assistance which it afforded. The object of Christ was the manifestation of Himself by His words and actions; to awaken in men a right apprehension of His person; and to lead them forward to an intelligent faith in Him as the Anointed of God. In St. Luke, the inquiry is, "Whom do the multitude (οἱ ὄχλοι) say that I am?" Rightly given, no doubt; but less exactly than in the form in which it is put by St. Matthew. It was not the unintelligent general opinion of Himself, as it might be gathered from the confused and contradictory utterances of the ignorant crowd, that Jesus desired to know. It was rather the definitely-expressed judgment of "men" (οἱ ἄνθρωποι), who in some sense were the leaders of thought among the many, which He desires them to make known to Him. Possibly this turn of expression implies a reference to the importance of His appearance to all men; and may also be intentionally antithetic to the succeeding "ye." There were certainly some that recognized His Messianic character. It is true these were found principally among His disciples; but they had become disciples by the force of their convictions. There were doubtless others in a condition of mind approximate to this; while there were some that denounced Him as a seducer. The influence of these last with the people was

* See Alford's note on Matt. xvi. 13.

Digitized by Google

observed by Him; and the time had come for this positive inquiry, lest the minds of His apostles also should be affected by the diminished estimation in which He saw that the determined efforts of His enemies would cause Him to be held.

In the various opinions respecting Jesus which had been entertained, the idea of the transmigration of souls had no part. These opinions indicate the results of the influence of His avowed opponents. At a previous period there was a strong disposition on the part of the body of the people to regard Him as their Messiah-King. A change in their judgment was obviously taking place. In the expression of the views they now held, they sought to assign a reason for their lessening estimate of Him. Though they had been shaken in their rising confidence with respect to His Messiahship, they refused to consider Him an impostor. He was still at any rate "a prophet." The notion that is first named was the one furthest from the truth. The superstitious fears of Herod, which his courtiers had been pleased to consider a reasonable judgment, were readily employed by the men of influence to divert attention from the thought of the Messianic claims of Jesus. The people might suppose Him to be *any one* rather than "the hope of Israel." They might take Him to be "Elias:" the mission of John would thus be ignored; and thus those who had been the occasion of the Baptist's imprisonment, and indirectly at least of his death, would escape the repute of being the murderers of the true Elias. A lower judgment declared Him to be "Jeremiah." And, not entirely to abandon their convictions as to the true character of Jesus, some avowed the vague and meaningless notion that He was "one of the prophets:" evidently to them He was a reformer, a denouncer of the general corruption of the times.

"But whom say *ye* that I am?" This was the great question for which the other was intended to prepare the way: "Whatever may be the opinions of others, what is *your* judgment? You have witnessed My actions, which have furnished manifestations of Divine power; you have listened to My teachings; you have had the fullest opportunity of acquainting yourselves with My person; whom, therefore, do ye say that I am?" He places His Apostles in opposition to the "men" of the former inquiry; and asks for a distinct and positive declaration of their belief. Peter had previously (John vi. 69) made a confession, which in all probability was based on the striking words Jesus had just then uttered, (verse 57,) "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." The deep import of these words could not then be apprehended by the most enlightened of the followers of Christ. Peter's confession, on that occasion, did not spring from a true insight into the Divine

Digitized by Google

nature of Jesus, as that which He now made certainly did. The advance has been made from a general belief that He is "the Holy One of God" to a clear, profound personal conviction of His proper deity. "The understanding of history from without finds in the Son of Man, Jesus, first of all the *Christ* promised to Israel; the philosophy of faith, when it rightly reads, hears, perceives, and understands the words, soon finds in this Christ *the Son of the living God*. The Gospels declare Him, by His own testimony and the confession of His disciples, to be both together." Jesus is now to Peter and his fellow-Apostles "the Christ," not in the sense of carnal Jewish traditionalism, but in its highest spiritual import. He is "the Son of the living God," whose manifestations of Himself obtain their completion in the appearance and person of His Son, who is such not only in an official sense, but in its deep ontological signification. In His Divine nature, He is the Son of "the living Father," by whom, in the eternal fellowship of His filial relation, He lives.

"What think ye of Christ?" is the great question for "the men" of all times. Many would gladly evade it, and relegate its subject into the things of the past. But the Christ of history ever confronts them with His grand presence; and the ever-widening diffusion of the influence of His character and His teaching cannot be disputed. From Jesus of Nazareth has flowed a current of vital energy that has not only pervaded all true modern civilization, but has given it those elements which alone are the pledge of its healthy development and perpetuity. A new epoch in the world's history commenced in the person of Him who spake as "never man spake." It is vain to say "there is no answer given to this inquiry;" and that, for that reason, men may entertain any variety of opinion with reference to it without evil consequences resulting to themselves. The judgment which men entertain on the claims of Jesus shapes their character, and regulates their destiny. We refuse, too, to endorse the pseudo-worship which some would offer to Him on the ground of His transcendent purity, and wisdom, and power, in which they find the ideal of human excellence, and after which they allow they are ever to aspire, encouraged in their effort by the fact that as it was realized in Him it is also possible in their own case. His demand for a further judgment concerning Himself from His Apostles after their statement of the confused notions entertained by many around Him, clearly intimates that He would have rejected the false deference of which some in our times make an ostentatious display. Like their prototypes, they are willing to allow that He is any one, anything, save what He really is, "the Christ, the Son of the living God."

Digitized by Google

He justly required an answer from His Apostles because He had previously given it Himself. He had already said, "The works that I do, bear witness of Me." He appealed to these as the evidence of His oneness with "the living Father" who had sent Him. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." It is quite true that He said to His disciples, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." It is not a judgment on the essential value of miracles that He is here expressing; but a declaration of the relation of the material to the spiritual, and of the intrinsic superiority of the latter. The material works of healing and of raising the dead, He wishes them to understand, are illustrations of the greater work of the restoration of the souls of men to spiritual soundness and life. The accomplishment of those "greater" miracles, He declares, would be the result of His going to His Father. From Himself, in His essential union with His Father, they would receive "power from on high"—that power which obtained its manifestation in the demonstrations of Pentecost; in which we have the commencement of that work of soul-conversion which is the standing miracle of His Church, and the evidence of His presence in it. He alone is the revealer of the Father to men, because He alone in the unity of nature knows the Father. The Father "hath committed all judgment unto" Him; and He claims "that all men should honour" Him, "even as they honour the Father."

There is no explanation of this unique Personality to be found in our modern humanitarian philosophies. On such principles Christ is a mystery, a contradiction, and much more which we decline to state. There is but one solution that satisfies all the requirements of the case: He is "the Son of Man;" but He is also "the Son of the living God." As "the Son of Man" He is human; as "the Son of God" He is Divine. In the union of natures in His one Personality He is the God-man, "Christ Jesus." He is "the brightness" of the Father's "glory, and the express image of His person." To His ever-recurring inquiry, we must reply, "Thou art the Christ, the Son of the living God." It is then we shall "view Him in His own light;" and in the clearness of that light shall enter into the knowledge of His relation to our humanity, and of His great redemptive work. Thus are we to be brought in Him to the fellowship of God, and in that fellowship to realize the consummation of our existence.

"Blessed art thou, Simon Bar-jona." Jesus does not ask by what process His disciples had arrived at the point of spiritual apprehension at which they could recognize His Divine-human

Digitized by Google

character. He accepts the confession in all the breadth of its meaning; and responds by a declaration in favour of His future Church at once explicit and deep. There may be an intended antithesis between this designation of the Apostle and his future spiritual one. "Son of Jona" may "denote the carnal birth and descent in opposition to the new name *Peter*." "Flesh and blood hath not revealed it unto thee." The Apostle's conception of Jesus was not derived from any Jewish notion of the Messiah that was then prevalent. Neither was it the product of his own natural powers, employed in forming a judgment from what he had seen and heard. The carnal nature in and of itself does not pass through the natural to a discernment and realization of the spiritual. It is only in connection with Divine illumination that this process can ever take place. The heart of man must yield itself to the Father's influence before it can rise to a right apprehension of the Son. By the regenerated soul Christ is clearly seen, and confidently known. It was an approach, at least, to this condition that enabled the Apostles to make their great confession, that avowal of belief regarding Him which called forth their Master's approval, and obtained for them His benediction.

"Thou art Peter." It is impossible for us here to enter into the controversy which these and the following words have originated: we can do no more than briefly indicate our estimate of their meaning. They were spoken, no doubt, as the construction requires us to understand, to Peter personally, with reference to those elements of character which he already possessed, and which in the future would be more fully developed in him. He is to have the honour of being the first stone of the new structure laid by the great Master Builder; and of taking the lead in the Apostolic circle in the work of establishing the visible organization which Christ here terms "My Church." The Church of the future is spoken of; and is not to be identified with "the kingdom of God." On New Testament principles these are never to be regarded as identical. Christ Himself teaches that "tares" will be found in the visible Church down to the time of the end; but "the kingdom of God" is composed of regenerated souls only. The visible ἐκκλησία is the representative in the world of the spiritual kingdom; and by its agency that kingdom is to obtain its ever-widening diffusion. On the day of Pentecost, under the impulse of the new "power" which had just descended upon them, Peter is the first of the eleven to open the great commission with which they had been intrusted, and to proclaim the Gospel message to men. Of the converts on that signal occasion the Church of Christ is openly formed, against which, notwithstanding all the infirmity and evil that may unhappily be found in it, "the gates of hell shall not prevail."

Digitized by Google

"The kingdom of Satan" is here presented in its hostility to "the kingdom of God's dear Son." The most violent opposition to the new institution is predicted; but in the maintenance of the Petrine spirit of firm confession, and of the foundation-truth which that confession expresses, it shall survive, and triumph over all the subtlety, malignity, and power of its enemies. In its practical adherence to the great central truth of Christ and His redeeming work, it will be indestructible: it will rise from the flames of persecution with renewed life and power. Peter has the honour of being, not the founder, but the first builder of that which Christ emphatically declares to be "His Church."

From the whole strain of New Testament teaching, and especially from the statements of Peter himself, it is obvious that his pre-eminence amongst the Apostles consisted in his taking the initiative in the Pentecostal proclamation, and in his thus laying the first stones upon which, in its historic development, the future Church was to be built up. In all other respects he is in no sense superior to his fellow-Apostles, and in some decidedly inferior to them. From the very character of his distinction a successor was necessarily impossible; and equally, from the nature of their office, the Apostles could have no successors. Christ Himself is the Head-stone of the corner; and the united body of Apostles, following up the work so auspiciously commenced by Peter, were to place the Church in their own persons and teaching upon its firm and eternal foundation. While the Lord Jesus Himself ever remains the great Master Builder as well as the "Corner-stone," they were thus intrusted with the formation and preservation of the visible body, which should bear the name of their Divine-human Lord and Saviour. The power of the keys was placed in their hands: the solemn obligation of admitting into, and of expelling from, the visible fellowship was imposed upon them; and through them upon the "faithful men" to whom they should commit the trust. The Church, in its representative agency, at all times possesses the power to declare who shall, and who shall not, be admitted to its fellowship. This is very manifest from the further statement of Christ Himself; (Matt. xviii. 17, 18;) and for the reason that, wherever there is a church,—wherever "two or three are gathered together in His name,"—there Christ Himself is with it, and in it, as the only Source of all authority and power. The administration of discipline for the preservation of the Church's purity is essential to its spiritual life; and this is to be in the hands of the Divinely-constituted authorities of the Church. We must further hold that when this discipline is administered in harmony with the laws of "the kingdom," it is ratified in heaven by the Lord Himself. All priestly and Papistic

Digitized by Google

assumptions are utterly foreign to the Saviour's teachings, and have been superadded by human pride and ambition.

The confession of faith in Christ as "the Son of Man" and "the Son of God," is a point of vital importance to the Christian Church. All true religious life is based upon and is the product of doctrinal truth. It is apparent that this confession will only be preserved by the maintenance of the Petrine spirit. It was not the carnal "Simon" who rose to the correct apprehension of the Lord's person, but the spiritually-enlightened "Peter." The safety and honour of the Church largely depend upon its acquisition of "faithful men" to whom it may commit the sacred deposit of sound doctrine; and who, from their personal consciousness of its saving power, will earnestly contend for its preservation. The preaching and diffusion of this essential truth, that Jesus is "the Christ," will ever be the pledge of spiritual vigour and purity; and also of the administration of a wise and godly discipline. To the Church so ordered, times of fiery conflict with the powers of darkness will come; but it will renew its strength in the conflict. The pride of fallen intellect will expend its resources in the attempt to establish a Religion of Humanity; but the work of Christ will be glorified by the contrast. Christ is imperishable; and because He lives, His people, His "body," will live also. Its ultimate victory over all "principalities and powers" that shall place themselves in opposition to His "kingdom," is a Divinely-appointed issue of its fidelity to its living Head. "He must reign, till He hath put all enemies under His feet." EGIDIUS.

"THE DECAY OF THEOLOGY." *

THE subject of the Address delivered from the Chair of the Congregational Union of England and Wales, at its Autumnal Meeting, has an interest far wider than the particular denomination which that Union represents. Every branch of the universal Church of God stands related, in some degree, to all the other branches. The spiritual state of any one religious community, the tendencies of thought and feeling which distinguish it, and the efforts which it puts forth, can never be matters of indifference to thoughtful Christians of other communions, since they have a bearing, more or less important, on the prospects of

* "The Decay of Theology: an Address from the Chair of the Congregational Union of England and Wales, at its Autumnal Meeting, held at Ipswich, in October, 1873. By Eustace R. Conder, M.A." London: Hodder and Stoughton.

Digitized by Google

that "kingdom of God" which comprehends us all, and the interests of which claim our solicitude and devotion.

At the first view, there is something startling in the very title of this Address. If it were supposed to imply that, while science is commanding the attention of many noble minds, and is cultivated with increasing assiduity, *theology*—the system of truth that relates to God and His government of man—is cast into the shade, and the interest felt in it is declining, it would indeed indicate a melancholy state of things. This, however, is not, we believe, the exact state of the case; nor is this the view which Mr. Conder places before us. However much we may have to deplore a want of *profound* study of the great truths which are comprehended in theology, and an impatience of theological *systems*, there never was a period, perhaps, in which religious questions awakened more general interest, or more powerfully agitated society. Still, this interest is too much limited to the particular questions which are brought into prominence, and which affect the immediate action of Churches, or of the subordinate organizations for benevolent purposes which the Churches foster. The Decay of Theology, in the sense in which Mr. Conder employs the phrase, means "that there is a decline or cessation of interest in the study of Divine truth as a whole; in the logical arrangement and harmonious adjustment of its several portions; and in the patient study of those profound questions which are to the Gospel what science is to art, what the tide-waves, air-currents, deep-sea soundings, and problems of the longitude, are to the mariner's prescribed course across the ocean."

The treatment of this subject by the esteemed Chairman of the Congregational Union is very suggestive. Without endorsing every sentiment which the Address contains, and feeling constrained, indeed, to qualify some of its representations, we regard it as presenting many important views, and as conveying timely admonitions both to ministers and congregations.

Some of Mr. Conder's remarks apply specially, if not exclusively, to his own denomination, and refer rather to *the decay of Calvinism*, than to the decay of Theology in its wider sense. In this Mr. Conder himself sees no ground for lamentation, and we, of course, sympathise with him. The rigid system of Calvinism fails to exhibit the Gospel in some of its most attractive features, and weakens immeasurably the force of the appeals which the ambassadors of Christ are charged to address to men. The change which has come over Congregational ministers and Churches within the last thirty years, in respect to Calvinism, is very clearly and graphically traced in this Address:—"The repressive force of Calvinism was severe. In the theological lectures of my great-

Digitized by Google

grandfather, the first tutor of Homerton College, I find a sarcastic reference to 'Baxter and others, who affect to style themselves *moderate* Calvinists.' This term 'moderate,' however, grew in favour; and, as its elasticity increased, *the limitation of the Atonement*—the keystone of the sacred 'five points'—was given up. Timidly at first, but with growing boldness, that elaborate inculcation of the logical theory or 'plan' of the salvation of the Elect, which was the backbone of the old Theology, was replaced in our pulpits by the direct offer of salvation as a reality within the reach of all; together with the enforcement of God's law, and of the duty of immediate repentance, on every conscience, and the declaration of God's love to the world of mankind. The revolution had set in. Slowly, but with resistless force, it advanced. The moorings were slipped, and nothing remained but to hoist sail and take the rising breeze; some cautiously coasting along in sight of the old landmarks, while others trusted to compass and chart only, and boldly stood out to sea."

But the pleasure which we feel in the decline of Calvinism is limited by the condition, that its place shall be supplied by a system which, while repudiating its distinctive peculiarities, shall set forth, with equal clearness and power, the essential features of the economy of grace. There are certain principles common to Calvinism and Evangelical Arminianism, of which we should never lose sight. Both these systems recognise the ruin that has come upon our race through the transgression of him who stood as our legal head and representative; both of them acknowledge that, of ourselves, we cannot originate holy feelings, or implant in our hearts holy principles, and that all spiritual good is from the Holy Ghost; both these systems place the hope of men in the Incarnate Son of God, and in Him alone, as their Refuge and their Life; both of them recognise His death as vicarious and expiatory; both of them set forth union with Him—the union brought about by a self-renouncing faith that appropriates His sacrifice—as the grand characteristic of His people; and both of them maintain that we are accounted righteous by the Father in and through Him, when we thus embrace Him by faith, and that from Him we receive the Holy Spirit as the Comforter and the Sanctifier. Evangelical Arminianism, too, reverently acknowledges the prescience of God, while it admits that this lofty theme involves mysteries which no human mind is competent to solve. Now if, on the abandonment of the peculiarities of the Calvinistic scheme, these truths, which touch the very essence of the Gospel, are held fast, we see in the decay of Calvinism cause of unmixed rejoicing. And, if we mistake not, there is a high and solemn duty now devolving on the Christian communion to which we belong,—to maintain and set forth

Digitized by Google

with the greatest distinctness these great evangelical principles. More than forty years ago, we heard from the lips of Richard Watson, in one of the very few interviews with him which it was our privilege to enjoy, the sentiment,—that the great excellence of Methodist teaching is, that it affirms and enforces those truths which have been sometimes termed "the doctrines of grace," while it proclaims, without misgiving, God's universal love to man. In the controversies of the present day, we may exert, under the Divine blessing, a powerful influence, by the clear exhibition of the teaching of Holy Scripture on the great subjects of original sin,—the redeeming work of the Lord Jesus, and especially His atoning death,—the method of gratuitous salvation through faith in Him,—and the rich fulness of spiritual privilege and blessing vouchsafed to those who abide in Him.

We are glad to find that Mr. Conder is solicitous, as we are, for the maintenance of essential evangelical truth, while he parts from the rigid peculiarities of Calvinism without regret. "Things are often said about Calvinism," he remarks, "which remind one of the caution said to have been given, both by Bishop Horsley to his curates, and by John Wesley to his preachers:—'Before you assail Calvinism, take care that you understand what Calvinism is. For let me tell you' (added the great Methodist apostle) 'if you do not preach within a hair-breadth of Calvinism, you do not preach the Gospel.'* Under the rugged features of the old Calvinistic theology, there lived a soul,—nay, a Divine spirit of truth. That the knowledge of the Only Wise God embraces the eternal future equally with the present and the past; That the salvation of the Gospel, the life given to us in God's dear

* It may be well to give the very words of Mr. Wesley to which the Chairman of the Congregational Union appears to refer. In the Minutes of the *second* Conference, which was held in Bristol in 1745, we read—

"*Q.* 22. Does not the truth of the Gospel lie very near both to Calvinism and Antinomianism?

"*A.* Indeed it does, as it were, within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can.

"*Q.* 23. Wherein may we come to the very edge of Calvinism?

"*A.* 1. In ascribing all good to the free grace of God; 2. In denying all natural free will, and all power, antecedent to grace; and, 3. In excluding all merit from man, even for what he has or does by the grace of God.

"*Q.* 24 Wherein may we come to the edge of Antinomianism?

"*A.* 1 In exalting the merits and love of Christ. 2. In rejoicing evermore.

"*Q.* 25. Does faith supersede (set aside the necessity of) holiness or good works?

"*A.* In no wise. So far from it, that it implies both, as a cause does its effects."—Minutes of Conference, 8vo., vol. i., pp. 9, 10.

Digitized by Google

Son, is a revelation of God to the soul, and not merely a general provision for men to take or leave at will; That as guilt and death are personal—belonging to the individual—so forgiveness and the renewing power and presence of the Holy Spirit must be personal likewise; That the great principle of representation, which runs through society, is manifested on the grandest scale, not as fiction, but as fact, in the person, life, death, and resurrection of the Lord Jesus; And, finally, that the merciful love of God towards the guilty is exercised, not in contempt or neglect of justice, but on a basis of righteousness firm and wide as the Divine throne:—these truths, formulate them as you will, in logic, rhetoric, or simple narrative, are not to be brushed into forgetfulness with the lumber of obsolete systems. They are ideas vaster and sublimer than science can draw from the heaven above or from the earth beneath, meriting the profoundest study; which clearly to grasp and harmoniously to arrange in symmetry with all else which the Bible reveals, and with the practical world of ethics and human life, and the actual application of the Gospel to men's hearts and consciences, is a task worthy the labour of the noblest intellects."

Mr. Conder places the freedom which Congregational ministers now enjoy from the trammels of a rigid Calvinism, among the *gains* which have resulted from the changes that have taken place, in regard to theological teaching, during the last thirty or forty years. He then proceeds to enumerate some other advantages; and many of his remarks command our ready acquiescence, and even our hearty approval.

We rejoice, for instance, in the more general attention given to Scriptural *exegesis*. Amidst much that is calculated to awaken apprehension in the treatment of sacred themes, it gladdens us to think of the earnest efforts now made by many to bring out the teaching of Holy Scripture in its amplitude and fulness,—to place Divine truth before men, not so much in the logical forms of systematic theology, as in the varied and richly instructive combinations in which it is placed in the discourses of our Lord, and in the writings of His inspired Apostles. There is a constant freshness and power in the truth as it is presented by the Sacred Writers; and when it is unfolded by a heart penetrated by its spirit, and anxious that all should realize its blessings, it can scarcely fail to awaken sympathy, while the direct agency of the Holy Spirit will apply it to the conscience and heart, honouring His own word by making it the instrument of saving impressions. Too much importance can scarcely be assigned, in the studies of Christian ministers, to the continuous interpretation of entire books of Holy Scripture,—in whatever forms the *fruits* of that

Digitized by Google

interpretation may be given to their people. To regard the Bible chiefly as "a Book of texts," is a habit which robs it of half its beauties, and obscures our perception of many of its deeper truths. We have long been convinced, that many of the most precious views of Divine truth open themselves to the mind, only as it applies itself to the continuous study of the Divine Word, and regards truth in the very combinations, and under the very aspects, in which the Holy Ghost has placed it before us. And we anticipate the best results from the increased interest felt in Biblical Theology, as distinguished from Dogmatic Theology, if only the study of it is pursued with humility and reverence, and with a distinct recognition of the inspiring and controlling agency of the One Spirit, which imparts to the entire volume of revelation the character of essential unity.

It is equally a cause of rejoicing, that, in the teaching of the present day, there is a more vivid realization of the scenes which the sacred narratives spread before us, and especially that the Person of our Lord attracts, more than ever, the reverent and devout attention of His people. We think of Him, both as He was on earth in His state of humiliation, and as He is now in heaven, the glorified Mediator, as *a living Person*, to whom each of us may stand in the closest personal relations. The scenes of His earthly history have a charm for the spiritual mind, which no other scenes possess; and we love to sit at His feet, and ponder His words, with a lively impression of the circumstances under which they were uttered. And our faith follows Him to heaven, apprehending His sympathy with us, and His constant priestly intercession on our behalf, as well as His universal sovereignty, His control of the whole course of human affairs, and His subordination of all things to the interests of His Church and the welfare of His people. We are brought near to Him in the exercises of faith and love; but that this consciousness of intimate relationship to Him may produce its designed effect upon our spirits, we must often dwell on the profounder truths that relate to His mysterious Person and His great mediatorial work. We must reverently contemplate Him as the Eternal Son of the Father; and we must conceive of the Father's eternal counsel as wrought out by Him,—that counsel being directed to the perfect assimilation of His people to Himself, and their everlasting association with Him in His present state of glory, so that He shall stand for ever as "the Firstborn among many brethren."

But while we hold that the ministrations of the pulpit should be free from the stiffness which might arise from an exclusive attention to systematic theology, we should deprecate most earnestly the neglect of that branch of study by those who are

Digitized by Google

preparing for the Christian ministry, or by those who are engaged in the discharge of its solemn and momentous duties. If it is the fact,—and we fear it is,—that, on the part both of ministers and of Churches, there is, to use Mr. Conder's words, "a decay of comprehensive, systematic, thoroughly educated thought concerning the whole compass of Revealed Truth," we must regard that fact as one seriously to be deplored, and calculated to awaken grave anxiety as to the future. On this subject Mr. Conder has uttered some weighty words:—

"Spiritual experience, I am not for a moment forgetting, holds the key of spiritual truth. Apart from the inward life of faith, prayer, and love, its mysteries are undecipherable. One fatal blemish, I suppose, of the old Theology lay in the supposition that hard logical formulæ can fully state the sum of Divine truth. 'He that loveth not knoweth not.' But none the less true is it, that strenuous, patiently disciplined thought is indispensable to that clear apprehension and firm grasp of the ideas of the Bible, without which the teacher cannot be sure of his footing, and works at random or in the dark. Nor is this clear knowledge a superfluity which the Church at large can afford to despise. Truth and life, knowledge and holiness, are so related, that it is inconceivable that careless, shallow, confused, undigested views of Christian doctrine can furnish the conditions of that full-limbed, vigorous, symmetrical church-life after which St. Paul would have us strive, 'till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,.....but speaking the truth in love, may grow up into Him in all things, who is the Head, even Christ.'"

The inducements to the patient and profound study of the Divine word are numerous and powerful. No truth is so deep, so ample, so capable of being placed in varied combinations, all of which are instructive and elevating, as the truth which relates to God, to His government of man, and to the mediatorial scheme. As this truth opens itself to the devout mind, there is realized an intellectual pleasure loftier and purer than that which is derived from any other inquiries. It ought not to be forgotten, too, that the *intellect* of man, as well as his *affections*, should be sanctified to God. The "spirit," in its highest efforts and its noblest aspirations, is to be brought under the power of the truth, and to experience the richest satisfaction in the consecration of its energies to HIM who is the Fountain of light, as well as the Source of love. Nor should it be overlooked, that every portion of the spiritual truth which God has revealed has its own appropriate place in the

Digitized by Google

formation or the maturing of the Christian character. Just in proportion as that truth is apprehended in its completeness, and in the harmony of its several parts, and as the heart is subjected to its power, shall we attain the ripeness of spiritual age, and accomplish the purposes of Him who is Himself "our Life," and whose graces it is our highest privilege to reflect.

We are not without our fears, that the taste and habits of many congregations threaten to exert an unfavourable influence on the character of the teaching to which they listen. We would fain hope, indeed, that revived earnestness in the Churches will cause congregations to value, more than ever, intense earnestness on the part of those who address them, and those direct appeals in which heart speaks to heart; and that the continuous study of the Word of God, which Bible-classes conducted by ministers and others may eminently contribute to promote, will lead many to appreciate discourses intended to bring out the deeper truths of that Word, and to unfold the fulness of Christian privilege and hope. It ought never to be forgotten that, in the administration of His Church, Christ has given some to be "pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." A richly instructive ministry, if characterized by earnestness,—earnestness sustained by combined fidelity and love,—will command the regard of thoughtful and earnest minds. But is there no ground for the warning contained in the following words of Mr. Conder?—"Never let us forget, that for all theological changes, for good or for evil, experienced by our Churches, the people share the responsibility with their pastors. If hearers bring to church on Sunday minds too exhausted with business, too saturated with pleasure, or too enervated with frivolous reading, to enjoy or even tolerate the strain of continuous thought; if, never accustoming themselves to the diligent private study of the Bible, they feel no interest in the harmony and completeness of Divine truth; if sensational rhetoric is at a premium, and solid thought and careful exposition at a discount; if our congregations come to regard doctrinal differences as unintelligible trifles, and provided preaching be as a very lovely song of one that hath a pleasant voice and can play well on an instrument, heed not how uncertain a sound the trumpet gives: then no amount of learning and culture in our colleges will secure for Theology the commanding place it once held in our pulpits, or much retard its decay. Even the accomplished theologian, if he be also a good preacher, will rather give his hearers that which they listen to eagerly, than that from which they turn away in apathy or disgust, and will insensibly lower his ideal of preaching to meet theirs, if he cannot lift theirs to his."

Digitized by Google

Looking at the state of our own Connexion, we sincerely trust that the evils thus indicated will be sedulously guarded against,—that the solemn sense of *responsibility to Christ* will lead all who are engaged in the holy ministry to consecrate to HIM their varied gifts, aiming solely at the accomplishment of *His* purposes,—and that every part of the truth which He has revealed will be prized and cherished. Nothing which He has disclosed—nothing, especially, which relates to Him and His mediatorial work—is unimportant; and the desire of all His people should be, that His own prayer may be fulfilled in their experience, "Sanctify them through Thy truth: Thy word is truth."

H. W. W.

TWO CHRISTMAS HOMILIES BY ST. BERNARD.*

I.—THE PLACE, TIME, AND OTHER CIRCUMSTANCES OF THE NATIVITY.

1. In this nativity of the Lord, brethren, I contemplate three matters, made up of elements not only different but altogether unlike: namely, the Child who is born is God, and the mother from whom He is born is a Virgin, and the birth itself is without sorrow. In the darkness new light shines from heaven, an angel publishes good tidings of great joy; a multitude of the heavenly host sing praise; glory is given to God, peace to men of goodwill:† the shepherds make haste, find the word which had been told them, announce to others: all who hear wonder. These and like things, beloved, are works of Divine power, not of human weakness. The vessels are of gold and silver in which, in honour of a festival so great, the needy, whoever will, are served to-day at the Lord's table. It is not for us to carry away these vessels, it is not the golden plate or chalice which is given us but the meat and drink in them. "Consider diligently," the wise man says, "what is before thee." (Prov. xxiii. 1.)

And truly I regard as my own the time and place of this nativity, the infant's tender body, the crying and tears of the child, as well as the poverty and watchings of the shepherds to whom first the Saviour's birth is announced. These things are mine, they are for my good, are set before me, proposed as my example; Christ is born in winter, He is born at night. Suppose we that it was by chance that He was born at so inclement a season and in the darkness, whose are winter and summer, day and night? Other children choose not the time of their birth: since in those who as yet have scarcely begun to live there is no use of reason, no liberty of choice, no power of reflection. Christ, brethren, when He was not yet man, was in the beginning with God and was God, of the same wisdom and authority, as He now is, seeing that He is the Power of God and the Wisdom of God. Therefore when the Son of God is

---

* St. Bernard, Abbot of Clairvaux, was born at Fontaine, in Burgundy, A.D. 1091, and died at his convent in the year 1153.

† The Vulgate reading.

Digitized by Google

about to be born and is free to choose whatever time He will, He chooses the one that is harder, especially for a child and the son of a poor mother, who barely had rags to wrap him in, and a manger for a cradle. And indeed though there was great need, I hear no mention of skins. The first Adam is clothed in garments of skin, the second is rolled in rags. Not such is the world's judgment: either He is deceived, or the world mistakes. But that Divine Wisdom should be deceived is impossible. Truly therefore the wisdom of the flesh (which indeed is death) is enmity against God; and the wisdom of the world too is counted foolishness. Why? Because Christ who is not deceived chooses what is harder to flesh. That therefore is better, that more useful, that rather to be chosen; and whoever teaches or argues otherwise is to be shunned as a seducer.

2. But in addition it was His will to be born at night. Where are they who love to make so proud a show of themselves? Christ chooses what he deems most wholesome: you choose what He rejects. Which of the two is wiser? Whose judgment is right? Whose opinion is soundest? In a word, Christ is silent, He exalts not, magnifies not, publishes not Himself: and lo, an angel heralds Him, a multitude of the heavenly host praise Him. Thou then who wilt follow Christ, conceal the treasure thou hast found. Love to be unknown, let another's mouth praise thee, let thine own be silent. Moreover, Christ is born in a stable and laid in a manger; and is He not the same who says, "The earth is Mine, and the fulness thereof?" Why then chose He a stable? Clearly that He might refuse worldly glory, might condemn earth's vanity. His tongue as yet speaks not, and all things that are His cry aloud, publish, preach: His tender limbs, too, hold not their peace. By all the world's judgment is contradicted, overthrown, confuted. For who among men, if the choice were given, would not prefer a full-grown body and an intelligent, not an infant's age? O Wisdom, which will be drawn from thy hiding place! O Wisdom veiled in robe of flesh! And yet, brethren, this is the Child promised of old by Isaiah, as knowing to refuse evil and choose good. Therefore bodily pleasure is evil, but hardship is good, since the Child who knows, the infant Word, chooses this and refuses that. For the Word is made flesh, and weak flesh, an infant's flesh, tender flesh, feeble flesh, incapable of any work, of any fatigue.

3. And truly, brethren, the Word was made flesh, and so dwelt among us. While He was in the beginning with God He dwelt in light unapproachable, and there was none to comprehend Him. For who has searched the mind of the Lord, or who was His counsellor? Carnal man perceives not the things of the Spirit of God; but now even carnal man may understand that the Word is made flesh. If he can grasp nothing beyond flesh, lo, the Word is made flesh: let him hear the Word even in flesh. O man, Wisdom is manifested to thee in flesh: once hidden, behold, now it is drawn from its hiding-place, and pours itself into the very senses of thy body. In the flesh (as I may so say) it is declared to thee, Flee pleasure, for death sits at the entrance of delight: Repent, because thus the kingdom of God draws nigh. This the stable declares to thee, this the manger calls aloud, this those infant members plainly say, this those tears and plaints publish. For Christ weeps, but not like others, or certainly not because others are wont to do so. In others the senses rule, in Christ the soul. They are passive,

Digitized by Google

they do nothing, because they yet have no power of will. They mourn from suffering, Christ from fellow-suffering. They lament the heavy yoke which is on all Adam's children, Christ the sins of Adam's children. And truly for whom He now pours forth tears He will afterwards pour forth blood. Alas, the hardness of my heart! O Lord, would that as the Word was made flesh, so my heart too might become flesh: for Thou didst promise this by the Prophet, "I will take away from you the heart of stone and give you a heart of flesh."

4. Brethren, the tears of Christ beget in me both shame and grief. I was playing without in the street, and in the King's secret chamber sentence of death was passed on me. His only-begotten One heard this: laying down His diadem, He came forth, clothed in sackcloth, ashes sprinkled on His head, feet bare, weeping and wailing, because His servant was condemned to death. I behold Him suddenly coming forth: I wonder at the strange sight, inquire the cause, and am told. What shall I do? Shall I still play and mock His tears? Plainly if I am mad and beside myself, I shall not follow Him, nor mourn with His mourning. Hence my shame. Whence my grief and fear? Because by consideration of the remedy I measure the degree of my danger. I was ignorant, I fancied myself well; and, lo, a Virgin's Son is sent, Son of God Most High, and is ordered for death, that the precious ointment of His blood might heal my wounds. Learn, O man, how dreadful thy wounds for which the Lord Christ must be wounded! If these had not been mortal, and eternally mortal, the Son of God had never died for their healing. Therefore, beloved, it shames me to affect so little concern for my own suffering, when I see Majesty so great suffering so much for me. The Son of God suffers for others and weeps: man is the sufferer, and shall he laugh? Thus the worth of the medicine aggravates both my grief and fear.

5. But carefully to attend to the commands of the physician will be a means of consolation. For as from the greatness of the medicine I judge of the severity of the disease, so from the same I conclude it to be not incurable. For a wise physician, not to say Wisdom itself, will not employ the most costly means to no purpose. And it is to no purpose not only if a cure is easy without such means, but much more if it is impossible with them. Therefore the hope conceived encourages to repent, and gives ardour to desire. The visit and converse of the angels also, vouchsafed to the watching shepherds, add to the consolation. Woe to you, rich men, for you have your consolation, that you may not inherit any in heaven. For how many noble according to the flesh, how many mighty, how many wise in this world, were sleeping that hour on soft beds; and none of them was held worthy to see the new light, to know the great joy, to hear the angels singing, Glory to God in the highest! Therefore let men learn that they who are strangers to human labour deserve not angels' visits. Let them learn how pleasing to the citizens of heaven is labour for spiritual ends, since such as toil for bodily food, under the pressure of bodily want, are deemed worthy of their converse, and converse so joyous. For they acknowledge in men the natural state in which God placed them, that man in the sweat of his brow should eat bread.

Digitized by Google

6. I beseech you, beloved, ponder earnestly how much God has done for your instruction and salvation, lest His Word, so full of life and power, be found fruitless in you, a faithful Word and worthy of all acceptation, less in lip than in deed. Think you, brethren, that it would be a slight grief to me, if I knew that this word which I now utter to you were to prove useless and without influence in your hearts? And who am I, and what this word of mine? If little man grieves to see his poor toil of speech useless, still more of no account at all, how much more justly may the Lord of majesty be angry, if our hardness or indifference make vain His word that is so great! May He avert this from His servants, who for their salvation deigned to put on the form of a servant, the only-begotten of God the Father, who is over all God blessed for ever! Amen.

II. "BLESSED BE GOD, EVEN THE FATHER OF OUR LORD JESUS CHRIST, THE FATHER OF MERCIES, AND THE GOD OF ALL COMFORT." (2 Cor. i. 3.)

1. Blessed be He who for the great love wherewith He loved us sent us His well-beloved Son, in whom He was well pleased, through whom being reconciled we have peace with Him, who also is both the Mediator and Pledge of this reconciliation. There is nothing to fear, my brethren, under a Mediator so good, there is nothing to suspect in a pledge so sure. But what a Mediator He is, you say, who is born in an ox-stall, is laid in a manger; He is wrapped in swaddling-clothes as others, weeps as others; in fine lies down an infant, as others are wont. Clearly He is a great Mediator in all these, seeking the things which make for peace, not listlessly, but with zeal. An Infant indeed He is, but the Infant Word, whose very infancy itself is not silent. "Comfort ye, comfort ye," says the Lord your God. (Isai. xl. 1.) "Immanuel, God with us," says this. This the stall proclaims, the manger proclaims, tears proclaim, swaddling-clothes proclaim. The stall proclaims that it is made ready for the healing of man who has fallen among thieves, the manger proclaims that food is provided for the same man, who has become like beasts; tears proclaim, clothes proclaim, that they are to bathe and staunch his bleeding wounds. For Christ needed none of these; none of these were for Him, but rather all for the elect. "They will reverence My Son," (Mark xii. 6,) says the Father of mercies. Most true, Lord, they will reverence Him: but who? Plainly not the Jews to whom He was sent, but the elect for whom He was sent.

2. For we reverence Him in the manger, we reverence Him on the cross, we reverence Him in the tomb. We devoutly welcome Him become a Child for us, bleeding for us, pale in death for us; we reverence Him buried for us. We devoutly adore Him with the Magi, we devoutly embrace with holy Simeon the infant Saviour, welcoming Thy mercy in the midst of Thy temple. For He it is, of whom we read, "The mercy of the Lord is from everlasting." (Psalm ciii. 17.) But what is co-eternal with the Father, but the Son and the Holy Spirit? And each One is not so much merciful, as truly mercy itself: and these three are one and the same mercy as they are one and the same essence, one and the same wisdom, one and the same Deity, one and the same majesty. But in that God is called "the Father of mercies," who does not see that the Son is designated by His proper name? And well

Digitized by Google

is He called the Father of mercies, whose property is always to have mercy and to spare.

3. But perhaps some one will say, How is it His property to have mercy whose judgments are a great deep, for it is not said, "All His paths" are mercy alone, but "mercy and truth." (Psalm xxv. 10.) He is not less just than merciful, to whom mercy and judgment are ascribed. It is indeed true that He has mercy on whom He will, and whom He will He hardens, but to have mercy is His attribute. For He draws the substance and as it were the seeds of compassion from Himself. But we compel Him in a manner to judge and condemn, so that mercy seems to come from His heart far otherwise than accusation. Hear what He says, Have I any pleasure in the death of the wicked, and not rather that he turn and live? (Ezek. xviii. 23.) Rightly then is He called not the Father of judgments or vengeance, but the Father of mercies, not only because a father is seen to have mercy rather than to be angry, and because as a father pities his children, so He pities them that fear Him, but rather because He draws the cause and source of pity from Himself, of judgment and punishment rather from us.

4. But if on this account He is the Father of mercy, why the Father of mercies? "God hath spoken once," says the Prophet; "twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." (Psalm lxii. 11, 12.) So the Apostle in the one Word, the one Son commends twofold mercy, calling Him not the Father of a single mercy, but of mercies, and God, not of a single but of all comfort, who comforts us not merely in this or that, but in all our tribulation. "The mercies of the Lord are many," says one, (2 Sam. xxiv. 14,) for "many are the afflictions of the righteous; but the Lord delivereth him out of them all." (Psalm xxxiv. 19.) The Son of God is one, the Word one: but our wretchedness being of many kinds demands not only great mercy, but a multitude of compassions. Yet since the nature with which man is endowed is twofold, and each is wretched, man's wretchedness is perhaps not incongruously spoken of as twofold, although in each form it is of many kinds. For our afflictions both of body and mind are multiplied, but He who saves the whole of man will deliver from troubles of both kinds. Since then the one and only Son of God has come now on behalf of souls to take away the sins of the world, and will come a second time on behalf of our bodies to raise them and conform to His own glorious body, it will perchance seem not incongruous to bless God as in Him the Father of mercies—to praise this twofold mercy. For taking at once both the body and soul of humanity, He says not once simply, "Comfort ye," but, (as we reminded you before,) "Comfort ye, comfort ye," says the Lord your God, in order that we might be assured that He will save both natures who disdained neither.

5. But for whom, think you, will He do this? Clearly for His people. "For He," even now, "shall save," not any one, but "His people from their sins," (Matt. i. 21;) and in a little while He will conform not every body, but the humbled body,* to His own glorious body. In fine, He

* *Corpus humilitatis*, Phil. iii. 21: τὸ σῶμα τῆς ταπεινώσεως ἡμῶν.

Digitized by Google

comforts His people, as a humble people, whom He will save: since He will bring down the eyes of the lofty. Desire you to know who are His people? "The poor committeth himself unto Thee," says the man after God's own heart. (Psalm x. 14.) And He Himself, in the Gospel, "Woe unto you that are rich! for ye have your consolation." (Luke vi. 24.) Would that we might ever long, beloved, to be found among the people, not to whom the Lord their God says, "Woe," but whom He comforts. For why should He comfort those who have their comfort? The infancy of Christ comforts not great talkers, the tears of Christ comfort not laughers, the swaddling-clothes of Christ comfort not those who walk in stately robes, the manger and the stall comfort not those who love the chief seats in the synagogues: but all these will be seen to belong to them who with patient mind and in silence wait for the Lord the comfort of all, to them that mourn, to the poor in rags. Moreover, let them learn that the angels also comfort no others. For the good news of the new light is preached to shepherds watching and keeping their flocks by night, and to them the Saviour is said to be born. To the poor and toiling, not to you who are rich and have both your own consolation and the Divine "Woe," a hallowed day shone even amid the night-watches; and the night was light as the day, nay, it was changed into day by the angel's word, "For unto you is born this day a Saviour," this day, not this night. For the night has passed, and the day draws nigh, namely, the true Day of day, the Salvation of God, Jesus Christ our Lord, who is over all, God blessed for ever. Amen.

J. S. B.

THE LAST OF THE JUDGES, AND THE FIRST OF THE PROPHETS.

II.

We now come to the times of *Samuel the Judge*.

Twenty years had elapsed since the youth of Shiloh was recognized by all Israel in his prophetic capacity, before the next occurrence which brought his name into the holy record. During seven months the Philistines had borne the Divine judgments which accompanied the presence of the Ark of God amongst them, until they sent back the sacred symbol into the land of Israel. While it remained at Kirjath-jearim, the venerable tabernacle of Moses seems to have been pitched at Nob, a priestly city probably on the road from Jerusalem to Anathoth, within sight of the mount on which the nobler sanctuary was afterwards to be built. This severance of the sanctuary and what should have been its chief treasure and glory, is of itself sufficient to indicate a general indifference to the ordinances of religion, or a serious misconception of the Mosaic symbolism. Though the integrity of the ancient worship was not restored until the days of Solomon, Samuel's life-work was to check the downward course of the people towards heathenism, and to prepare them to profit by the change in the method of Divine revelations. In the transition period of national and ecclesiastical life, Samuel was the only

Digitized by Google

recognised leader of the people. If the priesthood had been dishonoured in public estimation by the sins and judgment of Shiloh, the prophet of Ramah was the medium of seeking or declaring the Divine will rather than the doomed holders of the Urim at Nob. And even if it had not been for the sentence of exclusion suspended over the line of Ithamar, the priest's office was shorn of much of its importance by the rise of the prophetic order. Eli's death had likewise caused the ruler's office to become vacant, and Samuel was the next holder of the rod of Joshua, Gideon, and Samson. We see him in times of peace going on circuit to the ancient patriarchal sanctuary of Bethel, to Gilgal rendered sacred to every Hebrew mind by the memories of the renewed covenant on the entry into Canaan, and to Mizpeh, nearer to his own home at Ramah, and the scene of many of his greatest deeds.

It was at Mizpeh that we read of Samuel for the next time after the long interval of silence. The Philistines were still the masters of the land. From the length of their domination, we may infer that their mastery was as complete as when, a generation later, no weapon was left among the thousands of Israel, nor even a smith, and the worn implements of husbandry had to be taken down to the enemy's forges for repair. And perhaps the desolation of the country was as great as when the highways were deserted for the byways for fear of Jabin's marauding bands, or the corn threshed in secret places, as in the days of Gideon, because of the robber-hosts abroad. At last the Judge's proclamation was sent throughout the tribes, exhorting them to put away the strange gods, and to turn their hearts to the Lord, and to serve Him only. For once a prophet's warning against idolatry found a prompt response. Baalim and Ashtaroth—the plural form indicating the multitude of images of Baal and Astarte which had been possessed and worshipped—were cast out. Then came the second proclamation, convoking a general gathering of the tribes at Mizpeh, with the promise of Samuel's intercession on their behalf. They came, and their first recorded act is the drawing of water to pour out before the Lord. Lord Arthur Charles Hervey, D.D.,* connects this act and its accompanying fast with the ritual of the Day of Atonement and the Feast of Tabernacles, and suggests that the near occurrence of the great Fast and Feast in the month Tisri will furnish a chronological hint. But it seems safest to regard the two acts as expressive of the same humiliation which led to the united confession,† "We have sinned against the Lord." (1 Sam. vii. 6.) It was amidst this national contrition that Samuel seems to have had his Judgeship publicly acknowledged by the tribes, while he exercised his office as the minister of God.

Ebenezer.

The ever-watchful Philistines could discern in the convocation at Mizpeh no omen of good to themselves; so they determined not to wait for an attack. Their lords gathered their respective contingents in haste to fall upon the apparently defenceless crowd ere the assembly

* Bishop of Bath and Wells, in "Speaker's Commentary."

† "*Aquam pro lacrymis effundebant.*"—St. Gregory quoted by Wordsworth *in loco.*

Digitized by Google

broke up. Fear came upon Israel at the approach of their relentless foes, and they joined in entreating their Judge to cry unceasingly to God for their deliverance. Already his marvellous power in supplication was known, and, like Moses at Rephidim, his trust is in the Lord of Hosts as the God of Battles. He joined sacrifice with intercession, and, though not of priestly descent, he himself offered a sucking lamb as a burnt-offering. If in this act he might seem to set at naught the Aaronic order, we have to remember the disorganized state of the ceremonial worship at the time, and, moreover, the Spirit of Inspiration which dwelt in him as a prophet directed Samuel's actions as well as his words. And if Mizpeh was not a sanctuary previously chosen, the time had not come for one place to be selected as that wherein God was pleased to record His name.

While the smoke of the sacrifice was still ascending towards heaven, the solemnity of the worship was broken by the dreaded sound of the advancing foe. Then, however, the efficacy of the powerful prayer of the righteous leader was seen as the tempest clouds gathered, and the "great thunder," which discomfited the Philistines, was an inspiriting assurance that He who had fought for their fathers in the day of Gibeon, was still their best defence from the face of the enemy. In the confusion of the terrified ranks, Israel waxed bold, and quitting the ramparts of Mizpeh they pursued the routed foe to Beth-car. In the story of the victory we have no mention of sword or spear in the Israelitish host, which was most probably destitute of weapons through their servitude, and if used at all were most likely those which the panic-stricken enemy had thrown away. When the pursuit was ended, the exulting Israelites returned towards their rendezvous, and by the wayside,—perhaps on the spot occupied so lately by the Philistine camp,—Samuel set up a stone as a permanent memorial of the great deliverance, and named it "Eben-ezer" —"stone of help," and the strain of the pæan he sung was, "Hitherto hath the Lord helped us."

Often indeed has this old Hebrew name been heard from Christian lips in seasons when blessed memories of the way have called for devout thanksgiving and renewed vows. A prominent dignitary of our day has called attention to the adoption of the word into Christian phraseology, as "a common name of Puritan saints and Nonconformist chapels."* Though an etymological purist might take exception to the use in either case, it may fairly be questioned whether the sentiment underlying the one was not a better sign than the modern craving for high or smooth-sounding names, and in the other than the idea traceable in mediæval "dedications" of holy fanes. That Church or that professed Christian is not to be envied where there is not an equivalent of "Eben-ezer" in the currency of religious thought and experience. The "hitherto" of the anthem has led many to place the "stone of help" among the sacred mile-posts of the Christian pilgrimage, but the occasion of the memorial identifies it more truthfully with the stages of the holy conflict. The Church of God has still its anti-Philistine struggle to wage. And as long as our place is found in the ranks of "Christ's Church militant here on

* Stanley, "Jewish Church," vol. i., p. 393.

Digitized by Google

earth," the story of the pursuit from Mizpeh to Shen will furnish soldiers of Christ with an encouragement far beyond that of a mere historical record. Our weapons like those of Samuel are "not carnal, but mighty through God," to whom belongs all the glory and the victory. But as certainly as we are called to face the powers of evil in array of battle, so surely will the victorious power of faith give us the joy of raising memorials of Divine power given in the hour of our extremity, as blessed in their relation to our future struggles as Samuel's "stone of help" by the way of Mizpeh.

Samuel rejected, and a king asked.

Twenty years more rolled their courses between the stirring events recorded in the last chapter (1 Sam. vii.) and the next appearance of the prophet on the page which bears his name. In the interim he was found going from place to place in the exercise of his Judgeship; and throughout the whole period the land had rest from the incursions of the Philistine bands. So signal and permanent were the results of the victory won by his instrumentality, if not like a second Joshua at the head of the martial host in the field of Rephidim, like the greater leader of the people on the mount of supplication prevailing with God for the overthrow of the adversary. At the close of this period, however, the voice of murmuring was heard, not against his personal rule, but because of the corrupt administrations of his sons, whom he had delegated as his deputies in the remote southern district of Beer-sheba. We need not enter upon a discussion of the difficult, but still important, questions suggested by a departure of the children of saints from the ways of their parents. If there seems at first sight to be a parallel to the case of Hophni and Phinehas, there must also be a contrast in favour of the venerable Judge of Ramah as compared with the old Priest of Shiloh. Had the corruption of Joel and Abiah resulted from their father's sinful connivance or failure in parental discipline, the revealer of Eli's doom would scarcely have escaped a share of his forerunner's punishment, or at least reproach. But in Samuel's case the complaint is only that from a fickle and rebellious people, while in Eli's the rebuke and chastisement are both from God. Had the petition only been prompted by a desire for greater vigour or impartiality in the government, Israel would have been content with a statement of their grievance, and a request for Samuel to inquire of God concerning the future administration of the Theocracy. Their desires, however, were influenced rather by the pomp and glitter of Moabite or Philistine royalty, than by the memories of the days of Joshua, Gideon, and Barak.

Every student of the Bible knows Samuel's noble vindication of himself at the consummation of the great slight put upon him by the wayward people of his charge. But it was not the contempt of himself which the grand old prophet felt so keenly as the dishonour done to his God. The Divine permission was revealed to him when Moses-like he had interceded on behalf of the rebellious race with the Lord. And when he informed them that God had allowed, if not approved, their petition, he pictured to them the breaking up of their families to furnish royal charioteers, footmen, and husbandmen, as well as cooks for the palace-kitchen, also the confiscation of their ancestral lands, as grants to the

Digitized by Google

king's favourites, and the tithing of their cattle and fruits to keep up his state and dignity. Jeshurun had waxed fat, and he kicked against the Divine rule. It was an early stage of that long course of Divine forbearance and Jewish rebellion so pathetically remembered in the punitive time of the kingdom's end. "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." (Hosea xi. 3, 4.)

The tribes having been dismissed to their homes, the way was soon found for fulfilling their request. A young husbandman of Gibeah in Benjamin had wandered for some days in quest of his father's lost asses, until in his search he came to the land of Zuph, and passing by the town of Ramah, his servant suggested an inquiry of the great "seer" of the town. The colloquy between Saul and his companion gives us an interesting glimpse into the common views of the people respecting Samuel, and the whole story reveals the primitive simplicity of the prophet's relations to his neighbours. The servant's suggestion indicates that the Judge of the nation was consulted in his own locality as an oracle respecting the homely troubles of every-day life. At the same time, the awe inspired by the superior standing of the prophet is shown by the discussion concerning the "present," so necessary according to Oriental etiquette, though a quarter shekel was the only gift which the future king had wherewith to secure the seer's help.

Next we have the information concerning the usage of Ramah at a peace-offering festival, when the worshippers waited at the joyous table until the "blessing" of the prophet had been secured upon the feast. We see in the graphic narrative the coming of the stalwart Benjamite to the house, his reception by Samuel himself at the gate, the sudden introduction, the invitation to the banquet, the tidings about the lost property hastily given, the unexpected revelation that upon him and his father's house was the "desire of Israel," and the humble disavowal of any claim to such an elevation. Then came the feast, with the ruler's portion placed before the stranger-guest; afterwards the private communing upon the house-top, and next day the secret anointing by the way-side, and the dismissal in peace with the tokens that should satisfy the newly-anointed one that the proceeding was of God's command. Lastly came the public designation at Mizpeh by lot, and the solemn presentation of the shrinking ruler to the tribes as the Lord's anointed, while Samuel rehearsed the constitution of the new monarchy.

In all these proceedings Samuel stands before us in the same noble simplicity of character. Accessible to all suitors, he was ever ready to give them sympathy and help in their troubles. As the oracle of Israel, however, Samuel was the instrument of the Divine wisdom and power, and a type of a greater Prophet whose counsel is not invoked in vain with reference to the smallest anxieties and sorrows of our lives; who is ever near to meet us in the common paths of daily life, that He may guide us towards a kingdom that shall not pass away, and to cheer and strengthen us with the unction of the Holy One. But in the anointing of Saul, Samuel knew that the end of his own rulership was at hand. It is not however the loss of dignity from his own house that he mourned,

Digitized by Google

but only the sin of Israel in preferring a man rather than the Lord for their king. This disinterested patriotism, and his single-eyed allegiance to Jehovah, were still more marked in the appeal which he made to the congregated nation in their shortly-subsequent assembly at the ancient camping-place of Gilgal. In a spot sanctified by the sacred associations of their fathers' covenant, Samuel called upon the people to renew their vows to serve the Lord, at the time of the solemn inauguration of the new order of things. It was the Seer's public resignation of his judicial office. In the unnatural thunder of the harvest-time the Lord who spoke to Moses at Sinai repeated the awful tokens of His Presence, and ratified the vindication of His servant, while He accepted the dedication of His people to Himself. As Moses had been called upon to intercede for the terrified nation in the desert, so Samuel's prayers were desired by the awe-stricken multitude. And while he interceded for them then, he laid down his office with the assurance that his supplications should still be poured out in daily intercession on their behalf.

Samuel, Saul, and David.

The glories of the new kingdom were soon overcast, and the Philistines, who had been kept under while Samuel had ruled as the Judge appointed of God, were once more the masters of Israel. In vain had Saul surrounded himself with a body-guard of three thousand men; he had yet to learn that the Lord he was beginning to forsake was the only "Strength of Israel." Trusting in his new battalion he had surprised the Philistine garrison in Geba, (his own native Gibeah?) and so provoked the attack of the whole power of the enemy, which resulted in new disaster and oppression. The nation was convoked at Gilgal, to prepare for the expulsion of the invaders. The command of Samuel was that the tribes should wait in their halting-place of blessed memories for seven days, until he came to inaugurate the enterprise with solemn sacrifices. In the course of the week, as the bands of the uncircumcised grew more bold and approached closer to their camp in the Jordan valley, many of the timid followers of Saul crept away into hiding-places, or deserted across the Jordan into the secure retreats of Gilead. The few who remained under the royal standard trembled with craven fear of the adversary. So little had the mass of the people profited by the story of Gideon and the other Judges, as to fail utterly in their interval of testing. It was pre-eminently the time of Saul's probation likewise, and he too broke down under the trial. The promise of the Seer was given for the "end of seven days." Saul's patience was exhausted before the last day of the week had run its course. The hourly-diminishing band which surrounded his banner seemed to him to indicate that a deferred battle would be a certain defeat. He had too little of the true fear of God to preserve him from disobeying His prophet, and too much of its counterfeit to pursue his own course without the semblance of religious sanction. So he called for the victims, and the burnt-offering was just consumed when Samuel approached the camp. He soon heard from the lips which had first saluted him as the "desire of Israel," that another had been sought by God,—"a man after His own heart," who should succeed to the throne. Because Saul humbled himself at the preaching of Samuel, the doom uttered then was only that

Digitized by Google

of his dynasty. And the subsequent triumph of Jonathan at Michmash gave proof that he might yet expect the hand of the Lord to be with him in his own days. But the self-confident rashness showed at Gilgal, unsubdued by Divine grace, was to be the means of his future and final fall.

Now, as then, God has a kingdom in this world, and in presence of its foe the peril of setting expediency against law is by no means uncommon. The Word of God, however, is still the sure and sealed instruction of all leaders in Christ's service; and the moment when human judgment would be most ready to pronounce the ancient heavenly ordinance obsolete, is not unfrequently the moment of the Christian soldier's solemn probation. Samuel's coming was deferred, but still within the limit of the promise. So in the time of our conflict and tribulation we have "a more sure word of prophecy," that "He that shall come," as our Strengthener and Counsellor, "will come, and will not tarry:" long and dark as the hour of the power of darkness may seem, He will not fail to honour and reward the faith that clings to Himself as the only and "present Help in time of trouble."

The interval was not great before the sentence which Samuel at first sought to avert from Saul was repeated and rendered more bitter. The war against Amalek had been directed by the prophet's word; the vast array of two hundred thousand men, as compared with the remnant of six hundred at Gilgal, showing the freedom from Philistine oppression. The campaign was altogether victorious, but the king's return was made the occasion of his deepest disgrace, as the triumph changed into his shame under the denunciations of Samuel. On Saul's side we see the reckless disregard of the Divine command for the sake of dainty spoils to grace his return; and we mark his degenerate character in the miserable attempt to turn the blame upon his subjects, and in the worthless pretence that the fatlings of Amalek were spared for Jehovah's altar. Like Judas in his assumed regard for the poor at Mary's anointing, he was easily overcome by the "prince of this world" when he clothed himself as an "angel of light." In Samuel's case we see deep grief at the revelation of the monarch's fall: there was the night of strong crying and lamentation for the apostate, and the early morning journey to deliver the message of deposition. We witness the self-complacent salutation of Saul, and the indignant inquiry of the prophet as his ears caught the bleating of the unholy spoil. Then, as he "hewed Agag in pieces before the Lord in Gilgal," we find the whole force of his nature devoted to the work of his God. He whose lips had hesitated to speak the former curse upon the unfaithful anointed king, does not shrink from using his own hands to execute God's righteous wrath upon the Amalekite prince. His clear perception of the nature of true religion was well exemplified in the rebuke of Saul's pretended care for the altar. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?" is not the inquiry of an enthusiastic opponent of the forms of Divine worship. Samuel had learned the true reference of the sin-offering to Him who should save His people from their "sins" as well as from their condemnation, and the whole burnt-offering was to him the symbol of the perfect dedication of the worshipper to the service, obedience, and glory of his God.

Digitized by Google

Soon the voice of God was heard calling him to cease his lamentation for the now forsaken king. At Bethlehem, in Jesse's house, he was taught that God's chosen instruments were not necessarily those of the stalwart form and martial look. With the anointing of the youthful shepherd his connection with State affairs closed. He ceased to visit Saul after the sad scene at Gilgal. Once more his venerable form is seen for a moment in the history of David's early troubles, as the young minstrel, envied and persecuted well-nigh unto death, fled from the perils of the court to find a sanctuary in Samuel's house at Ramah. As successive messengers were sent for his arrest, the prophetic inspiration came upon them all, Saul himself included, when he came in person at last to carry out his envious design. From the time that he lay in Samuel's house through the night, stripped of his kingly vesture, and overcome by the abundance of the revelation, prophet and rejected king appear to have met no more,—not at least until that still more awful night when Samuel was permitted to leave the abode of the departed to repeat his own sentence on the eve of Gilboa.

Samuel's death and burial.

Of the prophet's end the record is singularly brief. "And Samuel died; and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah." (1 Sam. xxv. 1.) We are not informed whether Saul was present at the obsequies, in which a nation's tears proved that all the house of Israel had lost a constant friend as well as a mighty leader.

Of Samuel's political relation to the old and the new eras there is no need to say more. In the Jewish Church the pupil of the priest became the first of the regular prophetic succession, which inherited much of the honour which might perhaps have continued in the line of Aaron if the "priest's lips" had been ready to "keep knowledge." In his age he was gladdened by the presence of the young prophetic school about his home. From him the Nathans and Gads of the Davidic revival derived no little of the human preparation for their important service in a re-organized Church. Thus mediately, and, through his flight to Ramah, immediately also, David was a partaker of the benefit of Samuel's spirit. The warrior, who amidst the perils of persecution, or the cares of the throne, could never forget the home and occupation of his youth, would certainly not banish from his memory the prophet who anointed him. And if the duties of the sheep-fold and the scenes of his old pasture-grounds give such varied imagery to his Psalms, we may not unreasonably conclude that many of his more subdued or didactic productions were sung to a lyre tuned to the reminiscences of Samuel's teaching; so that in the service of song common to both dispensations and every sect for near three thousand years, the Seer "being dead yet speaketh."

In his personal religious life, Samuel stands before us as a noble example of the power of faith. If he is only commemorated by the writer of the Epistle to the Hebrews in the condensed summary at the end of his roll of ancient worthies, his inspired epitaph there is that through faith he "subdued kingdoms," and "wrought righteousness." His leading characteristic in the Old Testament references is his power with God in prayer, a power which brought infinitely more benefit to

Digitized by Google

his people than the strength of a Samson or the boldness of a Jephthah. The Psalmist in speaking of the good men of former days says, "Moses and Aaron among His priests, and Samuel among them that call upon His name; they called upon the Lord, and He answered them." (Psalm xcix. 6.) It is because of the power of godliness in him that he has lived in the memories of a hundred generations, and not by virtue of his association with the field of victory, or his commission as the anointer of kings.

The clear, beautiful radiance of his even, holy life is best seen in a comprehensive survey of its whole course and surroundings, from the early consecration in Shiloh to the peaceful close at his ancestral home in Ramah; a survey that will include the darker outlines of collateral lives to give a background to the inspired portrait. In youth he came into contact with the impure and reckless sons of Eli. Upon the basis of circumstances, the comparison seemed to be all against him. A country youth, belonging to a family of which Moses "spake nothing concerning priesthood," might seem to be far behind those whose birthright it was to represent the nation in its approach to God, and whose prospective office was the highest in the State, as well as in the Church. But character supersedes privilege: the birthright was forfeited through moral guilt, and the Levite youth of Mount Ephraim was the accepted prophet of the Lord.

Once again in his age Samuel appears, and now side by side with the first king of Israel. Then the government which he resigned was associated with a pomp of State and martial dignity greatly eclipsing the patriarchal simplicity with which he had exercised his own rule. But after a short day of dazzling splendour, we have seen the sun of Saul's life decline in the gloom of Divine abandonment, until it set in the blood of suicide upon Mount Gilboa; while the man of God, in the simple life of unswerving uprightness, went from strength to strength, till he was gathered to his fathers in a good old age, and was followed to the grave with the lamentations of all Israel. Yet he was a man of like passions with ourselves: if he takes a high rank among the Church's worthies, it is only by virtue of the victorious power of faith, and the sustaining influence of lofty and continual communion with God.

J. H.

THE PALM-STOVE IN KEW GARDENS.

It is no wonder that the citizens of London have for ages been drawn, as if by some irresistible impulse, westward; beckoned onward, as it were, by the splendid beauty of the setting sun. In our own time we have seen the famous Gardens of Vauxhall, where Pepys tells us the nightingales used to sing so sweetly, swallowed up in the advancing tide of brick and mortar; and Kensington Gardens, where, within the memory of many middle-aged men, squirrels were as plentiful as blackberries, are now caged in by a suburb, until they are not more retired than a Square in Bloomsbury. Westward still the great wave of human life is advancing, until our last open space, open to the pure country fields in the form of a public pleasure-ground, is in the Royal Gardens at Kew. Like the Hampton Court Palace Gardens, they

Digitized by Google

have flourished under the favour of the Crown for many reigns, and the forest-like pleasure-grounds have had time to form a deep setting of noble trees round the Botanical Gardens, brilliant with flowers and exotic plants gathered from all quarters of the globe. It is true they did not pass into the possession of the Crown until the beginning of the last century, but for a century before, a residence known as Kew House, with these grounds, was in the possession of Lord Capel, and from him fell into the hands of Mr. Molyneux, who married his daughter, the Lady Elizabeth Capel; so that these noble grounds, at least as far as the Arboretum or forestial portion is concerned, have been in careful cultivation for at least two hundred years.

Mr. Molyneux's connection with the Court, as Secretary to the Prince of Wales, son of King George II., and father of George III., appears to have drawn the attention of that Prince to the charming situation of these lawns and glades, and induced him in the year 1730 to take a long lease of them from the Capel family. At that time the estate consisted of about two hundred and fifty acres, bounded, to speak broadly, by the Richmond-Road, the old Royal Deer Park, and the river Thames.

The Palm-stove in Kew Gardens is one of their chief attractions. This is we believe the largest tropical house in existence, its entire length being three hundred and sixty-two feet by one hundred feet in width, and sixty-six feet in height. What a noble prison-house it is for the captured forest trees of the tropics, and how healthy and luxuriant the captives look! The visitor is transported to the torrid zone, and finds the blaze of light shadowed by the curved leaves of the palms, which make dim arcades of shade as he pushes through them, whilst the humid heat helps to carry out the deception; only one thing seems wanting—a few bright-coloured birds to make the picture perfect. But we forget: mere illusions, however delightful, are not sought after here, but facts, and they are sufficiently pleasant and enticing to need no adventitious help. Graceful as is the foliage of these palms, they may be termed economic plants in the highest degree, as many of them provide food and wine, water, clothing, and cordage to the inhabitants of the arid country in which they grow. In many cases, indeed, they may be said to be the tree of life, affording at once shelter, food, and drink to those who seek them. Visitors who enter these houses in search of information will find each plant duly labelled, so that they have no difficulty in ascertaining their names and the class and order to which they belong. They may, therefore, be considered living picture-books. Indeed, this may be said of the whole of Kew Gardens, from the meanest weed that grows in the Herbaceous Grounds to the noblest trees; and, in this sense, their value as a public instructor is inestimable: and the more so that the knowledge they afford is given insensibly, whilst indeed the lounger thinks he is merely enjoying himself. Among such a tangled mass of verdure we have only space or time to refer to a few of the more graceful or valuable objects in an economic sense.

The *Arenga saccharifera*, as its name implies, is a palm yielding abundant saccharine matter, which by fermentation makes an excellent wine—red and white—each tree yielding on an average three quarts

Digitized by Google

daily. Marco Polo says, "When they want wine, they cut a branch of this, and attach a quart pot to the stem of the tree, at the place where the branch was cut; in a day and a night they will find the pot filled." Its fibrous integument makes incorruptible cordage, and the cellular pith of the trunk affords abundant sago-meal. Close beside this wine and meal-giving tree is a Brazilian palm—*Astrocaryum rostratum*. The sight of this tree of ferocious habit reminds one of the fierce tiger that lies in wait amid the verdure of tropic climes. Every leaf is beset with powerful spines, which mark the mid ribs of the leaves, and are arranged in rings around the stem. Any traveller making his way in the forest would certainly feel the force of these talon-like projections, which justify its classification among the ferocious genus. *Caryota urens*, another palm, is a native of India, remarkable for its divided leaves and wedge-shaped leaflets. This is also a wine-giving tree. It would seem as though Nature in very hot climes compensated mankind for the extreme heat by affording natural fountains of refreshment to the inhabitants. Roxburgh, in his "Flora Indica," says, "This tree is highly valuable to the natives of the countries where it grows in plenty. It yields them during the hot season an immense quantity of toddy or palm wine. I have been informed that the best trees will yield at the rate of a hundred pints in the twenty-four hours. The pith, or farinaceous part of the trunk of old trees, is said to be equal to the best sago; the natives make it into bread and boil it into gruel." Thus bread and wine may be said to be the fruit of this beautiful palm.

We cannot fail to recognize the tall and handseme cocoa-nut tree (*Cocos nucifera*), which lifts its head crowned with graceful plumes above the other trees. This palm, which is universal in tropical countries, perhaps yields a more varied produce to mankind than any other tree; indeed, it is popularly said that its uses are as numerous as the days of the year. The gigantic leaves of the Talipot Palm of Ceylon and the Indian Archipelago, which casts such a broad shade, naturally suggested one of its principal uses—the construction of tents.

The West Indian fan-palm (*Sabal umbraculifera*) is another specimen of the broad-leaved class of palm, the leaves measuring from four to six feet in diameter, and growing to a height of sixty to eighty feet; in this stove it is comparatively short, but the breadth of foliage contrasts richly with the more plume-like class of leaves. A very beautiful palm is *Phytelephas macrocarpa*—the Vegetable Ivory Palm. The peculiarity of this palm is that the stem, instead of being erect, trails along the ground, sometimes for twenty feet, before it begins to rise, and then it lifts its head barely more than three or four feet. The seeds which produce the vegetable ivory are found in hard clustered capsules. This ivory is used for turning purposes, the cheaper kinds of chessmen being made from it.

The beautiful fan-like arrangement of *Urania speciosa*, the Travellers' Tree of Madagascar, draws attention to one of the most valuable growths of the tropics—a tree yielding pure water. Ellis in his *Madagascar* tells us—

"This tree has been most celebrated for containing, even during the most arid season, a large quantity of pure fresh water, supplying to the

Digitized by Google

traveller the place of wells in the desert. Having formerly been somewhat sceptical on this point, I determined to examine some of the trees. One of my bearers struck a spear four or five inches deep into the thick firm end of the stalk of the leaf, about six inches above its juncture with the trunk, and on drawing it back a stream of pure clear water gushed out, about a quart of which we caught in a pitcher, and all drank of it on the spot. It was cool, clear, and perfectly sweet."

We are not aware whether in the Palm-stove this water, which to the thirsty way-farer must seem like a direct gift from God, is yielded; if so, and the tree was not injured by it, a trial now and then before the public would be deeply interesting.

At each end of the stove there are staircases, which lead to and from the gallery, from which a view of the heads of the palm-trees is obtained. Near the ascent staircase is a very remarkable group of Screw-pines, so called from the likeness of their leaves to that of the pine-apple. The great peculiarity of these palms is the manner in which they throw out adventitious roots above ground, which serve as buttress-like supports to the tree. The *Bambusa vulgaris*, close to the staircase, is a specimen of the rapidity of growth of this cane, which, like the *Bambusa gigantea*, is rapidly reaching the glass roof. It has been observed to grow at the rate of eighteen inches per diem; and the specimen now flourishing has reached to the gallery from the ground in three months. The uses of the Bamboo are almost too numerous to mention; and in the Museum No. 2, at the end of the ornamental water, opposite this building, hundreds of specimens of articles manufactured from it may be observed.

Among the smaller specimens in this house, the magnificent *Doryanthes excelsa*, an Australian lily, which, like the country of its birth, is on a magnificent scale, throws up flowering stems of twenty feet in height, having clusters of crimson flowers twelve to eighteen inches in diameter. Let us notice, also, *Girardiana Leschenaultiana*. This is a most virulent Indian nettle. The late Curator of the Gardens was stung by it on one occasion, when his hand swelled to double its normal size, and he was disabled for at least a couple of hours, when the inflammation gradually subsided. Before ascending the staircase we must not forget to notice *A. toxicoria*—the deadly Upas tree. Dr. Horsefield says:—

"This is one of the largest trees in the forests of Java; the stem is cylindrical and perpendicular, rising completely naked to the height of sixty, seventy, or eighty feet. Close to the ground the bark is, in old trees, more than an inch thick, and upon being wounded yields plentifully the milky juice from which the celebrated poison is prepared. In clearing new grounds near the tree the inhabitants do not like to approach it, as they dread the cutaneous eruption which it is known to produce when newly cut down. But except when the trunk is extensively wounded, or when it is felled, by which a large portion of the juice is disengaged, the effluvium of which, mixing with the atmosphere, affects the persons exposed to it with the symptoms just mentioned, the tree may be approached and ascended like the common trees of the forest."

"Thus it will be seen that the popular notion as to the deadly shade of the Upas tree, which the poets make so much of, is by no means to be

Digitized by Google

taken as literally true. As long as its stem remains intact, indeed, it appears to be harmless; it is only the juice which contaminates the air with poison.

Ascending the spiral iron staircase we have a full view of the crowns of the palm-trees, and the manner of their being thrown off from the main stem. The unfolding of some of the leaves may be observed, showing the tender green of that portion of them which has just seen the light. Some of the creepers which ascend the staircase and surround the gallery, show the prolific nature of these plants; and some of the flowers are magnificent in colour. High, however, as we have ascended, it will be seen that the tropical trees have shot still upwards, and the flora of the warm latitudes is threatening to touch the glass roof. Since the introduction of glass as a protection against the weather, there has been a struggle to lift it high enough to keep pace with tropical growths. Like the contest between guns and armour-plating, there has been an incessant struggle between Art and Nature in the stove-houses. At first the old Orangery was employed to preserve the plants and trees requiring heat, but the palms and pines speedily shot up to its, comparatively speaking, low roof, and had to be cut down to suit the capabilities of the house. Decimus Burton lifted this roof to sixty-six feet; but we now see the bamboos lifting up their verdure to the glass, and some of the palms will shortly touch it, and then—but here the contest is ended by the triumph of the trees. It may be asked, Why may not the glass roof be made to lift so as to accommodate these tropic plants? This, no doubt, would be easy of accomplishment by means of telescopic columns that could be lifted by machinery; but when we remember that some of the trees now in this Palm-house acquire an ordinary height of from a hundred to a hundred and eighty feet, we fear the victory must be left with Nature and the flora, inasmuch as lifting the roof to anything like this height would involve difficulties in sending heat to such altitudes. Such, at least, is the present view; possibly a few years may enlarge our ideas and our capacity for action in the matter, as we have seen in so many other cases. Meantime we must submit to see the glorious leaders of the palms cut down and their beauty spoiled, or, when they are at their greatest beauty, they must be removed from the house and destroyed, in order to give place to younger trees, which, in their turn, will be nursed at great expense to full tree-hood to be in like manner degraded—a result, we must confess greatly to be deplored, and most of all by the learned Director of the Gardens, who, of all men, must most regret to see a limit put by Art to the vigorous powers of Nature, which his skill has done so much to foster in this delightful spot.

It may be asked how far Kew Garden has fulfilled the scheme of such a natural garden as was foreshadowed by the late Dr. Lindley: what Imperial purposes has it served; what has it done towards proving itself a nursing mother to our Colonial possessions? This is a very important question, and we think the Director can with pride reply. From these Gardens have issued the Cinchona plants which are now clothing the hills of India, and from the produce of which quinine is now largely manufactured in the Neilgherry mountains, and in the Sikkim Himalaya. The

Digitized by Google

importance of the introduction of this life-giving drug to the holders of India, and to all fever-stricken populations, cannot be exaggerated. The cultivation of ipecacuanha in the same country from seeds sent from Kew and under the care of Kew gardeners, is another fact which cannot be dwelt upon with too much pride by Dr. Hooker. It was made known as early as 1648 by the physician Piso that this powder was a cure for dysentery, but this knowledge seems to have been forgotten until the present time, when it was found to be really a specific for the disease when taken in large doses. The value of such a drug as this and the Cinchona bark to Europeans in the East is certainly incalculable. In short, the nursing mother at Kew has done good service in enriching our colonies with valuable plantations, which will conduce to the welfare of their inhabitants for all future generations.

And not only our colonists are so supplied, but the home demand is also considerable. From the nurseries of Kew Gardens, Battersea, Hyde, and the Victoria Parks have been planted and renewed with trees. One of the best testimonies to the smooth working and the beneficial action of this public establishment under the present Directorship, is the harmony that exists between it and the proprietors of different private nurseries in the country. The profusion of gifts of rare flowers and shrubs constantly flowing in from them not only shows the high estimation in which Kew is regarded as a botanical garden, but the liberal manner in which its resources have been judiciously dispensed among themselves.

Of the estimation in which the Gardens are held by the public it is scarcely necessary to speak. The crowded steamers that pass up the river on every holiday are a sufficient answer. A few figures, however, will suffice to show the boon the opening of these Gardens has been to the public as a mere pleasure-ground to *all classes* of the people, for we scarcely know which class seems the most thoroughly to enjoy them. During the first year, 1841, after the grounds were opened to the public, the number entering the gates was 9,174. A gradual increase took place year by year until 1850, when 179,627 passed the gates. The next year, the Great Exhibition year, saw the number increased to 827,900. Even this large number very speedily became surpassed by the visitors of ordinary years, the number during 1872 being 553,249. No doubt the figures for the entire present year will give the largest number of visitors Kew Gardens have yet received. The Director, thoroughly taken up as he is with the scientific objects of the grounds, yet has not neglected their popular character. The broad avenue leading towards the Palm-house, during the early spring and summer months, is a triumph of floriculture, as regards mere masses of colour. The rhododendron beds, when in bloom, are perfectly matchless, and the turf beside them a carpet of the most brilliant dyes. However ardent a botanist, this much Dr. Hooker wisely concedes to the vast crowds who come here merely to enjoy the delights of a glorious garden, set in a still more glorious pleasure-ground and park.—*Abridged from the Edinburgh Review.*

Digitized by Google

PASSAGES IN THE LIFE OF A SAVANT:

ANDRÉ MARIE AMPÈRE.

(*Concluded from page* 1017.)

AMPÈRE's married life, instead of proving for him the beginning of a period of happiness and calm, brought along with it anxiety of the deepest kind. His wife, whose health had never been very strong, fell into a consumption, and it was soon mournfully evident that her stay in this world could not be of long duration. The saddest part of the whole case was that Madame Ampère had to remain with her family at Lyons on account of her delicate state of health, whilst the poor husband, full of apprehensions and of sorrow, was obliged to reside at Bourg, in the department of the Ain, where he had obtained from government a lecture-ship on Natural Philosophy. His greatest anxiety was to make himself known by some mathematical publication or scientific discovery which might produce for him a better position, financially speaking, and enable him to surround his Julie with the comforts which her precarious condition rendered more than ever indispensable. This separation was, of course, extremely trying, but we are almost inclined to be selfishly thankful for it, as it has resulted in the touching correspondence which Madame Cheuvreux has collected together in her beautiful volume. The following passage places before us with great power and truth the whole-some influence exercised by the poor invalid wife over the impressionable and dreamy nature of Ampère.

"In affection, Julie's heart was also capable of vivid feeling; but in the ordinary affairs of life she constantly sought to give calmness and reality to this genius, which passed without transition from a washer-woman's account to the highest scientific abstractions, from the most minute details to the new discovery which was to immortalize him, or even from religious meditations, to the expression of his passionate affections. In André, the capacity of emotion was such that he felt with incredible keenness the grief of a private misfortune or the sorrow of an historical catastrophe, whatever the number of years that had intervened; he has been seen to shed tears at the thought of events which retarded the progress of civilization in other ages, just as if he had been the witness or the victim of them himself.*

"We are constantly reminded of the pain that questions of a practical nature must have cost this mighty mind. In spite of his virtuous efforts, he could not long remain in this lower world: either poetry carried him

* See some curious instances recorded in the *Biographie Universelle*, Art. *Ampère*. A similar case of *impressibility* may be mentioned in connection with Ruelle, a distinguished French lecturer on chemistry. One morning he entered his lecture-room under the influence of the greatest agitation. He was pale, excited, his clothes in disorder, his hair dishevelled. "Gentlemen," exclaimed he to his pupils, "I fear I can command to-day neither method, nor per-spicuity; I have scarcely strength left to put two ideas together. But you will excuse me when I tell you that during the whole of the last night the Prussian cavalry was riding over my body!" Ruelle had just heard the news of the battle of Rosbach.

Digitized by Google

away, or science fascinated him. The lover, the thinker, the inventor, ever reappeared, in spite of the hard necessity which forced him to gain the daily bread of his wife and child."

But if the vigilant solicitude of the devoted Julie watched, even from the bed of sickness, over the restless, unpractical, and imaginative temperament of her husband, how admirably do the best sides of Ampère's nature stand out amidst the anxieties of every kind which beset and well-nigh overwhelm it! "One feeling alone transformed and fixed this lively imagination; namely, the uneasiness he experienced at the state of his Julie's health. Nothing could distract his attention from this subject. We have before us whole pages which evidence a solicitude never at rest; injunctions and recommendations are ever renewed, ever succeeding each other. In the most studied technical terms he thinks of everything; he is a thorough *Sœur de Charité* by the invalid's bedside; a physician could, without compromising himself, have signed various receipts for soothing draughts prescribed at twelve leagues' distance by the young husband who is oppressed with work, and who cannot keep from the pleasure of it.....With what profound respect we follow André step by step along the path of sacrifice of every kind offered to her whom he calls his benefactress! The trouble which weighs most upon his heart is that of separation; but in reckoning all the hours lost in giving fruitless lessons, and thus stolen from precious labour, we suffer more than he (for he was ignorant of the sacrifice made) at the contemplation of such inexorable duties fettering his genius, and placing this grand mind at the service of the first pupil who came, and who was able to pay nine or ten francs a month for such a Professor."

After a long period of anxiety, the day of success seemed at last to be dawning, and Ampère could almost say that he had reached the coveted goal, when it pleased God to take away from him her whose comfort and happiness had been the aim of his unceasing efforts, and whom he would have been so proud to raise to the social position she would have adorned by her talents, her virtue, and her piety. On Wednesday, July 13th, 1804, Madame Ampère fell asleep in Jesus. The journal of the unfortunate husband contains the following entry, written whilst the patient was walking "through the valley of the shadow of death:"—

"Wednesday, 13th, nine o'clock in the morning.

"'*Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.*'"

"'*Firmabo super te oculos Meos, et instruam te in via quâ gradieris. Amen.*'"*

"My God! I thank Thee for having created me, redeemed me, and enlightened me with Thy Divine light, in ordaining that I should be born in the bosom of the Catholic Church. I thank Thee for having brought me back to Thee after my wanderings; I thank Thee for having pardoned them. I feel that Thou desirest that I should live but for Thee alone, that every moment of my life should be consecrated to Thee.

* These quotations are the Vulgate rendering of the tenth and eighth verses of the thirty-second Psalm.

Digitized by Google

Wilt Thou take from me all happiness on earth? Thou art Lord of it. O my God! my crimes have deserved this chastisement. But perhaps Thou wilt still listen to the pleadings of Thy Divine mercy. '*Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.*' I trust in Thee, O my God! but I shall be resigned to Thy decree, whatever it may be; death would have been easier to me; but I have not deserved heaven, and Thou wouldest not plunge me into hell. Deign so to help me, that a life passed in sorrow may merit for me the happy death of which my sins have rendered me unworthy."*..... "O Lord! God of mercy! deign to reunite me in heaven with her whom Thou hast permitted me to love while on earth!"

We shall now quote a touching letter from Elise, Julie's sister:—

"My good Ampère, I feel it is no longer pleasant to be occupied with self, that all is indifferent; moreover, is it not for your sake that I thus write to you about her?

"Do you not believe with me that this dear spirit is hovering round us, and is still interested in those who were so dear to her? I am so often going to speak to her! In the night I fancy I hear her; I listen; and if it is not she, it is something belonging to her which says to me, I am here, calm your sorrow; we shall meet again! Ah! my poor Ampère! we have both of us lost everything. I shall not seek for consolation in forgetfulness. The idea of forgetting her is revolting to me, and I can scarcely listen to those who talk to me of it. The day which will reunite me with her whom I loved will be a happy one. Poor little one! Do you know she pressed my right hand; I feel the pressure still. She looked at me. I wept; and I have still a long time, perhaps, to remain here below;.....for one does not die of grief.

"But you must really take care of yourself.....Do not add to my grief by the knowledge that the husband of my Julie is ill, lonely, and forsaken. Your son, poor little thing, is as well as he can be without her. Adieu, adieu! Perhaps some day I may be able to speak to you about her without constraint. They tell me I am wrong in recalling the remembrance of her to your mind. Adieu! adieu!

"ELISE."

Our purpose in this present sketch is not to relate Ampère's scientific career,† but to place under the eyes of our readers an account of

* An erroneous sentiment, but one which is often expressly inculcated by Roman Catholic religious teachers, and with which the mind of Ampère was doubtless imbued in his youth.

† We subjoin, however, a few particulars likely to interest general readers. After his removal from the central school of the Department of Ain, in which he filled the post of Professor of Physics, Ampère held the appointment of Professor of Analysis in the Polytechnic School of Paris. His first publication is entitled, *Considérations sur la Théorie Mathématique du Jeu*, (Lyon, 1802,) in which it is satisfactorily proved, that if a person play habitually in society he must infallibly, even though he play on equal terms, be ruined; since he is, as it were, playing with finite means against an opponent who may be considered as infinitely rich, and who therefore may continue the game indefinitely. In

Digitized by Google

the workings of a soul weighed down by sorrow, and finding relief at the foot of the Cross. We have seen that the illustrious philosopher,

1805 he presented to the Class of Physical and Mathematical Sciences of the National Institute a paper entitled, *Recherches sur l'Application des Formules Générales du Calcul des Variations aux Problèmes de Méchanique;* and in the *Annales de Chimie*, (1814,) there is published his letter to Berthollet on the subject of *Definite Proportions, or the Atomic Theory.*

Some connection between the electric, galvanic, and magnetic powers in nature had been long suspected, on account of the observed effects of lightning on the directive property of a magnetized needle; and in 1819 M. Oersted observed that the wire connecting the opposite poles of a galvanic or voltaic battery caused a magnetized needle, suspended near it, to deviate from that position which it assumes when beyond the influence of any disturbing power. This remarkable phenomenon being made public, the philosophers both of this country and of the continent repeated the experiment in various ways; and almost immediately, by the discoveries to which their researches led, raised up a new branch of science. Among the earliest of these philosophers was Ampère, who, in September, 1820, read before the Académie Royale des Sciences a paper in which it was stated that the voltaic pile, or galvanic trough itself, produced a like effect on a needle suspended near it, when its opposite poles are connected by a wire; and soon afterwards he communicated an important discovery which proved that some, at least, of the phenomena of magnetism could be represented by electricity alone. He showed that if two wires connect the opposite poles of a battery, they attract one another when so disposed that the currents pass along them in the same direction, and repel one another when the currents flow in contrary directions; and he contrived a delicate apparatus by which the phenomena were exhibited.

Faraday having discovered that if a wire be suspended over one pole of a magnet, and the galvanic fluid be made to pass along the wire, or if the wire be fixed and the magnet suspended over it, the wire in one case, and the magnet in the other, would revolve around the fixed object; Ampère, to whom the discovery was communicated, immediately repeated the experiment, and subsequently contrived an apparatus in which the suspended magnet was, by the influence of the wire, made to revolve on its own axis. He also invented the well-known apparatus, consisting of a copper cylinder surrounding one of zinc, and containing diluted sulphuric acid, both of which cylinders being supported by conical points over one end of a magnet, placed in a vertical position, revolve about the magnet; from right to left if the north end be uppermost, and in a contrary direction if the south end be uppermost. M. Arago afterwards, in conjunction with or at the suggestion of Ampère, succeeded in communicating magnetism to a needle by placing it within a helix of copper wire, the extremities of which were connected with the poles of a battery.

From the mutual attractions and repulsions existing apparently in electrical, or, as they may be called, electro-magnetic currents, Ampère inferred that such currents revolve continually about a magnet; at first he supposed that the centres of their revolutions were in the axis of the magnet, but he was subsequently led to consider that currents revolve about each atom in planes a little inclined to the general axis of the magnet: setting out with this principle, he satisfactorily deduced, by analytical processes, the phenomenon of electro-magnetism, or, as he designated the science, electro-dynamics.

This highly-gifted man died in 1836. His last work, published in 1834, and entitled, *Essai sur la Philosophie des Sciences*, gives a kind of philosophical summary of the labours of his life. For a full list of his works and philosophical papers, see the *Biographie Universelle.*

Digitized by Google

brought up with the tenderest care by a Christian mother, had at an early age shown himself strongly attached to all the cardinal truths of religion. It was hardly to be expected, however, that a mind occupied with the study of mathematical and physical science would altogether escape from the assaults of doubt, and steer completely away into the calm sea of unshaken, unbroken faith. During his lifetime, indeed, Ampère carefully concealed the harrowing questionings which tortured him repeatedly; but the MS. correspondence which he left gives a valuable insight into a number of mental struggles, such as Pascal himself had to carry on. "If it was true!" said he in a letter dated June 2nd, 1815, "Woe is me!.....the faith of my youth does not retain sufficient hold upon me to make me believe; but it has still the power of striking me with terror! If I had preserved it untouched, I should not have rushed headlong into this abyss!" These crises of scepticism, to use a kind of *medical* metaphor, occurred at frequent intervals; and Ampère, describing his state of mind when the cloud came over him, said, "I felt like a man who drowns himself in his own spittle." Doubt of every sort upset him, and assailed him with tormenting fears. "Doubt!" he exclaimed, writing to one of his Lyons friends: "Doubt! the greatest torment that man has to encounter in this world!" We wish that all the pseudo-philosophers who preach scepticism amongst us, and whose boast it is that they have dissipated our *préjugés*, would meditate a little upon the above statement, coming as it does from a scientific observer, whose opinion was backed by sad experience. Is unbelief a frame of mind we should be proud of? Is it very comforting to have to acknowledge that we know neither our origin nor our end, and that truth is a delusive phantom which we can never expect to grasp? Such was not the conclusion at which Pascal and Ampère arrived, and we back their views against the sophisms of all sceptics, both modern and ancient.

The extract we now transcribe is from a letter written by Ampère's mother a few days after the terrible event.

"It grieved me, my poor Ampère, to see you in the state in which I found you on Sunday. Try, my good son, to bear the cross with Jesus Christ; He visits those whom He loves. What would become of your poor child, if he lost you? Alas! I see daily what need he has of his father. Remember how she commended her son and your family to you: are you following her last desires? No. Grief is fatal to men; you are looking ill, thin, pale: do you know what all this may end in? In utter prostration. How many sorrows and afflictions have already befallen your mother! Be reasonable, then; think that you have still a task to fulfil. Providence has left you a son for your consolation; Julie's child is another Julie. You are obliged to live for the sake of bringing him up in the love and fear of God, for the sake of following him into the world, and preventing him from being tainted with its vices."

We shall conclude this sketch of Ampère's domestic life with a series of meditations which he himself wrote in 1805, fifteen months after he had lost his wife.

"Mistrust thy intellect; it has too often deceived thee! How canst thou still rely upon it? When thou wert striving to be a philosopher,

Digitized by Google

thou wert wont even then to feel how empty is a mind which possesses nothing but a certain facility in producing brilliant ideas. Now that thou art aspiring to become a Christian, dost thou not feel that there is nothing good but what comes from God? The intellect, so far as it takes our attention from God,—the intellect, so far as it diverts us from the true good, is but a spirit of delusion and of error; however penetrating it may be, however agreeable, however useful in procuring to us corruptible things.

"The mind is given us only for the sake of leading us to truth and to the highest good.

"Happy the man who unclothes himself, in order that he may be clothed anew! He who tramples under foot all wisdom to possess only that which is of God, despises mere intellect as much as the world esteems it. Do not conform thy ideas to those of the world, if thou wouldest have them conformed to truth.

"The doctrine of the world is a doctrine of perdition. We must become simple, humble, and entirely detached from the world; we must become calm, thoughtful, and never question the will of God.

"The fashion of this world passes away. If thou art living upon its vanities, thou wilt pass away like it. But the truth of God abides for ever: if thou art living upon *that*, thou wilt abide like it. My God! What are all these sciences, all these arguments, all these discoveries of genius, all these vast conceptions which the world admires, and on which it so greedily feasts its curiosity? *Nothing*, in truth, but vanity.

"Study, however, but without any undue eagerness.

"Let the half-extinguished energy of thy feelings be expended on less frivolous objects. Do not let it be consumed on vanity.

"Take care not to allow thy mind to be pre-occupied with science, as in the days past.

"Work on in the spirit of prayer. Study the things of this world,—it is the duty of thy position here below; but beware lest they distract thy attention from the contemplation of the light eternal. Hear the conversation of the learned, but let thine ear ever be ready to listen to the gentle voice of thy Friend in Heaven.

"Write, as thy calling bids thee, with thy right hand, but with thy left lay fast hold on the robe of the Almighty God, even as a child clings to his father's garment. If thou dost not, thou shalt surely dash thyself against some stone. May I always remember St. Paul's saying: 'Using this world, as not abusing it;' and, O! may my soul be henceforth one in God and Christ Jesus! Bless me, O my God!"

Ampère's friends tell us that whenever the spirit of doubt came upon him, he flew for succour to the Bible and to the writings of the Fathers. This fact explains to us both the character of the simple meditations we have just been reading, and the consistent Christian course which sheds so much splendour over the biography of the illustrious French philosopher.

G. MASSON.

Digitized by Google

MEYER'S COMMENTARY ON THE NEW TESTAMENT.*

Not long before the time when the first two volumes of the English Translation of Dr. Meyer's Commentary reached us, we received intelligence of the author's death, an event which will be widely lamented. To students of the Greek Testament in this country and in America, as well as on the Continent, the name of Dr. Meyer has long been familiar; and the constant references made to him in the best Commentaries, indicate the estimation in which he is held by other labourers in the same field. Those who have read the Commentary will not dissent from the statement of Dr. Dickson that it "has been pronounced by the almost unanimous verdict of competent judges the best, as it is unquestionably the most careful and elaborate work of its kind." †

Before noticing further the production itself, we give a brief account of the author, derived from that furnished by his son, Dr. Gustav Meyer, to Dr. Dickson.

"Heinrich August Wilhelm Meyer was born on the 10th of January, 1800, at Gotha, where his father was shoemaker to the court. He attended the gymnasium of his native town, where he was imbued by Schulze, Doering, and Rost with the most earnest zeal for the study of the classical languages, and, while at school there, he laid the foundation of those sure and solid attainments by the application of which to exegesis he has acquired so well-founded a reputation in the theological world. At the age of eighteen he finished his school course with the greatest distinction as *primus omnium*, and entered the University of Jena. After two years and a half of study there he left college, passed his examination, and went to Grone, near Göttingen, to act as resident tutor in the Academy of Pastor Oppermann, whose daughter he afterwards married. In January, 1823, he was appointed to the pastoral cure of the hamlet of Osthausen. While settled there, he issued his edition of the *Libri symbolici Ecclesiæ Lutheranæ*, which was published in 1830. In 1831 he became pastor at Harste, near Göttingen. Here he commenced the work to which with untiring zeal he devoted himself (mostly during the earliest hours of the morning) down to the end of his life,—his Commentary on the New Testament.‡ In the autumn of 1837 he was called to Hoya as Superintendent, and after four years was transferred to Hannover as Consistorialrath, Superintendent and Pastor Primarius in the Neustadter Kirche. In 1845 the degree of Doctor of Theology was conferred on him by the Theological faculty of Göttingen. .....During the night of the 15th of June, in the present year, he was

---

* "Critical and Exegetical Commentary on the New Testament. By Heinrich August Wilhelm Meyer, Th.D., Oberconsistorialrath, Hannover. From the German. The Translation revised and edited, with the sanction of the Author, by William P. Dickson, D.D., Professor of Divinity in the University of Glasgow." Part IV. The Epistle to the Romans, Vol. I.

† General Preface, p. v.

‡ It does not embrace the whole of the New Testament, but is on the four Gospels, Acts, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Philemon.

Digitized by Google

seized with intussusception, which proved beyond the reach of medical skill, and which, after a painful illness, put an end to his busy life on the 21st of June."*

If now we turn from the author to his work, we find its character well indicated by the first words of the title-page. It is *critical* and *exegetical*. It is in the first place critical. The word is here of course used in its restricted and technical sense, as referring to labours devoted to the settlement of the Greek text itself. A little reflection will show how much depends on the right execution of this part of the Commentator's task. If, for instance, we take the volume before us,—the Epistle to the Romans—before an expositor can proceed to interpret it, he must satisfy himself that he has before him the very Greek words which the Apostle Paul wrote; or, if he cannot attain to absolute certainty on this point, he must approximate to it as nearly as possible. Unless he does this he may expend a great amount of useless toil in explaining what, as he thinks, the Apostle wrote, when it will turn out after all that the words investigated are *not* those of the inspired writer, but of some transcriber who, in a remote age, made a mistake in copying the manuscript which he had before him. Suppose we are about to expound in a sermon or in a theological treatise the well-known passage in Rom. v. 1; we must first of all determine whether St. Paul wrote εἰρήνην ἔχομεν,—"we have peace," or, εἰρήνην ἔχωμεν,—"let us maintain peace." In the Greek words, the difference lies in a single letter, but how wide the difference in meaning! In this instance Dr. Meyer decides that εἰρήνην ἔχομεν,—"we have peace," is right, although many of the best documentary authorities favour the other reading.

Dr. Meyer prefixes to each chapter a discussion of various readings, which is valuable on account of the great clearness with which the evidence on each side is given, and the sound judgment brought to bear upon it. He evidently thinks that the critical testimonies are to be *weighed* rather than counted. This part of the work is also valuable for the skill by which the existing readings are accounted for, and traced back to their probable source.

But this part of the Commentary is very limited when contrasted with the larger portion which is devoted to exegesis. By this term is denoted the complete "setting forth" of a writer's meaning. After by critical examination the interpreter has ascertained what his author has *said*, the next inquiry is, what does this *mean*? To answer this question in every case where there can be any doubt is the one great object which Dr. Meyer constantly keeps in view. To reach this no pains are spared. The first thing done is to fix the precise meaning of each word used, when this is at all open to question. He first determines the meaning which it has in the writers of classical Greek, special regard being had to those most nearly contemporary with the writers of the New Testament. Often this is not sufficient, for although the word used is Greek, it expresses a Hebrew idea, and has received an Hebraistic colouring. Hence it is necessary to advert to the usage of the Septuagint, to the writings of Philo and of Josephus, and to those of later Jewish authors.

* General Preface, pp. xvi., xvii.

Digitized by Google

Then finally the use of the same word by the same writer or by other writers of the New Testament is noted, and thus is established what the word under consideration *does* and *must* mean. As an illustration of the pains bestowed on this part of his work we may refer to the comment on Rom. iii. 25. To ascertain the meaning of ἱλαστήριον the discussion is extended over four pages, fifteen passages from Greek writers are cited, and eight from the Septuagint: whilst we have, besides, references to the Vulgate, to Luther, Rückert, De Wette, Philippi, Tholuck, Hoffmann, Morison, Chrysostom, Theophylact, Paræus, Elsner, Flatt, Fritzsche, Matthias, Hermann, Origen, Erasmus, Calvin, Hammond, Grotius, Wetstein, Olshausen, and many others.*

The sense of each word being settled, it is then necessary to apply the laws of grammatical construction, and here the author is able to avail himself of the labours of Kühner, Krüger, and a host of others who have discussed the general subject of Greek Grammar, and especially of the treatise of Winer on the diction of the New Testament. Thus is determined what each particular *sentence* means when interpreted with rigid grammatical accuracy. What more remains? That which is most important of all; to connect sentence with sentence, paragraph with paragraph, and to show the whole drift and scope of the writer's teaching from first to last. In this part of his work Dr. Meyer may fairly be said to be pre-eminent. We are far from accepting all his conclusions, but we confess to a great admiration for the methods which he pursues. In setting forth what he conceives to be the author's meaning, he is resolute and unflinching. We suppose the thought must often have occurred to him, as no doubt it has occurred to other interpreters, "What if I should show that St. Paul *says* and *means* something quite contrary to the creed in which I have been educated, and which I profess?" Such considerations, if they occurred to him, did not interfere with the faithful execution of his work as an interpreter. He evidently judged that he was not responsible for the Apostle's views, but only responsible for a true statement of *what those views are*. If all expositors would pursue the same method as faithfully, there would be less divergence in our interpretations, and we should soon have fewer differences in our creeds.

Dr. Meyer having set forth the meaning of his author, regards his

---

* Altogether more than eighty authorities are referred to, exclusive of the Septuagint and Vulgate. The conclusion reached is that ἱλαστήριον in this passage can have no other meaning than that of "expiatory offering." Other important terms in this verse are examined with equal care, and it is shown that the righteousness here spoken of denotes the *judicial* (more precisely punitive) *righteousness* of God, and that the whole verse has this meaning:—

Whom God has openly set forth for Himself as an expiatory offering (through faith) in His blood, [that is, the propitiatory offering consisting in the blood, and being personally appropriated by faith,] *with a view to the manifestation of His judicial righteousness, on account of the passing by of sins that had previously taken place in virtue of the forbearance of God.*

Digitized by Google

task as complete. The reader must not look to this Commentary for devout reflection, for "practical uses," or for outlines of sermons ready-made; but he who sincerely desires to ascertain the precise meaning of the words of Holy Scripture, and believes that the meaning of the Scripture *is* the Scripture, will find here invaluable aid.

The Commentary has, in some respects, an historical character, since it presents us with the views of the most eminent interpreters from the earliest ages of Christianity down to the present times. We thus learn what views were held as to the meaning of a passage by Origen, when he taught at Alexandria, in the third century; by Chrysostom, the great preacher of Constantinople, in the fourth; by Augustine, bishop of Hippo, in North Africa; by Jerome, labouring in his quiet cell in Palestine, in the fifth; by our own Bede, in his equally quiet retreat at Jarrow, in the eighth; by Anselm, in the twelfth; by Erasmus, Luther, and Calvin, in the sixteenth; and by the most eminent living writers. Thus we find ourselves brought into contact with the best thoughts of the best men in the Church of all ages and countries; and we may feel tolerably certain that all the interpretations of a passage yet given, that are really worthy of consideration, are before us, and that we have only to choose between them,—unless, indeed, we have the confidence to believe that more than eighteen centuries have gone astray, and that the true interpretation has been left to us to discover. We by no means wish to suggest that this is impossible; but he who thinks he has found out an interpretation never heard of before, should consider well what *has been written*, and have strong grounds for his own view.

If we regarded the long lists of names sometimes given in this Commentary as a parade of learning cheaply obtained at second hand, it would certainly not increase our respect for the writer. But no one who knows Dr. Meyer's work will imagine this to be the case. Nothing is more remarkable than the care with which each successive edition of separate volumes was prepared. After more than forty years of patient labour spent on this work, the author was still busy with the task of correction and improvement; opinions which had been expressed in earlier editions were retracted without hesitation where fresh researches of his own, or the investigations of other men, had convinced him that they were no longer tenable. This is only one among many proofs of the uncompromising sincerity displayed throughout the whole production. When this is remembered, it is all the more gratifying to find that the "longer Dr. Meyer prosecuted the study of Scripture from his own stand-point, the closer was the approximation of his general results to the conclusions embodied in the great confessions of the Protestant Church." *

We are glad to see that the task of translating this important work is in safe hands. No one who has not tried to express in clear English all the condensed information and subtile meaning which many of Dr. Meyer's sentences contain, can fully understand what varied knowledge and mastery of language are required to secure a successful version.

* Dr. Dickson's Preface.

Digitized by Google

But those who are acquainted with Dr. Dickson's translation of Mommsen's History of Rome will have no misgiving that the work which receives his *imprimatur* will be well executed.

To the translator, the editor, and the enterprising publishers, we tender our best thanks for the first instalment of this admirable Commentary.

THE LATE DR. CANDLISH.

As in the recent case of Dr. Guthrie, so in that of Dr. Candlish, we think the readers of this Magazine will prefer some prompt memorial, chiefly compiled from other notices of him, rather than wait for the more elaborate survey of his character and labours which may be expected. The loss to the Churches occasioned by his death is great, and in some sort irreparable. Let us make the best use of it, ere some similar bereavement befall us. For, one by one, the great men on whom our eyes have long been fixed—on some of them since our childhood—die away from us, and our ears are never shut to the monotonous bell which tolls their departure.

Dr. Candlish, born in 1807, was the posthumous son of a teacher in Edinburgh, whom Robert Burns called, "My earliest friend, except my only brother, that I have on earth," and "My ever dear old acquaintance, with acknowledged powers of logic;" and of a mother whom the same poet has made famous by his song on the six belles of Mauchline, in which he specially celebrates her wit. Nothing is told us of his childhood; but, when fourteen years of age, he was sent to the University of Glasgow. Then he went to the Divinity Hall in that city. It does not appear that he distinguished himself at either seat of study. We surmise that it was not until he came under the influence of spiritual religion that either himself or others were aware of his vast intellectual powers, or that he set himself steadily to train them. How this great change came about, it remains for his biographer to tell. All we know is that he was one of the crowd which flocked, each Sunday morning, to listen to the evangelical and powerful ministry of Chalmers, and of the very few who, in the same church, frequented, in the afternoons, the then generally unregarded preaching of Irving. Yet there does not seem to have been any immediate good result of even these agencies; for, years afterwards, and even after his license to preach, in 1828, his reputation was that of a "Moderate," of one who did not sympathize with men of decidedly religious views and habits. We are, however, informed, that "the mental or moral development," (doubtless it was both,) "which about this time," (1834 is the date,) "transformed the unknown and unpopular licentiate into the great and influential preacher and leader of the" then wonderfully quickened "Church of Scotland, was sudden, and, to some who knew him, startling."

It was during the year we have last mentioned that, after acting for a short time as assistant to the immediate successor of Dr. Andrew Thomson, who, after a ministry of remarkable energy and success, had himself but recently died, Dr. Candlish had made such an impression by his preaching, on his congregation and on the public generally, that,

Digitized by Google

though only twenty-seven years old, the Town Council of Edinburgh appointed him to fill the pulpit now again become vacant.

A writer in the *Watchman* newspaper shall now, for a time, continue the narrative: "He allied himself closely with the reforming section of the Church, preached its doctrines, shared its spirit, pushed its fortunes, and ultimately, in conjunction with Chalmers, Cunningham, Robert Buchanan, and Begg, with Hugh Miller conducting its press, and Guthrie thundering on its platform, achieved the victories which led to the Disruption. Four days after that event, he took possession of an improvised pulpit as a Free Church minister, a position he continued to occupy until the time of his decease. An entire generation has passed away, and yet he has retained firm hold of a congregation probably more select, though very large,—more intellectual and better cultured,—than any in the empire. Not less prominently has he sat at the helm of his Church, constructing,—not without the ablest of advisers and assistants,—and from time to time re-moulding, its policy, and actively managing every department of its affairs; its acknowledged premier, and, on the whole, its best representative. This is not the time to review its history, as thus led mainly by him it has just lost; but, it may be said in a word, that, if sometimes he ran the vessel near the shore, it has, by his skill and promptitude, his courage and fidelity, escaped shipwreck, and has yet, as we hope, a long and prosperous voyage before it. During a large part of this period, too, he has occupied a theological chair with diligence and success. So busy and responsible a course, and so well sustained, is almost without precedent."

Thus he went on his way until exhausting labour, some two years ago, told severely on his frame, and compelled his retirement for nearly twelve months into absolute mental and bodily repose. In the autumn of 1872 he resumed his wonted duties, but it was evident that his strength was spent. His last sermon—and it was to his own people—was preached in May last. A few weeks of confinement to his sick chamber gave him time for the solemn self-scrutiny, and for those renewed acts of penitence and of faith in Christ, without which, if the Lord will, few of us would choose to stand face to face with the last enemy. He died on the 19th of October, 1873.

We now collect some notices of his powers. Concerning "the intellectual side of his oratory,"—and it was his force and subtlety as a public speaker that so long and so effectively attracted public attention,—Hugh Miller wrote, long years ago. "The words," said he, "pour in a continuous stream, fitting themselves with a singular flexibility to every object which they encircle in their course; insinuating themselves, if we may so speak, into the innermost intricacies of every thought; sweeping with a steady certainty along the lines of every distinction, however nicely drawn; and while thus exquisitely true to the mental processes whose findings they signify, modulating themselves, as if by some such natural law as that which gives regularity and beauty to the crystal, into the combinations which best satisfy the ear, and accord most truly with the rules of composition as an art."

But it is the character of his preaching which most interests us; and we are provided with accounts of this, from which we give such extracts

Digitized by Google

as seem to us true and graphic. The fullest is from the pen of an anonymous writer, and professes to deal alike with his distinctive faults and merits. "On the one hand we have the excessive subtlety of gratuitous analysis; the incapacity for stating a doctrine simply and by itself, without under-founding it by some metaphysical or theological theory, or buttressing it by some unexpected argument or skilful analogy, or at least disjoining and discriminating it from everything that it is not, and might by any chance be supposed to be; and the viciously antithetic form of thought, which makes the speaker swing continually from side to side of his argument, like a ship rolling in the tide. Then there is occasionally the logical sword-play, which flashes now on this side and now on that; the rhetorical ring and resonance, which are never wanting, even when the thought and feeling have for the moment sunk to a minimum; the text twisted in order to have the pleasure of putting it straight again; the far-fetched reason for what requires no reason at all; and the admirable defence that makes you doubt the doctrine defended.

"On the other hand, we recall the many excellencies of which these errors are but the rare and wanton excess: the vast amount of theological material, and the perfect mastery shown in handling and using it all; the victorious ease with which difficulties are surmounted and knots untied; the lavish intellectual energy poured forth upon every subject and every occasion: the wonderful perspicacity which expounds all that is obscure, and unravels all that is complicated, and unites all that is distant or diverse; the confluence of contributory argument from all heights of thought and philosophy, so that for younger hearers especially we may almost parody with regard to Dr. Candlish the compliment paid to a lady a hundred years ago, and say, that to sit under his preaching is 'a liberal education;' the simple and strong grasp with which, amid his exuberant intellectual discursiveness, he holds the plain and central truths of the Gospel, and the enviable power with which, after soaring in the first part of his discourse through dim metaphysical heights and doubtful metaphysical theories, he invariably swoops down towards the close, and fastens on the conscience and heart of his hearers; the keen practical instinct and quick practical sympathies that make his sermons spread so effectively over the whole breadth of human life; the admirable skill in detecting motives, and dissecting feelings, and dealing with the will, and sending the light of Divine truth clear and strong through all the intricacies and tortuosities of the inner man; the clear, full, flexible, and melodious voice, the compass and distinctness of which give the idea of the 'trumpet-talking' of the Apocalypse, and which ranges from the clear-heard and persuasive whisper to the peal of crashing and reverberating indignation,—all these, and still more; the almost child-like simplicity and sincerity, and single-heartedness, and self-forgetfulness, which in this case are found to be consistent with excessive mental ingenuity; so that the best summing up of the characteristics of Dr. Candlish as a preacher, in which respect alone we now consider him, may be found in the verdict passed by an acute female critic upon his whole life, 'An honest heart behind a subtile understanding.'"

The writer in the *Watchman* to whom we have before alluded, gives a general confirmation of this statement, whilst he supplements it

Digitized by Google

with what may specially interest Methodist readers. "It were a vain task," he writes, "to try, in this hasty sketch, to do justice to his talents as a preacher. If anything, it was too able. Broad, yet critical, in his exposition of Scripture, and firm and assured in his statement of doctrine, his discourses abounded so largely in turns of subtile thought, that instant digestion was impossible, and the best memory could not retain the whole. Yet the general impression was not one of a dry and an empty cleverness. He fixed the supreme topic of discourse, however variously and ingeniously manipulated, firmly in the understanding and the heart, because all was bathed in and saturated with, a solemn, tender, evangelical fervour. He was a rigorous Calvinist in theory, not modernized by the later modifications of that school of theologians, and, apparently, incapable of discerning anything in Holy Writ which presented even a difficulty. If he did see one, he ran at and through it, himself never feeling hurt, his banner waving defiantly behind him. But when his science was applied to its highest purpose, when he dealt with the inner experiences of the Christian life, incipient or progressive, none could dispute or doubt. Here were the catholic doctrines of repentance, faith, and holiness, each in its place, clearly and symmetrically articulated—the philosophy of the whole, that of Wesley himself. And he sought occasions for the immediate and pressing enforcement of the truth. The 'application' ran through the sermon, but it was also concentrated and sharpened at its close. He was mighty in public prayer, though averse to the liturgies, and not very partial even to the hymns, which elsewhere do so much to stir the fires of devotion, and to provide them with fuel."

"We are inclined," continues the same writer, "to concur in those estimates of his eloquence which place its highest exercises in the pulpit."—(Where else *ought* the minister of Christ to put forth his utmost strength?)—"His speeches in Church Courts, arenas in which he so greatly excelled, nevertheless sometimes gave the impression of that cleverness—we know no better word for our purpose—any idea of which was prevented by his other qualities in the pulpit. It was, however, an honest cleverness; the result rather of quickness of discernment than of any possible disingenuousness of intention."

And again: "He was of a truly genial temperament, though he did not always show it; for a man so occupied could not always address himself in a moment to current compliments and conventionalities. And he was genial because he was of a large and generous mind, incapable of thinking and of betraying meannesses. If in debate, of which he was a master alike subtile and strong, he ever yielded to impatience, all was smooth and easy so soon as the pressing duty was satisfied and the fight was over. He was as quick to discern a coming difficulty as he was ready and conciliatory in meeting it. Of this the history of the Union controversy, and of its close, last Assembly, so honourable to all parties concerned, is a striking illustration. Never was a firmer Presbyterian, but he was catholic in tone and action. His interest in the formation and earlier guidance of the Evangelical Alliance only developed the latent tendencies of his nature; and the share he took in the rapid definition of its 'Basis,' of a creed in which all Evangelical Christians

Digitized by Google

cordially and promptly expressed their ready concurrence, was a marvel of quickness, simplicity, and strength. Nor must we omit to mention the noblest feature of a man so popular, so powerful, so busy, by nature so impulsive—the singular purity and stainlessness of a character which the eye of friend and foe scanned keenly during forty years of public life, and which shone, white and bright, from first to last."

There is no space left here to illustrate his geniality and child-likeness, by recording the recollections of a bright day once spent with him at Bolton Abbey; how the party was composed of Presbyterian and Methodist friends, chiefly of the former; how he enjoyed the good-natured travesties of himself, his opinions, style of speech, impetuosities and impatiences, and the at first successful attempts to mislead him, as to our own views and as to things in general, in which some of us wildly indulged ourselves; how he romped and gambolled like a kitten; what a dinner he did his full share in consuming; and how, on our return homewards, stranded for an hour and a half at Colne, we stormed the house of an excellent minister there, Eaton by name, emptied his wife's tea-caddy and larder, and came away, gratefully impressed,—and none more delighted than Dr. Candlish,—with the ever generous hospitality of the under-paid provincial "Methodist Preacher."

We have indicated, generally, the character of his dying-days. Let Dr. Robert Buchanan, himself venerable and venerated, who preached Dr. Candlish's funeral sermon, close this necessarily imperfect sketch:—"From nothing did he shrink with a deeper or more habitual aversion than from using words, or assuming a tone, that went by a hair's breadth beyond his own conviction and feelings. Especially was this true when speaking on the subject of personal religion, and of his own spiritual condition. It was not often, indeed, or with every one, that he entered on that solemn theme at all; but when he did, it was always with great feeling, and with a truly touching humility. The features of his character thus indicated continued to mark it as strongly as ever on to life's close. 'Pray for me,' he said to one at his bedside when his end was drawing near, 'that I may have a more lively sense of Christ's presence and salvation.' 'And yet,' he added, 'I would only ask for that if it be God's will, for I am satisfied. I have never believed in frames and feelings as grounds of confidence. I am not much concerned about *feeling* my personal interest in Christ. "I know that my Redeemer liveth." *That* is enough for me.' His words to myself, about the same time, were these:—'I would fain have had a more vivid and realizing sense of eternal things—of sin and salvation, and of the great coming change; but I am resting on the Word, which is abiding and sure; I am resting on Christ and Him crucified.' On yet another occasion, when speaking of his approaching decease, he said, with the same perfect naturalness and beautiful simplicity, 'It is hard to realize the entire break between this life and the future. When I try to think of it, I always find myself still taking an interest in the on-goings of the world and of the Church after my death—looking on at my own funeral, and so on—and cannot realize an entirely new scene. There is so little revealed in Scripture except that it is to be "with Christ," and I just think of *Him!*' In this unpretending, self-abasing, truth-loving

Digitized by Google

way, which had been all along the habit of his religious life, and which would not suffer him by one iota to exceed, in utterance, what he felt within, he said, on another occasion still, 'This is the beginning of the end, and we must look it in the face: and I can look forward to it—not with raptures; no, not anything like that; but I *know in whom I have believed*.'"

As the familiar form of Dr. Candlish rises from our view, we recall once more the lines of Charles Wesley, breathing the "good hope" which the "common salvation" teaches us all to cherish:—

"Many a soul is lodged before us
In the garner of the grave:
Jesus, come! to life restore us,
Us from all our troubles save.
Us in infinite compassion
To our happier friends unite,
Raise us to our highest station,
Rank us with Thy saints in light!"

Chelsea. T. P. B.

THEOLOGICAL SEMINARIES IN THE UNITED STATES. *

The following account of the Theological Seminaries in the United States, is compiled from the Report of the Commissioners of Education at Washington for the year 1871. Though that document, the second of its kind, is described by the Report as only "tentative, and but partially illustrative of the purposes of the Education Bureau," it is no doubt substantially correct. Of Baptist theological seminaries it states that there are seventeen; of Presbyterian, fourteen; of United Presbyterian, four; of Methodist Episcopal, ten; of Protestant Episcopal, twelve; of Congregationalist, seven; of Lutheran, fourteen; of Reformed, four; of Free Baptist, two; of Unitarian, two; of Universalist, two; of Moravian, one; of Union Evangelical, one; of African Methodist Episcopal, one; of United Brethren, one; of New Jerusalem Church, one; of Christian, two; of Roman Catholic, eighteen; of "Unknown," four—in all, one hundred and seventeen.

Of these, fifty-four seem to have been instituted since the year 1850. Only three belong to last century, the oldest being that of the Reformed Church, New Brunswick, New Jersey, of date A.D. 1785. Since the beginning of this century, therefore, one hundred and fourteen theological institutions have been founded in the United States; and that single fact ought surely to be accepted by us as a striking testimony to the Christian activity and enterprise of the Churches there.

The territorial distribution of these seminaries teaches the same

---

[* We are indebted for this extract, conveying information which will be interesting to many of our readers, to the current number of the *British and Foreign Evangelical Review*, the Editor of which, the Rev. J. Oswald Dykes, D.D., courteously places it at our disposal.]

Digitized by Google

lesson. In Alabama, there are two; in California, three; in Connecticut three; in Georgia, one; in Illinois, eleven; in Indiana, one; in Iowa, five; in Kentucky, seven; in Louisiana, two; in Maine, two; in Maryland, three; in Massachusetts, seven; in Michigan, two; in Missouri, four; in New Jersey, three; in New York, twelve; in North Carolina, one; in Ohio, thirteen; in Pennsylvania, seventeen; in South Carolina, three; in Tennessee, two; in Texas, one; in Virginia, five; in West Virginia, one; in Wisconsin, four; in Columbia, two. That is, not only in the older, long-settled, and more thickly-peopled States, but in those immense tracts of country where the virgin soil is just beginning to be broken up by the hands of man, where the population is thin and scattered, and where the pressing necessities of life might be thought likely to drive away all thoughts of a higher culture or a trained ministry, some branch or other of the Christian Church in America is planting its theological schools, and trying to prepare for an enlightened execution of their commission those "sons of the prophets" who, in every land, can do so much to advance or to retard the progress of a people. It is quite possible that some of these establishments may be in a rude and elementary condition, although we have no assurance that they are so. But even although they were, the great fact is that they exist at all. We are not entitled to expect in entirely new regions the full development which is reached elsewhere only after a course of centuries, which is even then, in Scotland and England at least, as experience teaches us, far from being complete; nor is it right to ridicule the awkward movements of a child who may one day have a giant's strength. We know nothing more creditable to the intelligence, the soundness of feeling, and the strength of religious principle which mark so large a portion of the population of the United States, than these numerous efforts to make suitable provision for the education of a Christian ministry.

The number of professors and students is not completely given in the returns; but for ninety-five seminaries the number of professors is set down at three hundred and seventy-six, or, on an average, four to each. If we assign a similar number to each of the twenty-two not reported on in this respect, the number of persons engaged in teaching theology in the United States will be four hundred and sixty-four.

In the case of the students also thirty-three seminaries present no report. The remaining eighty-four claim three thousand two hundred and sixty-four students, or, on an average, about thirty-nine to each. If we assign a similar number to each of the thirty-three making no return, we shall have four thousand three hundred and eighty-six students. Such an estimate, however, would be too large. Successful institutions are not generally slow in giving statements as to their progress. From that number, therefore, we may safely deduct the odd three hundred and eighty-six, and we shall probably not be far wrong if we estimate the number of theological students in the United States at about four thousand. A Roman Catholic institution, known as the Salesianum, and located at St. Francis, Wisconsin, boasts the largest attendance, one hundred and seventy-two. After it, the Presbyterian seminary at Princeton, New Jersey, has one hundred and twenty-two; the Christian seminary at Lexington, Kentucky, one hundred and twenty-two; the Roman Catholic seminary at

Digitized by Google

Troy, New York State, one hundred and twenty; the Presbyterian seminary in New York City, one hundred and seventeen; a Baptist seminary at Macon, one hundred and six. These are the only seminaries in which the number of students exceeds one hundred. The others range from that number down to six. At the Protestant Episcopal seminary at Benicia, California, seven students are returned, with six professors, indicating either an easy life for the professors, or a hard one for the students.

These institutions are sometimes located in the country, at other times in the larger towns. The old feeling was that it was best to place them in the country, where the seclusion and quiet were thought to be particularly favourable to study, and "it was for this," say the authorities at Princeton, "among other reasons that the General Assembly, after mature deliberation, selected Princeton as the site of the oldest seminary of our Church, in preference to the large cities, where there is so much to divert the mind, to dissipate the thoughts, and to interfere with assiduous devotion to study."* Of sites so selected, that at Andover, a seminary adorned by the presence of Dr. Park, one of the most distinguished of the theological professors of the States, affords a fine example. The high ground upon which it is situated overlooks one of the widest and fairest prospects on which the eye can rest, and helps to raise the spectator into a region of calm far above the stir of the busy life below. The grassy parks and shady trees; above all, the quiet graveyard behind the buildings, where some of the greatest notabilities of the Western Continent rest; lend it a peculiar charm, and seem to say that here, if anywhere, one may converse undisturbed with God, and meditate on the great problems of life and death, of time and eternity.

The feeling in this respect is not, however, by any means universal; and when the Union Theological Seminary was founded in 1836, New York, the greatest, wealthiest, most populous, and most corrupt city of the States, was deliberately chosen as its site. It was thought that, if city life had its temptations, it had also its advantages; that amidst its business and action the mind of the student would be stimulated as it could not be in the country; that there he would be brought in contact with a greater number of the infinitely diversified phases of human conduct; that he would see more of the field in which he would afterwards be called to labour; and that he would have larger opportunities of cultivating sympathy with those poor and miserable ones to whom especially, in every age, the Gospel is preached. It was thought, too, that there, meeting with and listening to many able men, he would have better opportunities of profiting by diversity of talent and example; that he would not be so ready to receive the impress of one or two predominating intellects, and that his own individuality would be fostered. In short, it was the belief of the founders of that seminary that "large cities furnish many peculiar facilities and advantages for conducting theological education," and in this belief they carried out their plans. It is difficult not to feel that they were right. Small towns or country

* "Princeton Catalogue," 1871-72, p. 20.

Digitized by Google

places may sometimes do more than the crowded city for developing the literary side of ministerial culture; but, taking into account the requirements of the ministry as a whole, we believe that one or two strong colleges in [or near] the great centres of life and action are more valuable than several weak ones in places where mental stagnation is as apt to prevail as high thought, and where indolence may easily be substituted for quiet study.

The constitution of the theological seminaries of the United States is peculiar. Even when associated with a college, their government is quite distinct from that of the general body. In all cases indeed they are governed by a board of trustees, consisting of ministers and laymen. The Union Seminary, New York, has twenty-eight such directors, half clerical, half lay, divided into classes, whose term of office expires after a short period of years. Princeton has a board of directors, thirty in number, twenty-one clerical, and nine lay, as also a board of trustees of twenty-one members, of whom only nine are clerical, while twelve are lay. The Western Seminary has also two boards, one of directors, the other of trustees, the one consisting of thirty-one ministers and twelve ruling elders, the other of fifteen ministers and fifteen elders. These three institutions are Presbyterian; but the same general principle is found throughout all the theological seminaries, and indeed throughout all the colleges, of the States. The advantages are obvious. The directors and trustees being selected not only from the locality, but from distant parts of the Union, the seminary can always count on having a body of able, sometimes powerful and wealthy, men to back it. These men take an interest in it themselves. They help to awaken in it the interest of others. They are ready to supply its wants, and to aid it in its difficulties. Many of them make a point of being present at its closing services every year.....The course of instruction in these institutions is, in its leading particulars, in the Presbyterian Church at least, exactly similar to what prevails in Scotland. The subjects taught are Apologetics and Dogmatic Theology; Church History; Biblical Criticism, including the formation of the text, principles of interpretation, general introduction to New Testament literature, and special introduction to the particular books; Hebrew, including the grammatical study of the language, together with general and particular introduction to the books of the Old Testament.

So far, we find them pursuing very much the same line of study as ourselves. But at this point a difference appears. The theological faculties are more complete. The subjects of instruction are more numerous and varied. Thus, at the Presbyterian seminary at Princeton there are six theological professors; at Auburn, five; at the Western Seminary, five professors and two instructors; at Lane Seminary, in Cincinnati, five professors and one lecturer; at the Union Seminary, New York, six professors and two temporary Chairs of Instruction. At each of two other Presbyterian seminaries, one at Danville, in Kentucky, the other at Chicago, there seems to be only four professors. In addition, however, to the work of these more permanent members of the theological staff, there are often supplementary courses of lectures delivered on special foundations, probably sometimes without any remuneration, by

Digitized by Google

eminent ministers. These courses are on such subjects as Foreign Missions, Home Missions, Popular Infidelity, the Relation of the Bible to the Sciences, Egyptology, Health, and the general Laws of Hygiene. In connection with the point before us, one of the most interesting and important departments of theological study in the States demands a moment's special notice. It has relation to the practical preparation of the student for the work of the ministry. The almost invariable rule is to have in every seminary a professorship of Sacred Rhetoric, the professor lecturing on Pastoral Theology, Homiletics, Church Government and Discipline, etc., and at the same time superintending the practical exercises of the students in reading the Scriptures and hymns, in constructing and delivering sermons, in declamation and debate. Thus, in the fine chapel at Yale, which, though a Congregationalist college, affords a good specimen of what is elsewhere done, the students assemble every week in the presence of the faculty. The exercises of one week consist in the reading of the Scriptures and of hymns, and in the delivery of sermons or addresses; while, in the alternate weeks, there is a conference, designed to cultivate the power of extemporaneous speaking, in which the students are called on to present their views on some subject selected by the faculty. Sermons delivered on these occasions may, we believe, be delivered either *extempore* or *memoriter*, but they are never read.

The course of instruction embraces three years, the session generally extending, with occasional holidays, over seven or eight months of the year, sometimes over nine, though in the latter case it is more broken up into sections than in the former. Besides this, efforts are often made to encourage students to remain a fourth year; and when they do so, special courses of study are prepared for them. We have to add that, with a wise care for the best interests of their students, professors generally discourage much private teaching on their part, in order that their undivided time and strength may be secured for their own studies. Thus, in the *Princeton Calendar*, it is said, "Students are not advised to engage in teaching or in other distracting occupations during term-time with a view to self-support. This is found to interfere seriously with their attention to study:" and again, in the *Andover Calendar*, we read, "It is further earnestly recommended that students so arrange their plans that the *whole* of every term shall be devoted exclusively to their duties in the seminary. Experience has proved that the labour of teaching and of other similar avocations during term-time is an evil. Students are advised to avoid it. Even the vacations should not be unnecessarily spent in exhausting pursuits." Of the efforts made by the Church for the purpose of enabling divinity students thus to devote themselves to their studies we shall have to speak immediately. In the meantime it will hardly be denied that, where other provision can be made for the *res angusta domi*, this discouragement of much private teaching is both kind to the student and of importance to the interests of the Church.....Instruction is given mostly by lectures, but text-books are also used.

The libraries of the seminaries are distinct from those of the colleges, and are often extremely good. Thus, with the seminary at Princeton,

Digitized by Google

there is connected a library of twenty-one thousand volumes; with that at Andover, one of thirty thousand; with that at New York, one of thirty thousand; in the latter case, chiefly rare and valuable works, and very largely German, whole libraries of celebrated German scholars, containing thousands of volumes, being bought without hesitation. At Yale, the theological library is also very valuable, although there it is more mixed up with the general library of the college.

One point connected with the course of education in these seminaries ought to be specially noticed. In the States there is no subject on which opinion is more at one than on the necessity of imbuing college training with the spirit of the Christian faith. This feeling might be expected to prevail still more in regard to the theological seminaries, and it does so. In them the religious life of the students is encouraged with the utmost care. At Princeton, missionary meetings are held every Sunday evening among the students, and there is a concert of prayer on the first Monday of each month under the direction of the professors. In the Union seminary, on the first Monday of each month, the second lecture of the day gives place to the concert of prayer for missions. On the third Monday of each month the same hour is spent in conference and prayer, a delegation of the board of directors uniting with the faculty and students in these exercises. Similar arrangements prevail elsewhere; and to their existence may perhaps be in part traced the fact that there is so much lively religious life in the ministry of the American Presbyterian Church, and that so large a proportion of able and zealous missionaries go out from it into the mission field.....

American students of divinity, like American students generally, live in college. The rule is not universal, and in some parts of the country there is an impression that it is better for them to take lodgings for themselves in the town. This feeling, however, is rare. The prevalent feeling is, that it conduces to all the highest ends of university life, besides possessing other incidental advantages, to have the young men living together in the large buildings generally called "dormitories."

Of these we shall here say nothing, except that the furniture of the divinity student's rooms is not unfrequently supplied by particular churches, or by friends of the seminary in particular congregations, the fact being indicated by an inscription on a small tablet fastened to the wall. A pleasant bond is thus created between the student occupying the rooms and Christian friends. The latter have an interest in him for whose comfort they have endeavoured to provide. The expense of living in the dormitory is considerable, amounting, probably, on an average to from forty to fifty pounds. This is, of course, to men who are not generally richer than our own students at home, a considerable sum. It is met in part by college endowments, where these exist and can be used towards diminishing the cost. It is met also in part by scholarships, which in some seminaries are numerous and good. Princeton has sixty-five; the seminary at Chicago, eight; the Western Seminary, eighteen. Lane has a fund of upwards of six thousand pounds for the purpose; while other seminaries have more or less provision of the same kind. The value of a scholarship varies from fifteen to thirty pounds a year. The great source of aid divinity students in the Presbyterian Church is the

Digitized by Google

Church's Board of Education. To this board the necessities of divinity students are made an object of special concern. Its funds are obtained by collections drawn from all the congregations of the Church, and it distributes to every divinity student standing in need of help an annual sum which, two years ago, was raised from a hundred and fifty to two hundred dollars, or from thirty to forty pounds. The sum is somewhat excessive in amount, and the strain upon the Church threatens to be more than can be borne; but in the meantime it is the rule, and the principle at least of rendering assistance in this way is admitted and advocated by all.

The endowments of the seminaries are very various. In the returns which have supplied many of the statistical statements given above, the column relating to endowments is not unfrequently left blank. Either there are none, or, for some reason or other, it has not been thought necessary to state them. The largest reported are those of Princeton (Presbyterian), 500,000 dollars, or £100,000, and Madison, New Jersey (Methodist Episcopal), the same sum. No idea, however, is conveyed of the distribution of those endowments; and we are unable to supply the deficiency with perfect correctness from other sources. A balance-sheet of Princeton Seminary is given in the Proceedings of the General Assembly for 1871, and the particulars may be of interest. The following are the payments for that year, the number of students being about a hundred and twenty:—

"Professors' Salaries, etc., about	£5,000
Education Fund (for helping Students)	2,856
Particular Fund	281
Library Fund	121
Sustentation Fund (to diminish expense of boarding Students)	117
Contingent Fund (general expenses)	652
	£9,027."

The fatal "etc." closing the first line of the above statement unfortunately checks our progress at a point at which every one interested in the welfare of the institutions of which we speak will naturally wish for information. What are the incomes of the divinity professors? We have no means of giving an accurate answer to this question. But in the States, not less than elsewhere, they follow the general rule of being quite inadequate for their purpose. They may range from £300 to £500 or £600 a year—the larger sum, however, being paid only where the expense of living is so high that the word of promise to the ear is broken to the hope. It is satisfactory, nevertheless, to state that the [Presbyterian] Church is becoming alive to a sense of their inadequacy, and that at least at Princeton, in June of last year, at a meeting of old *alumni* and friends of the colleges, a movement for raising them was auspiciously begun. The sentiments expressed on that occasion were quite as generous as those that would be heard at any similar meeting in this country; and, in addition to the sentiments, several large subscriptions were announced.

Digitized by Google

In the matter of liberality, indeed, there is no fear that the friends of Christian truth in America will fall short when once their attention is fairly called to the importance of the work to be accomplished. Even already, indeed, there are drops premonitory of a coming shower; and, if the drops are so abundant, what may the shower itself be expected to prove? The following fell within the immediate knowledge of the writer of these pages. Dr. Henry B. Smith, of New York, sees a costly work in a European catalogue, which he thinks will be of value to the library of his seminary. He tells a gentleman whom he meets, and "Get it" is the reply. He and his colleagues wish new seminary buildings on a better site. One of the finest sites in New York is procured, at a cost of £70,000, and they wait for £30,000 more before beginning to build; nor will they have to wait long. At Princeton, the friends of the seminary believe that upwards of £60,000 is needed as a further endowment to put the institution on a proper footing. They intimated this a year or two ago, and much of the necessary fund has already flowed into the treasury. At Auburn, a new fire-proof library has just been erected, at a cost of over £6,000, the gift of a New York elder. At Andover, Mr. John Smith and Mr. Peter Smith, his son, two worthy men from Brechin, and now engaged in erecting a huge business pile in the heart of one of the most rising cities of the States, already noted by large gilded letters as the "Brechin Block," build a fine new library. A Massachusetts judge tells that, when he was young, he said to himself that, if he became a minister, he would never be able to do more than keep body and soul together, whereas, if he became a lawyer, he would soon be in a position to pay every year the expenses of twelve young men training for the ministry. He became a lawyer, and has borne the costs of his twelve students for the last twenty years. Another Presbyterian in New York goes even beyond this number, and bears the costs of twenty. These are the kind of men of whom Lane Seminary reports to the General Assembly: "We are also happy to report a growing interest in the seminary on the part of our substantial business men, as evinced by their liberal benefactions and thoughtful care for its welfare."*

The instances now given of the liberality of American Christians towards the theological seminaries of the land must for the present at least suffice. They prove that the longings expressed by Dr Henry B. Smith have not only desire, but good ground of hope to rest on:—"We must have such wisdom in forming our plans and such benevolence in their prosecution as to prove ourselves equal to the task. The prophets of our destiny must not merely have a vision as large, but a charity as wise, as that of Bishop Berkeley, who not only first said, 'Westward the course of empire takes its way,' but also gave a farm to Yale College."†

The above are a few particulars connected with the state of the theological seminaries in that great continent whose religious development is a

---

* Proceedings of the General Assembly, 1871, p. 618.

† Address on behalf of the Society for the Promotion of Collegiate and Theological Education at the West, p. 25.

Digitized by Google

matter of such interest, not only to its own rapidly-increasing millions, but to the world at large. We have mentioned them simply with the view of presenting our readers with some of the facts of the case. That they indicate a healthy and hopeful condition of things will hardly be denied.

THE EARLY LIFE OF THE REV. THOMAS JACKSON.

THE Autobiography of such a man as "FATHER JACKSON," as he was affectionately and reverently called by the present generation of Methodists, must necessarily present many features of interest. His "Recollections"* carry us back some ninety years; and as they crowded upon him in the end of his days presented pictures of scenes almost unknown to his later contemporaries. We quite agree with the Editor, that a reader of such a work "is not usually a severe critic." Nor can the peculiar goodness and gentleness of the man be forgotten in perusing his last literary production. Criticism is in abeyance; and the spirit with which we listen to the story of ancient deeds from the mouths of the principal actors in them insensibly steals over us.

The opening pages present us with a portrayal of rural life that rivals the word-painting of Crabbe in its minuteness and vivid reality. Thomas Jackson was born at Sancton, a small village amongst the Yorkshire Wolds. His recollections of his father are fully described; and by them we are enabled to see the sturdy farm-labourer, uncompromising in his views, and affecting a roughness of speech and bearing which he supposed to be in keeping with his station in life. Some of his sayings—as when he told an acquaintance that he would not pilfer, because he could never quarrel with his neighbours after such an act—cut like his own well-sharpened scythe. In the long dark nights he would tell his children ghost stories till they fairly quaked with terror, and then grimly inform them that if they would go, one by one, without a candle, to the store-room, they might have as many apples as they chose. Fear of the "lubber fiend" prevailed over the love of fruit; and no urchin durst do more than creep silently to bed. But though born to drudgery, this strong man was not unhappy:—

"Love had he found in huts where poor men lie;"

and for it his wife had left a higher degree to share his privations, to cheer his sorrows, and "add sunshine to daylight." She was one of those gentle creatures whose womanliness declares itself in the peasant's home as truly as in the manor-house. There was a touch of romance in her nature; which, however, never weakened the practical good sense with which she reared her children, prepared she food for her household, and carried out the ideal of the Wold's folk by being "menseful"—neat, that is to say, and clean.

The surrounding population was still shadowed by superstitions that

---

* "Recollections of my own Life and Times." London: Wesleyan Conference Office.

Digitized by Google

ran back to the old heathen days. They roasted the heart of an ox to discover what witch had wrought spells to prostrate a neighbour's health; or went forth to find on the branches of that ancient tree for incantations, the ash, some omens through which the fortunes of the coming year could be foretold. Anxious mothers sometimes refused to let their sons be instructed in the art and mystery of writing, lest the possession of such wondrous powers might tempt them to commit forgery, and thus lead them to the gallows. If from a more liberal view of the arts and sciences, a youth was sent to school, he found himself under the rule of masters "who had mistaken views respecting the connection between mental culture and bodily pain." Even pedagogues of some local repute found fault with scribes who spelt "imminent" with two "m's" and an "i," for to their minds "eminent" was the only adjective in the English tongue which resembled the strange word. The doctors who undertook to cure the hurts of the people seem to have been more dangerous than the ailments with which they contended. The spiritual pastors were not models of Apostolic devotion. The parish church at Sancton was only occupied once a fortnight, as the incumbent was a pluralist, but too poor to pay a curate, though to the emolument of his sacred office he added the profits of a corn-mill, and of a shop in which he sold drapery and provisions. When the proper authority ordered collections to be made in the churches, the churchwarden walked up and down the aisles, carefully avoiding the error of presenting the box to a single individual in the congregation, and with a satisfied air returned the instruments of his charitable craft to a place of safety, to be similarly used on the next occasion in which they might be required to be flourished in the faces of attendants at Divine worship. On the fifth of November the church was given up to the boys of the parish, some of whom proved their stanch Protestantism by ringing the bells, while others, armed with leathern balls fastened to strings, chased one another with ill-placed levity through the holy edifice. A lad who previous to confirmation could satisfactorily answer the question, "Who is your ghostly enemy," was regarded as "easily chief" of his compeers in religious instruction. This age of misrule has passed for ever, we may hope, from England; and the care of religious men and statesmen must be exercised to prevent our rural populations becoming entangled in the meshes of any semblance of religious devotion without its reality, that may now take the place of uninstructed heathenism.

At eight years of age, the heir of all these privileges went out upon the Wolds watching cattle. In recalling those days, he describes himself as "never seeing a human face or hearing a human voice till the setting of the sun, which indicated the time of my return to company, whose voices afforded me as sincere a pleasure as Handel's music ever produced in a cultivated mind." This hard boyhood was succeeded by the harder work of a young farm-servant, ploughing all day and threshing—a peculiarly trying task for a youth whose sinews were yet unknit; for with a flail as heavy as the one his adult comrade wielded, he had to keep the stroke with him. Night fell, and that happened which the harvest-moon looked down upon not unfrequently, and the Autobiographer records. There was "an honest lad, an acquaintance of my own, who

Digitized by Google

having worked hard in the harvest-field all day, durst not retire to rest at night till he had said his prayers, for which purpose he knelt by the side of his bed: but he was so overpowered by sleep that he found himself in the same position the next morning, when he awoke at the sound of the well-known voice which called him to his wonted labour." We cannot but believe that He who heard the prayer of Cornelius permitted the petitions of this "honest lad," as they died away in drowsy murmurs, to come up as a memorial before Him.

It is one of the glories of Methodism that it was a power ordained of God to rescue men like the elder Jackson and his son from the irreligion and practical Deism of their surroundings. The shrewd mind of the father perceived that a farm-labourer in this country has but little, if any, hope of ending life in better circumstances than he began. He, therefore, determined to apprentice his son to some one who would teach him a handicraft. The neighbouring town of Shipton furnished an opportunity for his so doing, and at the age of fifteen, Thomas Jackson was installed in the workshop of a country carpenter. We do not wonder that in after years the mind of the well-instructed theologian recalled with pleasure his occupation, coupling his personal recollections with devout remembrances of that village work-shop from which He came of whom men asked in wonder, "Is not this the carpenter?"

In this new sphere, his religious impressions were not deep; but on one occasion, it was announced that Mary Barritt would preach in the Methodist chapel at Market-Weighton. The young apprentice went. The congregation was large, but the female evangelist's sermon impressed him "far less than many sermons he had previously heard both from travelling and local preachers." A prayer-meeting was held however in the chapel after the service, and during the course of it, he was deeply convinced of sin. He began to pray as he had never prayed in his life. His distress was seen. Men who had undergone the same mental discipline came to his assistance, and lest he should fail in the Slough of Despond, reached him helping hands from the side nearest the Celestial City. He found no peace to his soul that night. The next night he came again. The penitent youth was recognised. Prayer was made to God on his behalf. He then obtained "effectual relief," which cannot be better described than in his own words. "I did with all my heart trust in Christ as a Sacrifice and a Saviour; and then my guilty fear at once departed, and my heart, before lacerated and broken, was filled with all joy and peace in believing.....Mine was a change not only from misery to happiness, from sorrow to joy, but from the love and practice of sin to the love and practice of holiness. The entire bent and habit of my nature were changed. My views and feelings, my apprehensions and inclinations, my desires, hopes, and prospects were all new. The experience of nearly seventy years has served only to strengthen my conviction that the change I then underwent was no delusion, but a blessed reality, the effect of a Divine operation. At this moment, 1870, the love of Christ was sweet as it was on the 16th day of July, 1801, when for the first time, in its richness and power, it was shed abroad in my heart by the Holy Ghost given unto me."

This testimony of the aged minister to his early and thorough con-

Digitized by Google

version to God assumes a greater importance than appears at first sight, for it may fairly be regarded as a sample of thousands of similar instances wrought through the preaching of what the Methodists may call, after Apostolic precedent, "our Gospel." Mr. Jackson in after days drew from it a lesson which cannot be disregarded at the present time. "I learned," he says, "the great importance of prayer-meetings, especially at the close of religious services, when the public interest is strongly excited, and the attention of the people has been impressively called to the subject of personal conversion. But for the prayer-meetings on the occasion just mentioned, the probability is that I should have remained in a state of indecision in respect of my compliance with the invitations of the Gospel, and the surrender of myself to God through our Lord Jesus Christ. It was in the first of these prayer-meetings that my religious convictions assumed a deep and practical character, and in the second that I obtained actual salvation from the guilt and dominion of sin." It is said that some Wesleyan-Methodists of the present day—we trust they are very few—object to the holding of meetings for prayer in their more modern sanctuaries. On what grounds these objections rest, it would be hard to determine. If the chapels are not adapted for such purposes, no more fatal error can be committed than continuing to build edifices in a style that cannot serve one of the prime ends of Christian assemblies. Every Methodist sanctuary should be a place wherein "prayer is wont to be made." Instead of the majority of a congregation retiring from public prayer, the minority only should ordinarily retire. If Methodism cannot find men capable of leading, and publicly taking part in, the devotions of her congregations, her lay co-operation is lamentably defective. No feature would be more hopeful, as to the real power of our religious life, than such an out-pouring of the spirit of prayer as should draw large numbers of Church-members into "one place," for intercession on behalf of themselves and the world.

The happy convert whose life we have been following could not conceal his joy, and told it first of all to them that were at his father's house. The recital of this good work of grace touched several hearts in that family circle, and as each felt the power of a new life, he hastened to prove his faith by his works. The conduct of the carpenter's apprentice became serious and devout, and he received the usual reward of goodness beyond the comprehension of comrades,—they persecuted him. Some busybody informed a neighbouring clergyman that this Methodist neophyte had pronounced him an unregenerate man, whereon he rode over, horsewhip in hand, to prove by "blows and knocks," the sincerity of his religious profession. The accused denied that he had so spoken of his spiritual guide, and after a considerable amount of vapouring, the angry man rode away, threatening him as to what he would do, if the accusation were repeated. "This appeared to me," writes the Autobiographer, in a strain which shows how his father's humour had descended to him, "a singular mode of proving the genuineness of his conversion; but every man either is or ought to be the best judge in his own case, so as to select, in self-defence, the evidence which to him appears the most decisive."

After his great spiritual change, the young carpenter began to feel the

Digitized by Google

wants of a new life stirring within him. He determined to educate himself. So he saved his shillings, and after his day's work was done, would walk some five or six miles, and come home laden with "Murray's Grammar," "Watts's Logic," "Young's Night Thoughts," or "Hervey's Meditations,"—books that have almost gone out of fashion, but once were much prized, and proved efficient guides to knowledge and culture. One Sunday, "on a sunshiny morning,"—apt symbol of his after life,—the stripling put on his armour, and preached his first sermon, "in a thatched cottage, which stood in a flower garden." The report spread of this new "local preacher," and he undertook long journeys on foot to proclaim the plain Gospel to people as plain as himself. A farmer, whose "beautiful daughter" was married to his uncle, James Marshall, took pity upon him, so that on a Sunday, "a jet black horse, of the Flemish breed, and of enormous size," "moving at the pace of a very gentle trot," might have been seen profaning the Sabbath-day, and being blameless, as it carried "a slender youth of light complexion" along the country lanes. He took to his neighbours and friends the same "good tidings of great joy" that had "changed the bent and habit of his mind," and with like results.

The formalities which are now necessary before any candidate can enter the ranks of the Methodist ministry were then unknown; but as many pulpits needed preachers, the London Conference of 1804, on the recommendation of those who knew him, appointed Thomas Jackson to the Spilsby Circuit. The master to whom he was bound was indemnified for the loss of his apprentice, the people who had heard the promising evangelist procured his outfit, and under the guidance of his uncle, Thomas Marshall, with a strange-looking bundle of personal effects, he began his work. He was at once brought into contact with Mr. Brackenbury, of Raithby Hall, an educated man, a friend of Mr. Wesley's, a secret votary of the shoemaker mystic, called by his friends "the blessed Behmen," and, what was most enviable in the preacher's eyes, the possessor of a considerable library that "set his heart on fire." One stern rule the owner kept, and could not be induced to relax,—he never lent a book. In the library, however, the eager student might read, on the one day in a month which he spent at Raithby; and he notes, among the volumes he devoured, a MS. life of the owner in poetry, and a copy of Cowper, "*minus* 'the diverting story of John Gilpin,' which had been cut out, as not tending to edification."

The Yorkshire dialect of the nascent divine, all enriched with such antique gems as "eyen" and "shoen," had to be exchanged for modern English. Adam Clarke about this time put forth a scheme for the improvement of the junior Methodist preachers, and the mistress of Raithby Hall warmly espoused the plan. The letter which she wrote on the subject, and which was published, contained the remark, that it was the invariable rule of the Conference "to send novices to the Spilsby Circuit." This deliverance returned to the place whence it was sent, and the young preacher "intimated to the writer that he was not prepared to dispute the statement, but felt that it was no compliment to himself. To this remark she offered no reply." But the ardour of the evangelist gave an answer that is worthy of being pondered. This Circuit was traversed

Digitized by Google

by roads—if the shade of Macadam will not be affrighted by the word—on which no stone or gravel was ever placed! In the winter time they were only passable on horseback; "there were holes at regular distances into which the horses put their feet." The "ordinary pace upon these roads in the winter was from two to three miles an hour." Still, amidst all his disadvantages, the bookish itinerant "hungered and thirsted for sacred knowledge," which came to him slowly. Such books as he could obtain he read with avidity.

After a year's labour in the Spilsby "round," he removed to Horncastle. Here he found himself in circumstances "more favourable for improvement," for his flock "manifested the perfection of kindness," though some of them were poor, and could only accommodate their preacher with homely fare and half a bed. In this Circuit he preached nine times a week. Such was his desire to know thoroughly the theme of all true preaching, that he began to study Greek, in order to master the New Testament in its original tongue. For the information of the men of these times, we subjoin a sketch of his course in the only college at which Methodist ministers graduated in those days. "I had a journey on horseback almost every day, which greatly conduced to my health.... In summer I could go into the fields and lanes, and there quietly read and meditate. I recollected, too, that what could not be done in the day might be done in the night, or early in the morning; I therefore obtained a supply of (brimstone) matches, which would readily ignite; and these I carried about with me in my saddle-bags, that they might be always ready for use. Many a time, in the farm-houses, have I risen as early as three in the morning, lighted my candle, put on my great coat, when the weather was cold, and taken my seat near the fire-place, while the grate was yet warm, and have read several hours before the family rose to their daily labour. In these morning studies I met with no interruption, and my intellectual and spiritual enjoyments were often rich and deep.....My health was good; and at the end of the year I found that, in addition to my other engagements and mental exercises, I had read through nearly fifty volumes.....Pearson's Exposition, being in folio, I could not thrust into my saddle-bags, which contained my wardrobe, my tin box of matches, and my movable library; and therefore carried it under my arm, wrapped up in a handkerchief, as I travelled through the Circuit: the people whom I passed on the road perhaps often wondering what it was that the young man in a plain coat carried so near his heart." No wonder that men began to say the young preacher in the Horncastle Circuit would at some time be the President of the Methodist Conference.

It is not our purpose in this paper to trace the career of this indefatigable reader and faithful preacher, who so marvellously won his way through the difficulties and discouragements of his early life. Nor can we transcribe the sharply-cut portraits of the varied Methodist worthies that adorn these pages; nor repeat the humorous sayings that abound in the recollections of this cheerful and serene Christian. It is sufficient to say that such anecdotes as good men can give of good men are here pleasantly written, and to detach them from their setting would be unfair both to the writer and those of whom they are told. One after another

Digitized by Google

of the most conspicuous centres of Methodist influence became the scene of Mr. Jackson's labours, and in succession the ablest preachers and the most talented men of business were numbered amongst his associates. His theological reading was extensive, his pen was facile, and the Church of his choice demanded and received the fullest service he could render. It was not always plain sailing however; storms beat vehemently upon him, and popular prejudice was awakened against him. Some of the scenes reproduced in his "Recollections" it is anything but pleasing to be obliged to recall, but others are full of instruction. If any young Methodist, or any one outside the pale of our own communion, desires to know the secret of Methodist success, he will find what he seeks in the Autobiographer's pages.

As the reader completes his perusal of this remarkable book, to the earlier portion of which we have directed attention, he will be impressed with the sameness of the personality, and the unbroken continuity of the course described in it. The man of the last pages is the man of the first years. Knowledge flowed in upon him: intercourse with wise men made him daily wiser: gentleness and purity seemed native to his soul, and the lineaments of his face became as Gospel books. But no new element was introduced. The original character grew in power, it never altered in quality. It was in those early toils and studies that the strength was gained that afterwards enabled the possessor for twenty years to labour in some of the most important spheres in Methodism; for eighteen to be an Editor of the Connexional publications; for nineteen to be a Theological Tutor, and for twelve, in comparative retirement, "to have carried a happy influence wherever he went, and excited universal love and admiration." It was said of Baxter, *Totum Puritanismum totus spirat*, and it might be recorded of Thomas Jackson that he breathed forth in his old age all the spirituality of a true Methodist.

We may not endorse all the sentiments contained in this Autobiography, nor be in haste to espouse the author's side in every and each personal opinion and controversy, but "Recollections of my own Life and Times" well deserves a wide circulation, and a most attentive perusal, both within and beyond the Methodist circle. F. E. T.

SELECT LITERARY NOTICES.

[The insertion of the title of any publication in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express intimation of our favourable opinion. Nor is the omission of any such intimation to be regarded as indicating a contrary opinion. Our limits, and other reasons, impose on us the necessity of selection and brevity.]

Delineation of Roman Catholicism, drawn from the Authentic and Acknowledged Standards of the Church of Rome. By the Rev. Charles Elliott, D.D. Fifth Edition. With a Recommendatory Preface by the late Dr. Hannah. Pp. xvi., 822. *London: Wesleyan Conference Office.* 1873. The re-issue of this truly valuable work is most seasonable at a time like the present, when the Romish controversy increases in

Digitized by Google

intensity almost from day to day. We trust that but few of our readers are wholly unaware of the character and merits of Dr. Elliott's learned and all but exhaustive work. His plan is an admirable one—to state the various doctrines of the Church of Rome in the words of her own Councils, or Catechisms, or devotional writings, or in extracts from the writings of her leading divines. Then follows very acute, careful, and extended exposure and refutation of the particular error under consideration. Ample references are furnished throughout.

It is scarcely possible to bestow too high praise upon a work so elaborate and useful as the one before us; and of its importance just now there is little need to speak. Ignorance of the true character of Romanism, and even of its definite teachings, is utterly inexcusable when facilities are afforded such as this volume supplies. Loose and vague denunciations of Popery are of little use, and may even recoil severely upon those who make them. But there is hardly any exposure of this system of falsehood so withering as a clear and simple statement of its beliefs or practices in its own language. Popery has many plausible and fascinating disguises: let those who fear and hate it *strip them off*, and display the error that lies beneath them in all its naked and hideous deformity. If the true character of Romish doctrine were better known, it surely cannot be that any would continue to

"Speak gently of our sister's fall;"

rather would they repudiate with intense earnestness the countless abominations of the mystic Babylon.

A book like the present should be in all libraries of reference, and on the shelves of every man who is even in name a theologian. It would be a most useful present to a junior minister. We cordially recommend it to readers of all classes; and trust that this new issue may have a usefulness as wide as the need which now unhappily exists for its circulation. To this desirable end the very moderate price at which it is advertised ought certainly to contribute. Any attempt to display adequately the merits of this "Delineation" by illustrative quotation would demand a far larger space than is now at our disposal. But the reader who is not already fully acquainted with the Romish controversy will constantly find in Dr. Elliott's crowded pages that which will awaken his surprise, pity, and indignation. May it also tend to arouse his prayerful determination that England shall not lapse into the gross darkness from which it has once been so graciously delivered!

We have received from *Messrs. Sceley, Jackson, and Halliday, Fleet-Street*, a small parcel of illustrated books, admirably suited for presentation to young people at holiday-time. *Good Little Children* and *Davie and Dot: Their Pranks and Pastimes*, are for the nursery, where the pictures will give rise to more questions than the scanty text will enable mammas and nurses to answer. *Strawberry Bank*, written in a pleasing style, is of higher pretensions, being intended for readers drawing towards their teens. *Waiting for a Crown*, a narrative of the principal events of the early years of King David, is an excellent gift-book, whose least merit is the twenty-six vigorous illustrations with which it is adorned.

Digitized by Google

We gladly afford space for the announcement of an important work by Dr. Rule, an enlargement of his *History of the Inquisition.*

"About five years ago Dr. Rule published his *History of the Inquisition in every Country where its Tribunals have been Established, from the Twelfth Century to the Present Time.* Encouraged by the favourable acceptance that volume found, its Author has collected the results of further study, recomposed the whole, and with very considerable enlargement now presents a more comprehensive work to the public in two handsome library volumes.

"The whole field of direct Inquisitorial action is reviewed. Care is taken not to overstate facts, nor to state anything which is not related on original authority. The Author's design has been not so much to picture the horrors of the Inquisition, which cannot be concealed, as to exhibit the origin, the spirit, and the policy of the Institution; to mark its relations with the Church to which it has belonged, and the uses it has served; to point out its vital unity with the most despotic forms of government, both civil and ecclesiastical; and to guide the reader in estimating the influences of the so-called *Holy Office*, as it appears in the history of Southern European States, with some of their Colonies in the Eastern and Western Hemispheres.

"The materials for trustworthy pictorial illustration are not abundant, but a few portraits of Inquisitors and others, and representations of objects of interest will be admitted. The typography will be in the best style, with paper and binding to correspond."

GLANCE AT PUBLIC OCCURRENCES.

THE MOVEMENT FOR A POPISH UNIVERSITY IN IRELAND.

THE step recently taken by the Romish Hierarchy on the Education question, is one too grave in its nature and bearings to be passed over without notice in these pages; wherein we have frequently given warning of the aggressive and mischievous spirit of that party, as a power inimical to the welfare of the nation. It is one not merely affecting Ireland, but a matter of Imperial importance; and unless Great Britain is prepared to sanction an educational scheme which must serve to deepen and intensify the disloyalty which already exists in Ireland, and to see the same scheme, with a like injurious result, established in England, some remedy must be speedily and energetically applied.*

It is difficult to estimate the boldness and magnitude of the claims put forward in this revived project of Ultramontane University Education. All the Romish Colleges and higher class of schools are to be affiliated, and a uniform course of studies to be adopted; and a school for training masters for all the primary schools throughout Ireland is

* See pages 1146, 1147.

Digitized by Google

included in the arrangement. The institution of Examinations for Matriculation in Arts, Philosophy, and Theology, and the granting of Degrees, were not clearly indicated in the Resolutions passed by the Bishops, but that these are an essential part of the new scheme is placed beyond doubt by the address of Monsignor Woodlock to the clergy of Dublin. "The Sovereign Pontiff," he says, "from whom nearly all the Universities of Europe, including some of the most celebrated in England and Scotland, hold their academical privileges, has given our Catholic University the power of granting degrees." Heretofore there have been instances of Romanists in Ireland obtaining Degrees from Foreign Universities, and there could be no more objection to their accepting them than to Protestants of various denominations making use of those obtained from America and elsewhere. But to establish within this realm a University fully equipped, to be at the command of the Pope and under the most despotic rule of the Romish Hierarchy, is what would not be tolerated in the most Roman Catholic country in Europe.

As if to aggravate the insult, and more vigorously proclaim defiance to her Majesty and her Government, it is proposed that the administration, both financial and disciplinary, of the house of residence be placed under the care of the Jesuit fathers. This arrangement is known to be distasteful to some of the students. When it was announced to the medical students by Dr. Lyons, in his Inaugural Address, with a flourish to the praise of these "fathers" as being "identified with the largest advances and greatest discoveries in every branch of science," the statement was received with hisses. In the Catholic Emancipation Act, it will be remembered measures were taken for the gradual suppression of this Order. It was enacted that they should not be allowed to come into the realm; and that to admit persons into the Order, or to become members of it, would be held as a misdemeanour, subjecting offenders to banishment from the United Kingdom. Yet they have been permitted to recruit their numbers, both from abroad and at home. The seminaries avowedly conducted by them have supplied Maynooth with its Professors, and now they are planted at the very fountain of Romish Education in Ireland without let or restraint, so far, on the part of our Government.

In the treatment of this subject, however brief, we should not lose sight of the kind of education that is to be given, nor of the design that it shall be, of course, under the absolute control of the Romish ecclesiastical authorities. When the "Colleges Bill" was under consideration in 1845, it was maintained, among other things, that the Roman Catholic pupils could not attend the sections on History, Metaphysics, Moral Philosophy, Geology, or Anatomy, without exposing their faith to imminent danger, unless a Roman Catholic professor were appointed to each of these Chairs; and when, in 1866, the Bishops entered into negotiations with the government for a Charter, it was with the expressed condition that the four Roman Catholic Archbishops should be, by virtue of their office, perpetual governors and visitors of the said College. It was claimed "that their authority be supreme in questions regarding religion and morals, and in all other things;" that they should have power to appoint

Digitized by Google

and dismiss at their pleasure every officer, from the Rector to the hall-porter. It cannot be a comfortable thought for any loyal subject of the United Kingdom that a vast educational machinery is in active operation under the heads of a Church which teaches that it is the only true Church, and which asserts that there is no salvation out of its pale; and under whose sanction "impartial" histories are used, as in the Christian Brothers' schools, in which facts are perverted to suit this doctrine of the Romish Catechism.*

The forces brought to bear for the accomplishment of this scheme are greater than can be well imagined, especially if we take into account the influence of the dogma of the Pope's infallibility. The priest must be obedient to the bishop; the people are taught that they are guilty of sin in opposing what the Church enjoins, and that they will be refused the Sacraments if they do not further a proposition urged under such a high and sacred sanction. They understand, too, that politics come within this range, and therefore that voting for every possible official, from the poor-law guardian to the member of Parliament, must be treated as a Church question. The Home Rule movement, otherwise very harmless, assumes importance when linked with this subject. A few years ago, sixteen hundred Romish priests, nearly two-thirds of the whole number of parish priests and curates in Ireland, with the late Dean O'Brien at their head, signed a declaration to the effect "that the only means of tranquilizing Ireland is by the restoration of her nationality." And large numbers of the party, affected as they profess to be by this educational demand, are now joining the ranks of the Home Rulers; holding out to the people of their charge the hope of "fixity of tenure," which means the ownership of the farms they occupy, the restoration of confiscated lands to those who "have a right to them," and the entire control of education.

Some portions of the newspaper press have lauded the "enthusiasm" and "self-denial" shown in this instance by the Roman Catholic body, in attempting such an undertaking without making a demand upon the public purse. But in this they have been too sanguine. Dr. Lyons, in his Inaugural Address, said, that he was authorized to contradict the statement; he declared that "they would never cease their efforts till they had obtained a full and proportionate share of endowments." It is held, in that part of the public press of Ireland which is favourable to the project, that the spectacle of such self-denial and noble effort as is likely to be displayed in accomplishing it will produce a profound impression on Parliament, so as to "bring about without much seeking an endowment and a Charter." There appears however to be not much hope, from the present Government at least. A high authority of the party has recently declared, "If denominational education be ever conceded to this country by an English Parliament, it will not be by the Whigs, but by the Tories; not by Gladstone, but by Disraeli."

To firmly withstand the encroachments of this audacious hierarchy becomes a duty, not only on

* See "History of England for the Young." Burns, Oates, and Co.; also "A compendious and impartial History of England." Dublin: James Duffey.

Digitized by Google

national grounds, but in the interests of a large class of the Roman Catholic laity; who, if left to themselves, would be perfectly satisfied with that amount of security to conscience and honour which contents Protestants in the mixed system of education which has prevailed in Ireland for the last forty years, more particularly in view of the enlarged privileges held out to all comers by Trinity College. Many Roman Catholic students feel, and candidly acknowledge, that it shows want of confidence in the inherent virtue of a system that must be held to lose by being placed side by side with other systems, or that must isolate the votaries of a religion from those who hold a different creed. And their mortification, after a while, can be well imagined, when they shall learn that degrees forced upon them by this exclusiveness of the Romish hierarchy prove to be comparatively worthless in public esteem.

"The remedy for Irish discontent," as frequently stated in past years in this Magazine, "is not within the reach of statesmen." Yet if statesmen must meddle in these affairs, a wise course—one which we do not deem impracticable, and which would be satisfactory, not only to the vast bulk of the Protestants, but to a large number of Roman Catholics, who with industry, energy, and success mind their business—would be to govern the country with firmness and fairness, and not to be influenced so much by those who trade in agitation, and who are generally the tools of the priests.

November 18th, 1873.

FOREIGN MISSIONARY INTELLIGENCE.

INDIA: STATISTICS OF MISSIONS IN TRAVANCORE.—The following paper, which was prepared by the Rev. H. Baker for the Allahabad Conference upon the Malayalim Missions, contains a large amount of interesting information.

The Malabar coast contains a population of Malayalim-speaking people—between the sea and ghauts, and extending from Mount Delhi on the north to Trevandrum on the south—of about three million souls. Of these the demon-worshippers may be considered the original inhabitants. Then there are the hill tribes, who believe in the spirits of their ancestors, with their Scythic rites, divided into various races. Next come the Hindoo conquerors of the Kerala land, followed by various immigrations of settlers; Syrian Christians and Jews from the Persian Gulf; Arabs from Muscat; Banians and Concanee Brahmans, with their dependents from Guzerat; Lubbays, or Mussulman converts, in large numbers, from Madura and Tinnevelly, with cloth-selling Puttara Brahmans, the money-lenders of the community, but cooks of the Rajahs and Ootapuras of Malabar; Portuguese, descendants of various or doubtful affinity; and, lastly, a few English, Dutch and Germans, too, may be found settled for nearly a century past in these lands.

All these came for the purposes of trade or profit, for the land is one similar to that of which we read, which was not like that of Egypt, but one of "hills and valleys, which drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end"—an acknowledged Eden for beauty of prospect,

Digitized by Google

and Goshen for plenteousness, seed-time and harvest being in constant succession. Hindoos, by right of war, enslaved some, or made serfs of others, but adopted demon rites, regarding the local deities as "paradevara." Syrians and Jews, as the foreign importers of goods for the Perumal princes, received converts who had lost caste, become dependent on account of debt or crime, or intermarriage. The Moors made colonies as pirates, or the hired robbers of contending rajahs, converting slaves, or their children by native women. The Portuguese Romanists by force compelled many Syrian churches to be subject to them, allowing them, however, the Syriac liturgy, while they obliged those of the fisher caste, who became their adherents, to use Latin prayers and be called "low castes." The population, therefore, was of the most mixed races, containing perhaps representatives of every religion but Lamaism.

To such a country did the Protestant missionaries early in the present century address themselves. Ringeltaube, the first Travancore missionary, went only to the Tamil Shanars. The Church Mission commenced its efforts among the Syrians in 1816; the London Mission began in 1821 at Quilon; while the Basle Mission commenced at Cananore in 1841.

Past history we shall not attempt, but only describe the advances and present state of the Churches. Each Mission, while freely acting as part of the great Catholic Church, admitting members of each while living within the limits assigned to the others, yet works within stated boundaries, and does not send evangelists or colporteurs to "preach" in other parishes, work being found abundantly at home. The Church Mission has laboured in country towns and scattered villages, and this has given them some advantage, while the existence of the Jacobite Syrian Church has opened an easier path in one sense; though where that Church has no reforming ministers among its clergy, the stubborn dead formality of an unknown liturgy service, and non-preaching Catanar, have more than counterbalanced the co-operation of a vernacular teaching priest. The London Mission has two important centres, but they are in military cantonments, though the country round Trevandrum has given them many converts. The great trial of this Mission, however, has been the constant change of the two or three devoted men allowed to it; and when a Malayalim missionary dies or leaves a Tamil man is sent, who has much to learn, and more to forget, in the language and habits of his flocks. The German Mission has an abundance of able men. They, on finding their converts met no sympathy from their fellow-countrymen, among whom the Nairs and Mussulman "Moplas" were powerful, opened industrial establishments, and thus find their people under greater discipline and more collected. The funds of these industries are entirely different from that of the Mission, and are sufficient for their purpose. These workshops are not, however, in any way required in Travancore or Cochin, Christianity in various forms having been in existence for hundreds of years, and its adherents being specially protected by the heathen princes.

Making a rough calculation from published tables, there are in Malabar and Travancore 283,000 Romo-Syrians and Latin Romanists, 300,000 * Syro-Jacobites, 20,300 Protestants—probably about 600,000 professed Christians. The Protestants have largely advanced in numbers, but the material progress has been far greater. During the twenty-nine years that the writer of this paper has been a worker in these Missions, he has seen men and women rise into positions in which they were fully capable of holding their own. Formerly the European was the head,

* Mr. Baker does not himself think the Jacobites exceeds 170,000.

Digitized by Google

and far too often supplied the heart of the Mission; now, not only have we a Syrian Protestant barrister returned from England, educated at government expense, and several holding the chief posts in large moneyed firms, but we have also ordained men and elders, self-governing churches, associations for united prayer, committees for raising money, synod meetings where the power of a public Christian opinion is felt and freedom of speech allowed. We knew the time when the daily task was set, and converts assembled for prayer, because they could not, or did not, use private prayer. Now, when the full sympathy of the flock and all the agents is excited, we see the path of duty sought out for themselves. The old cry of "rice Christians" is no longer heard; there is no one temporal good obtained; no feeding or lodging-house; each fights his own battle of life in the station he has fitted himself for. The system of villages for Christians exclusively as such is rarely seen; the converts are mixed with the general population, and not always under the eye of the master. Daily church-services exist only where large boarding-schools are found.

The moral and religious habits of the people are not deteriorated by trusting them more. But I see a strong religious sentiment more effective than any superintendence of man could be; even Bible-readings and prayer are not exclusively conducted by agents, but leading laymen read in classes; expound and pray; get Barnes' or the Tract Society's Commentary to assist them in preparation. Poor men are sometimes leaders; but rarely do we find them carping at each other's opinions or expressions. The reforming Syrians have scores of these reading-parties, and great has been their advance in consequence. Ten years ago, after a weekly prayer-meeting, a feast followed; now a cup of coffee, a rice cake, or piece of tobacco, is all the host ever supplies, but the guests pay up their subscriptions to the treasurer of the Church funds. Neither quarrels nor politics are discussed; while on Sunday afternoon readings no eating or paying is allowed. In outlying hamlets, where Christians are few, volunteers from the Sunday classes go from older congregations and supply the teaching. Formerly nothing was done but for pay, and sometimes in the most perfunctory style.

CLERGY.—All the Societies have ordained agents; of these many are men who could argue with Hindoos, Sounians, or infidels, and yet in impassioned language tell of the love of a slain yet risen Christ. Ten years ago the Church Missionary Society paid 75 rs. per mensem to these; now the pay of a senior clergyman is 85 rs., while many of the juniors get 20 rs. only. Scripture readers we have on 8 rs. a month. Many of those men have voluntarily resigned educational and civil appointments under Government of double and treble the amount. During the decade some of the clergy of the London Mission have been placed under the complete congregational system with great success. One elder gives the tenth of the increase of a fine coffee estate; others in proportion: their liberality is wonderful.

NATIVE CHURCH COUNCILS.—In five of the Church Mission Districts it was found that a great portion of the missionary's time was occupied with old congregations: the native clergy came to be mere curates without responsibility. On this a Church council was formed, removing all the clergy, excepting those who were deacons, from the Mission. The people who had become Christians within a circle of four to six miles, were constituted a pastorate, and placed under the care of a native minister and two or three Scripture readers. The communicants elect delegates to this council, one to about every eight hundred souls. These pastors and delegates formed the Church council, one missionary being the chairman and another the trea-

Digitized by Google

surer. The cost to the Church Missionary Society for agency in the four districts used to be 12,000 rs. per annum. The missionaries kept 2,000 rs. for strictly Mission purposes, and the Society granted 10,000 rs. to the Church council. The people paid in collections to form endowments, and raised fees and subscriptions for current expenses. The result at the end of three and a half years is that the Society's grant has been lessened to 7,000 rs.; the clergy have increased from ten to fourteen, and the congregations have had over two thousand members added by conversion. A very few years ago a native clergyman argued that the foreign Society should pay him precisely as a European agent; now they understand that as the Church and people increase in means, the indigenous clergy will get proportionate support. Mission work is now carried on in these districts with more than former success, while the people already trained up feel the strength given them by the organization. Synods of native clergy and lay delegates are perfectly feasible, and if the members see a true sympathy with them, they are ready to act with energy; but judgment is required.

THE SYRIANS.—Amongst the Syrians, their beautiful liturgy, purified by the old Maramana Malpan from errors of a later growth, restoring it to that of the old eastern Church, has been translated into the vernacular, and is much used. The Metrans have opened the old college again, and sixty subdeacons are faithfully taught in it. There are now some good preachers among their clergy. They used to call going to Church, "Going to see the *Corbana;*" now, with vernacular prayers and responses, the "Kyrie eleison: Ameen, Ameen," of their services, when uttered, as it often is, with deep feeling by the congregation, causes the heart to thrill with emotion, longing for the time when the Spirit shall be poured out in full measure from on high.

One of the present Malpans of the college is a worthy delegate of his Church for the Malayalim version of the Scriptures now in progress; a clergyman of the English Church, but a Syrian by birth, is another; a converted Brahman, now also clergyman of the English Church, is a third. These two, with myself, are the delegates of the Church Missionary Society. Mr. Mateer is the representative of the London Mission, the two senior German brethren of theirs. Thus the whole Protestant community is represented fairly on the committee.* The communicants, or Church-members, are fewer among the London Missionary Society than the other Missions. This arises simply from the stricter rules, and not from any deficiency on the part of the people.

THE SLAVES.—A great movement has lately taken place among those who were lately slaves in Travancore; the result has been their advance as a people, but generally they are more backward than those from other castes, having long been in a state of utter degradation. The Romanists, too, are doing mission work among them, but do not admit them to their churches. Professor Tyndall has said he should like "to see the effect of prayer on half the inmates of an hospital;" he would measure God's answers accordingly. Can he explain the difference between one Hindoo who has been converted, and another who still remains a Sivite or Vishnuite? We do not yet know as we shall do; but the answer is—the Church is growing. God's word is, "Yea and Amen." We neither restrict its meaning or power: but the Lord of Hosts is with us; the God of Jacob is our refuge.

* The Wesleyan-Methodists have no Missions in this section of India.

Digitized by Google

1. DUBLIN.—*From the Rev. James Tobias.*—October 13th, 1873.—Our numbers are now increased, and our small chapel adjoining Richmond Barracks is often nearly full at the parade-service, and so also is our chapel at Ringsend. The Scots Fusileer Guards have come back from the Curragh stronger in Wesleyans than when they went down to the camp.

Though I have still to write 0 against "Deaths of members," one death occurred amongst the declared Wesleyans in 4th Battalion Rifle Brigade, which grieved me not a little. A young married man, sober and well-conducted, was drowned in the Liffey, and there is strong reason to believe he was murdered. His regiment is hated by the roughs of Dublin, because of the part they were called on to take in restraining the attempts of the vagabond crowd to plunder on the occasion of the great fire in Thomas Street. Men of the corps have been attacked in the streets and ill-used; and in one other instance pitched over the quay wall, but happily the tide was out, and the man escaped the fate intended for him. I should have been not a little gratified to have been able to stimulate the slumbering intellects of our detectives by a £5 note, or the promise of it, to follow up such clues as they had as to how the young soldier met his death. I have now little hope of getting any light about it. His young wife and child are, by direction of the police, left with her father in Somersetshire.

2. FALMOUTH.—*From the Rev. J. E. Coulson.*—October 30th, 1873.—The Naval Service continues to afford increasing satisfaction and promise of happy results. The number of youths from the training ship "Ganges" in attendance has gradually increased, until on the 26th inst. there were about eighty present. Their behaviour is exceedingly good. To hear them sing is itself sufficient to excite a deep interest in their future welfare. We usually have the organ to lead, but their rough, strong voices are uppermost, imparting heartiness to the worship, and showing that the lads have known something of Methodist psalmody before they became sailors. Not long ago, one of our ministers in Manchester wrote to say that the chapel-keeper at ——— had heard that his son on board the "Ganges" had suddenly died, and was waiting in deep anxiety to know whether it was true. I was from home at the time, but my colleague, the Rev. E. A. Gardiner, immediately went off to the ship, and found that the youth had been taken ill of a malignant fever, and had died in a few days. The man who attended him as nurse reported hopefully of his last hours, and we lost no time in communicating with his parents. The following Sunday morning I took occasion to refer to his death, and to say to the young men that I wished them to regard me as their personal friend; hoping they would refer to me whenever they might want friendly advice, and that when sick they would send for me; promising that I would see that they were visited, and their relatives informed.

At present we have a most encouraging work of God going on in the Circuit. On Sunday, the 19th inst., after a sermon addressed to the young, many persons professed themselves seekers of salvation. "Wesley Chapel" in this town has been open for worship every evening since, and last evening we had the largest congregation hitherto assembled. We have heard of fifty or sixty conversions. Not a few of the old members have renewed their strength, and become zealous in their endeavours to bring others to the Saviour. Several promising young men have given their hearts to God, and are confessing Christ in their

Digitized by Google

places of business. Such a blessed work has not been known in this town for many years. It cannot be said as yet to have any immediate connection with the "Sailors' Service," but we are hoping that they may partake the benefit. Last Sunday morning, when I spoke about it, I was pleased with the interest which the company from the "Ganges" manifested. I observe with pleasure that the greater part of those who attend our worship have stripes upon their arms, indicative of good conduct; and a few are decorated with gold-lace stripes, expressive of the fact that they are well up in drill, as well as distinguished for superior good conduct. On the whole, when we think of what men-of-war ships used to be in the days of the press-gangs, and of the blasphemies and vices in which the crews used to delight, both on board and ashore, we feel thankful to God for the present training-system and for the connection of Methodism with it. One cannot but cherish the hope that it will be productive of a great moral change, which shall be an honour to a Christian nation, and enable Britannia, whilst she "rules the waves," also to glorify God.

3. *A letter addressed to the Rev. B. Broadley, Malta, H. M. S. I——, Cadiz,* August 24th, 1873.—"Honoured Sir,—I am happy to say we are all quite well, but we are suffering from spiritual want. I can hardly tell you how much I have missed the benefit of your ministrations, which I enjoyed during the time that our ship lay in Malta Harbour. To me it appears as though Divine Providence had brought me there for the purpose of showing me the Way, the Truth, and the Life—truths never comprehended by me before. I always understood that the practice of good works was the first requisite to salvation, and therefore I felt that it was not for *me*. Self-condemned, I had eternity before me without a ray of hope; for I felt that all my attempts to attain salvation by my works were vain....My surprise and gladness were great on discovering from your ministry that eternal life was a 'free gift' to all believers; and that Christ had paid the debt for me in His perfect sacrifice on the cross.... And now as I read the New Testament I find it laid down by Christ first, and by all the Apostles, that 'Christ Jesus came into the world to save *sinners*.' *There* is light, life, and joy for us all. The discovery of this grand display of love, so far surpassing human conception, has humbled me to the dust, and has opened the eyes of my understanding to my own vileness. My hardness of heart, indifference, defiance, ignorance, are brought out and set in my sight, causing me horror and fear.... But henceforth I give myself up a prisoner of Christ, to be His property who bought me by His blood shed on the cross for me. I earnestly desire to relinquish the world, the flesh, and the devil."

4. CAPE COAST.—*Extracts of a letter addressed to the Rev. Richard Hardy, Chatham.*—September 24th, 1873.—I am happy to inform you that I am enjoying excellent health, and a good portion of that peace of mind promised by our blessed Lord to His disciples. I find the need of unwavering faith when removed from every means of grace, as I and others are. We asked for a place on board, on our voyage out, where we might meet and hold a Bible-class, Prayer-meetings, etc., but this was refused. I am however determined that the saying of Captain Hedley Vicars shall be mine, that the Bible should be "his colours." I find that among the most wicked, the few professing Christians are recognised and observed. Not a day passes but I recall with pleasure the happy seasons which I spent at Chatham. We think and talk of you all. I and my brothers of the Royal Marine Artillery have got fourteen to adopt the practice of temperance. We intend to know more of each other, if all goes well. We are anxiously

Digitized by Google

waiting to get on shore. Our vessel is about two miles from Cape Coast Castle. I should like to receive a letter from you every mail, for your letters cheer me up. The climate is against us. God alone knows whether we shall return or not. The fighting has been nothing since the fall of Elmina, which is seven miles north-west of Cape Coast Castle. Our God, we are thankful to know, is the same in Western Africa as in Old Brompton.

HOME-MISSIONARY CORRESPONDENCE.

1. Chequer Alley.—*From the Rev. J. Poulton.*—October, 1873.—In giving a report of work done of late in this district, I have to say I have learned that I must draw my encouragement, often, not from what I see, but from what God has said, that His word "shall not return unto Him void." I have found that some of the people, like certain birds, have their seasons of departure and return to their old haunts. On asking lately what had become of them, I ascertained that some had gone to Kent or Sussex as fruit-pickers, or "hopping," while others had followed in their wake as hawkers, or "patterers," with such articles for sale as those in work might require. This for a time affects the number who attend Divine worship. But as winter approaches, those who can return to town do so. A few are kept by the police for a few weeks or months longer. Those who come back look the better for their change, and find their places again in due time in the various Mission-chapels in the neighbourhood; while some join their former sottish associates, and their earnings are soon swallowed up in strong drink. The drinking of beer and spirits, already excessive, seems this year to have increased in this neighbourhood. The costermongers and others of that class have shared in the late general prosperity of the nation; but as their money comes easily, so it is spent extravagantly. A resident in the district for many years says she never witnessed so much drunkenness as now.

Early in Spring we made our plans for out-door preaching every Lord's-day in this net-work of courts and buildings, so as to reach the loungers and gamblers and others in the afternoons and evenings. Once in the month we held a service in a tent in "The Friends' Burial Ground," in conjunction with the agents of the Whitecross-Street Mission, at which many of the "roughs" have assembled to hear the Word.

A weekly open-air service, conducted by the Revs. G. Bowden and F. Woofenden, has also been held in front of City-Road Chapel on Friday evenings. In this latter work I have taken part as opportunity would allow. Our reception on such occasions has been varied: by some we have been *cursed*, by others blessed. One pleasing incident may here be related:—I had held an out-door service in Coleman-Street; the people living near could hear the singing and preaching, and came to the windows to look at my company. In the course of the next week I was called to visit a man living in Banner Street, who was greatly afflicted. He spoke of the service held on the previous Sunday, adding, "It is many years since I heard a sermon. I hope you will come to that place again." I asked how he could hear, as he was living in a cellar. He replied, "I can manage to crawl on my hands and knees up the steps to the back-door; then I can hear every word." I continued to visit this man, and when he died, he said he had "no fear but that Jesus would receive him to heaven." Here is another proof that the word spoken is not in vain.

Digitized by Google

We have suffered in our school and congregation, to some extent, by the removal of about one hundred families, in consequence of the pulling down of some houses near the chapel, on the site of which extensive factories are being erected.

In July we were much afraid of an outbreak of fever in the Alley. A most sickening effluvium pervaded the atmosphere for a month. Disinfectants were freely used, but for a long time the nuisance increased. It was at last found to proceed from one house that was let out to families. In one of the rooms a man lived alone. He never allowed our tract-distributor or any person to enter, and never took down the shutters. No notice was taken of his absence for a time, as he was often away at work in the country. But at length the door of his room was forced open, when the man's body was found in a horrible state of decomposition. It is thought he had died in a fit five weeks before this discovery.

But we have much to make us thankful in the midst of our labours. A gentleman who holds property in the vicinity offered us the use of a room, rent-free, in Graham's-Buildings. It is in the centre of a degraded people. I opened it with a sermon, amidst much noise and ridicule from those outside; but the Word was not without effect. We now have service in this room every Sunday evening, as one of the regular places on the Circuit-plan, while other meetings are held in it on Tuesday and Thursday evenings. A Prayer-meeting has been held all the summer in the room of a member of a Baptist church. It is well attended: one woman has professed to have found pardon there, and the "Home-Mission band" are greatly encouraged in their work.

[Several instances of conversion will be given on a future occasion.—C. P.]

2. ABERYSTWYTH.—*From the Rev. F. Ashton Jones.*—October 7th, 1873.—The past quarter, which is usually a very trying one, has been one of progress. During the summer months, owing to the peculiar circumstances of a watering-place, it is a very difficult thing to get our members to attend the week-night services. Many of them are busily engaged all the week, and are frequently unable to attend on the Lord's day. All this militates against spiritual advancement. Nevertheless, we have more than held our ground, and we are looking forward to the future with renewed hope. Our congregations during the past season have been extremely good. On Sundays in the month of August the chapel was crowded, and many who are not of our own Denomination have expressed the pleasure and the profit of meeting with us. This is all the more an occasion of thankfulness, because there are now, besides the Episcopal Church, three English chapels in the town, in addition to our own. Our collections also, which we make weekly, have been in advance of those of former years. At *Borth* we are not making much way. Our congregations there, however, have been good during the summer; and we have reduced the chapel debt by about £30. Last Wednesday, October 1st, we held our Quarterly Meeting. Our financial position was more satisfactory than it has been for the past two years. Our Circuit debt is now only about £6, whereas it was £34 in June. This will I trust be entirely liquidated by the collections of next season. Then the Circuit will be able to increase its payment to the Home-Mission Fund.

3. RHYL.—*From the Rev. G. R. Osborn.*—October 9th, 1873.—The number of members of Society is forty. The chapel has been well attended during the fine part of the summer, but in August a most unfavourable change in the weather took place. It has been rough, wet, and cold, just at the time when the season is often at its best. I need hardly add that our

Digitized by Google

congregations were reduced considerably. For the residents the season has of course been a "poor" one. I have been gratified by hearing of instances in which the Word preached has been profitable to some of the visitors. One friend, who did not speak to me while here, sent a very kind note and £5 for the chapel debt, on his return home. In other cases the effect has been manifest during the service, and a good influence has been generally felt. On several Sabbaths other ministers have kindly occupied the pulpit. My predecessor borrowed £65 to complete a gallery and schoolroom. Of this we have repaid £35 since I last reported to you. With the three instalments repaid to the committee at Manchester, I have reduced the total debt on the premises by £50 since coming here. A sewing-meeting, to aid in raising the balance of £30 due on the gallery, etc., is to begin work next week.

4. AMBLESIDE.—*From the Rev. T. J. Macartney.*—October 27th, 1873.—The summer has gone, with all its bustle and excitement, leaving, to some extent, a damaging influence upon the spirituality of our Society here. While the season lasts, the minds of our people are engrossed with attending to the visitors, and often have I wished that it was ended. We rejoice, however, in the fact, that never did so many strangers worship in our chapels as during the past few months. We do hope that many carried back to their homes the influence of our services.

At *Ambleside* the congregations are increased, and some are being added to the Church. Our Sunday-school continues to prosper, and our tract-society is very effective. During the early part of the summer, the roof and exterior of the chapel were thoroughly repaired, and by a little extra work the appearance of the building was greatly improved. The total cost has been £45, but owing to the liberality of our friends, the whole cost will be defrayed. We should like to re-pew the chapel, as the pews are anything but comfortable. We thank God for what has been done.

Our new chapel at *Grasmere* is rising. The building is up to the square, and the tradesmen are trying to get it roofed as soon as possible. Towards the cost £400 has been promised, but we want £250 more. The friends in the Circuit have helped nobly in this work; they are anxious to open the chapel free of debt. I have begged by myself all the money for both schemes, and hope, with God's blessing, to realize our object.

We rejoice in the quickening influences of the Holy Ghost in the *Windermere* Church-members. For some time this place was a cause of great anxiety to me, but the friends there are in a fair way of getting over their difficulties. They are organizing cottage-meetings, and sinners are being converted. All these things encourage us to continue to labour for God.

5. ARMADALE, BY BATHGATE.—*From the Rev. J. Fletcher.*—October 29th, 1873.—During the past quarter our efforts at two places have been signally owned of God. At *Armadale* there has been a good work going on, no less than twelve having joined our Church. Five of them are young persons formerly connected with the congregation, the others were previously living in the neglect of religion. In their case, there has been, and still is, no excitement; they have come quietly forward, expressing their desire for Christ and Church-membership. I am thankful for this prosperity, as we are working this part of the Circuit on the Methodist system; which, notwithstanding all Scotch peculiarities, is, I am sure, the best for this class of the population.

At *Slamannan* the work is still prospering. After allowing for several removals, there was an increase of six on the quarter, and recently others have been added.

On the 20th instant, we held our

Digitized by Google

first anniversary *soirée*, when we fairly launched a scheme for the building of a chapel. The members are unanimous in attempting this desirable work; for although the hall we now meet in is a great improvement upon our first accommodation, all feel it is important to obtain a place set apart for the worship of God as soon as possible. We hope to get substantial aid from the "Burton Fund." In the mean time we are doing our best; although the fact that several of our members belong to the same families affects our financial resources.

GENERAL RELIGIOUS INTELLIGENCE.

[The extracts which appear in our pages under the head of "General Religious Intelligence," are carefully taken from the most trustworthy sources at our command. We cannot undertake, however, to answer for the propriety, in all cases, of their literary style; to guarantee, in every instance, the accuracy of dates, or of the names of persons and places; or to endorse all the views which, on particular subjects connected with evangelical enterprise, agents of the various Religious Societies and Committees may advance.]

THE BISHOP OF GLOUCESTER AND BRISTOL ON THE CONFESSIONAL.—Dr. Ellicott recently preached a powerful sermon in Bristol Cathedral on the subject of the Confessional, and the Church of England doctrine of Confession. We have seen no other episcopal statement so full or lucid as the argument of this sermon. Not only were the ordinary proofs arrayed with great cogency by his Lordship, but he has added fresh and valuable matter to the controversy. As in his late Charge he originated one of those terse descriptive epithets which are likely to live in men's memories, when he designated the "Ritualistic" conspiracy as a "counter-Reformation" movement, so in the sermon he has seized upon and exposed to view the fallacious principle on which that party base their interpretation of the Church formularies. Every one has felt that there has been something wrong and unfair in their mode of interpretation; but it is a great thing to have the exact source of the error tracked out and laid bare. We the more readily quote this passage because there is always danger lest in a condensed report like our own some crucial argument should be overlooked. After stating the question to be decided, he proceeds:—

"And here let me say there are two widely distinct modes of giving the final and specific answer as to confession. The first is by almost exclusively confining attention to the solemn words of the commission in the Ordination Service, and by then proceeding to read all the other allusions or declarations in the Prayer-Book relative to confession, not so much subject to the context and contextual considerations as to the assumed meaning of the commission. For instance, any one adopting such a course might certainly say a priest of the Church of England has a power committed to him of remitting sins.....That such a mode of answering, however, and such an answer, are thoroughly untrustworthy must, I think, have been felt by every candid person who has heard my words. The untrustworthiness consists in this, that none of the limitations which are either directly or indirectly supplied by the context, are taken into consideration, and still less this most momentous fact—that in every one of the three portions of the Prayer-Book now under consideration, not only limitations are found, but, mark me, such changes in the terms in which the limitations are expressed, as to leave no doubt in the mind of any sober and loyal Churchman what the real senti-

Digitized by Google

ment of our Prayer-Book is in reference to confession to a priest. We cannot, therefore, conscientiously give ear to any such mode of answering a very vital question, and must at once turn to the second mode, which I have, in fact, incidentally described, and which consists in taking each one of the three parts of our Prayer-Book now under consideration, with its accompanying limitations, and framing our general answer from the results thus arrived at."

This principle of comparing the whole of the formularies together, and adopting that as the only true interpretation which is harmonious with the entire language of the Church, he applied with critical precision to the Ordination Office, the Communion Office, and the Office for the Visitation of the Sick. Taking into account the alterations and omissions of the present Prayer-Book, as compared with the First Book of King Edward VI., he concluded:—

"Are we not then finally justified in saying that private confession, except in the case of a deeply-burdened conscience, is not only not sanctioned by the Church of England, but even inferentially discouraged? And must not our final and sorrowful judgment be, that all those who are enjoining general or habitual confession, or who are directly or indirectly encouraging it, are acting against the spirit and mind of the Church of England, and are introducing among us the most distinctive and dangerous characteristic of an alien and repudiated system?"

We trust that his Lordship's argument will prove as convincing to others as it is satisfactory to us. Some, we may venture to hope, who are honest enough to be open to the force of truth, and whose minds are not yet so saturated with the Romanizing poison as to have become incapable of conviction, will see reason to retrace their steps. Others will be checked in their downward career by a warning at once so powerful and so authoritative. Others will find cause for caution. The true-hearted members of the Church will be strengthened in their efforts to maintain and vindicate her Protestant and Scriptural character. Public opinion will be aroused and public sentiment directed. All these are important results. We may add to them, that a duty binding on the chief pastors of the Church is becomingly discharged when bishops speak out as Bishop Ellicott and some other bishops have done. It may be that they are now too late to check the evil, and have only awakened to a sense of its magnitude when the mischief is irreparably done. Had they raised their voices fifteen years ago, and, combining the sagacity to see the danger with the courage to denounce it, had spoken with as much firmness as some of them are now exhibiting, our present position would have been widely different. It may be that they are now too late, and can only reap in the disasters of the future the punishment due to the pusillanimity of the past. That their words will produce the slightest effect on the dulled consciences and blinded understandings of extreme men is not to be expected for a moment; nevertheless, late though it is, we rejoice at such utterances, spite of the sadness that mingles with the joy. Would to God that we could say that the bishops had done, and were doing, their duty, and might leave with a quiet conscience the issue of the event to the great Disposer of all things!

With the memory of the past heavy upon us, we cannot say so; nor, we grieve to add, can we say it, without large reservation, for the present. There is one thing which we commend with great respect, but also with great earnestness, to those bishops who, like the Bishop of Gloucester and Bristol, have adorned, by their faithful warnings, the high position that they hold. We point them to the vital question of their patronage. We submit that they have not done, are not doing, all that is in their power to save the Church, not even when they refuse to license

Digitized by Google

curates to rebellious incumbents, unless they take care that the men they appoint to vacant cures are faithful men—faithful according to that standard of faithfulness which their own Charges have asserted. A bishop who in words denounces the faithless sons of the Church, and yet in act patronizes them, is guilty of a monstrous inconsistency, which is condemned by his own mouth. While this continues moral influence, or practical power to stop the evils they denounce, they will have none. We have no wish to mention names; but we beg respectfully to call their attention to the fact, that of this inconsistency the general opinion of the country holds them to be guilty. Whether it has arisen from want of correct information, from want of care, from private interests, from failure of courage, and a desire not to break with the very party they condemn, the charge of inconsistency is, we believe, too true. It is not honourable to themselves; it is not faithful to truth; and it is ruinous to the Church.—*Record.*

ROME AND THE BIBLE.—The *Protestant Alliance* have brought out a timely paper, in which, after alluding to the admirable address of Bishop Reinkens they say:—

"These declarations, the importance of which can hardly be over-estimated, have aroused the bitter resentment of the supporters of Papal Infallibility. The Romish journal, *Catholic Opinion*, October 4th, in referring to it, writes:—'The speech of Reinkens is just such an *ad captandum* oration as an Exeter-Hall bigot would have delighted to hear. Its subject was the Holy Scriptures, which he advised every member of his sect to study, plainly referring to them as the only rule of faith by which men may be guided; and he carefully and studiously refrained from hinting that any other guide was necessary in that study than the private judgment of every individual reader.' It accuses the Bishop of 'concealment of the truth,' and of having, 'by garbled and misquoted extracts from the works of the late Cardinal Wiseman, endeavoured to represent that prelate as an apologist for the prohibition of the Bible to the Catholic laity;' and it states that Bishop Reinkens 'told a wilful falsehood when he asserted that the professed canonists and theologians of the Church were in the fifteenth century unacquainted with the sacred books.'

"The attention directed to Bishop Reinkens' address has, it may be presumed, been the moving cause for the publication of a short pamphlet entitled, 'The Popular Use of the Bible encouraged by the Catholic Church,' printed by Messrs. Burns, Oates, and Co., with the sanction and 'imprimatur' of Dr. Manning.

"In this pamphlet it is attempted to be proved that the Church of Rome not only 'leaves the Scriptures open to every one, but she does more, she excites her children to fly to that armory in which are hung a thousand bucklers.' This permission is, however, modified by what is termed the 'discipline of the Church regarding the lay use of Scripture,' and it is concisely expressed that the 'liberty to read modern and vernacular translations' is confined to the 'Catholic Bible containing explanatory notes.' With much plausibility it proceeds to excuse the laws and regulations enacted from time to time by the Romish Church, forbidding the use and possession of the Scriptures, upon the plea that these were needed as a defence against heretics, and the use of the false and forbidden doctrine of the right to exercise private judgment; yet with strange inconsistency St. Chrysostom is quoted to prove that 'ignorance of the Scriptures has given rise to heresies,' and the authority of Pope Pius VI. is quoted and enforced, urging the reading of the Scriptures in order to draw from them purity of doctrine, and to eradicate errors."

In proof, however, that Bishop Reinkens was justified in his accusations against the Church of Rome on

Digitized by Google

this point, the paper gives passages from the Romish authorities themselves; viz., the declaration of the Council of Trent in the fourth rule of the Index:—"If any one without a license presume to read or keep by him the Bible, he shall be disqualified to receive the absolution of his sins till he deliver it up to the ordinary." This was confirmed by Pope Clement VIII.'s annotation on the rule of Pius IV. as follows:—

"This law is not to be so understood as if by it the bishops, inquisitors, or heads of convents were invested with power to grant licenses to read, buy, or keep the Bible translated into vulgar language, seeing hitherto by the order and practice of the Holy Roman and Universal Inquisition the power hath been taken away from them, to grant licenses to read or keep the whole Bible in the vulgar tongue, or any other part of the Holy Scriptures of the Old or New Testaments, published in any vulgar language, even not so much as the summaries or compendiums of the said Bibles, or books of the Holy Scriptures, translated into any vulgar language, all which is to be inviolably observed."

That the Council of Trent really intended to prohibit the promiscuous reading of the Holy Scriptures appears further from the most authentic writers. Alphonsen à Castro, who had been one of the members of that assembly, says expressly (lib. i., *Contr. Hær.* c. 13) that "one of the parents and springs of heresies was the translation of the Holy Scriptures into the vulgar languages, and therefore bestows great praises on the edict of Ferdinand and Elizabeth, King and Queen of Spain, by which they had forbidden under severest penalties, either to translate the Holy Scriptures into the vulgar languages, or to keep any translation made of them under any pretence whatever." Sixtus Senensis says plainly that "to allow shoemakers, fullers, etc., to read the Scriptures is to give that which is holy unto the dogs, and to cast pearls before swine."

Testimony is also cited from Bellarmine; and it further appears that the notorious Dens has said:—

"According to Steyaeret the law (that is the fourth rule of the Index) was received and observed (with some variety according to the peculiar genius of nations) in by far the greater portion of the Catholic world, *nay, in the whole of that portion of the world which is completely Catholic.* It was MORE DISPENSED WITH ONLY WHERE CATHOLICS LIVED AMONG HERETICS." (Dens, vol. ii., p. 103. Dublin, 1832.)

Coming to our own times, the paper quotes Cardinal Wiseman's declaration in "Catholic Doctrine of the Use of the Bible," (1853,) to the effect that in this matter the principles of Rome "are antagonistic" to those of Protestants, "and we glory in avowing it." Martini's Italian New Testament, though approved by Pius VI., was afterwards placed in the Prohibitory Index.

"In 1816, however, Pope Pius VII. issued his Bull against Bible Societies, addressed to the Primate of Poland, in which he represents the circulation of the Scriptures by Bible Societies as a crafty device by which the very foundations of religion are undermined. A pestilence which must be remedied and abolished. A defilement of the faith, eminently dangerous to souls, impious machinations of innovators, wickedness of a nefarious scheme, snares prepared for men's everlasting ruin. A new species of tares which an adversary has abundantly sown."

After a reference to the famous Bull "Unigenitus," which declares the proposition that "the reading of the Sacred Scriptures is for all" to be with others "false, captious, ill-sounding, scandalous, pernicious, injurious to the Church, seditious, impious, blasphemous, heretical," etc., the paper concludes with a telling exposure of the utter contradiction between the precepts and practice of the Romish Church as to the exercise of private judgment.

Digitized by Google

SWITZERLAND: FATHER HYACINTHE AND THE GENEVAN NATIONAL CATHOLICS.—Father Hyacinthe has accepted the candidature to the post of "*Curé* of Geneva," and on the 12th of October the people made the mountains and valleys around echo with the salute fired in their joy at the victorious nomination, by a crushing majority, of Charles Hyacinthe Loyson, Chavard, and Hurtault, as the three *curés* of the Catholic parish of Geneva, together with the nine members of the parish council, all National Catholics—called so, in contradistinction from Roman or Ultramontane Catholics. "It is clearly established," says a journal, "that the majority of the Catholic citizens of Geneva belong to the National party, which no more intends to submit its political conduct to the orders of Rome than it does its conscience and reason to the Syllabus." "Is it not strange," it continues, "that at an interval of three and a-half centuries the same city should have been chosen to give to the French-speaking nations the signal and example of religious emancipation?" We would, however, in nowise compare the present movement to save the rags of Rome from modern taint, connected as it certainly is with the assertion of freedom of conscience, with the glorious Reformation, which took its source in the deepest springs of the individual soul, bringing that soul into direct contact with the living and life-giving Christ! The mighty upheaving of the sixteenth century was by the very power of God in the Gospel of Christ, and the fruits of reformation, direct and indirect, were contingent on the individual reception by faith of that Gospel. In the present case, there is a lopping of branches and ecclesiastical reform, but the soul gives no symptom of deep spiritual work, and its efforts produce no cry of, "'Men and brethren, what shall we do' to be saved?" There is great popularity and deserved admiration of powerful mind and talent on one side, and intense opposition and hatred on the other, and between the two many hidden yearnings of priests galled by their bishops' tyranny; but there the movement stops. We exceedingly doubt of its ever leading to a true and permanent reform; and the election by the mixed mass of Catholic population, religious and irreligious of all shades down to atheism, portends other and more rapid strides towards the fearful advent of democratic tyranny.—*Correspondent of Evangelical Christendom.*

INDIA: CIRCULATION OF THE SCRIPTURES IN BENGAL.—A decision of the Bengal Government in favour of Bible circulation in that immense Presidency, numbering some 65,000,000 souls, has been just given by the Lieut.-Governor, Sir George Campbell. It is addressed to the Convener of the Committee of the Calcutta Bible Society, and is to the following effect: "Sir,—With reference to the Rev. J. E. Carlyle's letter, dated July 10th 1873, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieut.-Governor for the Society's offer. The Bible is already in the library of some Government schools and colleges; but as Government has no specific information whether it is supplied in all, the Director of Public Instruction will be requested to assist you in distributing English and vernacular copies of the Bible to all Government schools and colleges, if you think proper to supply them. The dispatches of the Home Government quoted by you plainly lay down that the Bible should be kept in the libraries of Government schools and colleges." The only exception made to this general principle by the Government is in reference to the village patshallas or primary school, where "it is feared" by the Government that a general distribution might "arouse suspicion, and do little good."

THE PROJECTED ROMAN CATHOLIC UNIVERSITY FOR ENGLAND.—The determination of Archbishop Manning

Digitized by Google

and his twelve suffragans to establish, with as little delay as possible, a Roman Catholic University for England, is understood in well-informed circles to be due to the direct and repeated representations of the Infallible Pontiff himself. It appears that for several years past complaints have reached the Pope from the Roman Catholic nobility and gentry of England that their sons were wholly deprived of the advantages of a University education, inasmuch as they were excluded by Papal decrees from the ancient seats of learning at Oxford and Cambridge, while no University had been founded to which the Roman Catholic laity might resort without fear of danger to their "faith or morals." The Holy See in vain urged the members of the "restored" English hierarchy to supply the deficiency so bitterly complained of by the "faithful" laity; and it was not until after something very like a positive command from Rome was issued, that the prelates were stirred to action. The resolution to found an English Catholic University was unanimously passed by them in the Provincial Synod, held a few weeks ago at St. Edmund's College, near Ware, Hertfordshire.

One of the most curious features in connection with the constitution of the proposed University is, that the thirteen prelates will all be on a footing of perfect equality, and that the Pope will be the real head of the institution. The first rector is to be Monsignor Capel, who, in conjunction with the Senate and the bishops, will form the governing body; and it is a significant fact that a considerable majority of the members of the Senate will consist of laymen, belonging to the noble, professional, and mercantile classes. One important part of the scheme is, that the existing Roman Catholic colleges and seminaries in England, such as St. Marie's, Oscott, St. Edmund's College, Ware, the Jesuit College at Stonyhurst, and St. Cuthbert's College, Ushaw, are to be affiliated to the new University. Scotland, which as far as Rome is concerned, is governed ecclesiastically by "Vicars Apostolic," and not by a regular hierarchy, will not be directly represented in the projected University; which is to belong exclusively to England and Wales, although it is confidently anticipated that many educated youths from France, Belgium, Germany, Poland, and other continental countries, to say nothing of the United States, will be induced to enroll themselves among its *alumni*. With regard to the course of study, it will, with some necessary exceptions, be coextensive with that of the University of London. The details of the scheme remain to be settled, and it has not yet been decided whether the "local habitation" of the University shall be in the metropolis or in one of the great provincial centres. The important questions of raising the requisite funds, and of granting degrees, have likewise been deferred for future consideration. It has, however, been resolved that the University shall not resemble a monastery or ecclesiastical seminary. The students, instead of being wholly secluded from society, will be brought in contact with the world, and will be lodged in houses of residence under the direction of lay tutors.—*The Times.*

BIOGRAPHICAL SKETCHES.

The late Mr. Collier, of New Mills, having held the office of Circuit-steward for thirty-one years, and having been also a popular and highly esteemed local preacher for forty-two years' was extensively known and beloved in Methodist circles, both in his own and in the adjoining counties. He was

Digitized by Google

born at Chinley, in the year 1805, and was favoured above many in having a pious ancestry. His father, grandfather, and great-grandfather, were all useful and honoured members of the Wesleyan-Methodist Society. His mother, too, was remarkable for the strength of her faith, and her high attainments in the Christian life.

When Mr. Collier was nineteen years of age, he was deeply convinced of sin under a funeral sermon preached in the Wesleyan chapel at Chinley by the late Rev. William Constable; shortly after which he joined his father's class, and was at once pointed to the "Lamb of God, which taketh away the sin of the world." His eyes were graciously opened to see that

"On Christ our sins were laid,
And for us the debt was paid,
When He groan'd and expired on the tree."

In the act of relying on the Atonement of the Cross for acceptance with God, he obtained a conscious sense of sin forgiven, and went on his way rejoicing.

Yearning for the spiritual good of those around him, he began, in 1830, to call sinners to repentance; and from that time, to within a few weeks of his death, when health and strength permitted, he went forth Sabbath after Sabbath, proclaiming Jesus as the Saviour of all who will receive Him. Often has he preached three times, and walked fourteen or sixteen miles, on the Lord's day, thanking God most heartily for the physical strength which enabled him thus to labour. His services were frequently in request for special occasions, and were always cheerfully rendered. His last sermon, preached in New Mills chapel on a Sunday evening, was attended with an unusually gracious influence, and resulted in the awakening and salvation of souls.

In association with the Rev. Robert J. T. Hawksley, in the year 1856, he laboured most assiduously for the liquidation of a debt of fourteen hundred pounds on the chapel at New Mills, and by the blessing of God the object was happily accomplished, the chapel being freed from financial embarrassment.

Mr. Collier, being a man of decided character and good business habits, secured the esteem and confidence of all his fellow-townsmen, and gained a good commercial position. He was a most liberal contributor to the cause of God, and to his exertions and influence the New Mills Circuit owes much of its present prosperity. For thirty years he held the office of chapel-steward, and few have equalled him in the economy and diligence with which he attended to the well-being of the house of prayer which he attended. By his efforts, principally, in which his co-trustees, however, heartily united, the interior of the venerable building, "beautiful for situation" on a raised spot in the Peak of Derbyshire, was entirely re-modelled, about eighteen months since, at a cost of upwards of five hundred pounds; the whole of which sum was raised by the generous donations of friends, and the collections at the re-opening services. As a class-leader, and a Sunday-school secretary, Mr. Collier also rendered eminent service to the Church.

In the beginning of 1872 he was laid prostrate with severe cough and cold, and serious fears were entertained by his affectionate wife and friends that the Head of the Church was about to remove him. He, however, to the joy of all around him, regained his strength, and was seen once more in his place in the chapel. He attended the March Quarterly Meeting of the Circuit, where his spirit of love for the ministers and brethren then assembled was strikingly evidenced. But that day he renewed his cold, and never rallied again. A special prayer-meeting was held to plead with God for the restoration of his health. Many were the tears shed on that occasion, and the pleadings then presented to the throne

Digitized by Google

of grace were of an intensely earnest character. But the decree had gone forth: his work was done, and his Master was about to call His servant to his everlasting rest.

When made aware of the probability of his removal, the dying servant of God submissively exclaimed, "It is quite right; I am ready to go, or willing to stay. I desire that Christ may be magnified in me, whether it be by life or death." To his sorrowing wife, he said, "My dear, don't weep, if the Lord takes me, He will take me to Himself; He has promised to be 'a husband to the widow,' and I believe what He has said." After repeating several passages of Holy Scripture, having reference to the safety and blessedness of the people of God both in death and in eternity, he was suddenly called from his conflict on earth to the rest and glory in heaven. His death, which took place April 30th, 1872, was deeply and universally regretted: "devout men carried him to his burial, and made great lamentation over him."

J. M.

Mr. William Oxenbould was born in Birmingham in the year 1796. The son of godly parents, he was favoured with the advantages of Christian teaching and example, and the discipline of a Christian home. He regularly attended Divine service in the old Cherry Street chapel, Birmingham, and was instructed by the ministry of the sainted men whose labours were so signally useful in that town in the early part of the present century. From his earliest recollections he was under the influence of "the fear of the Lord." He knew no period in which the drawings of the Divine Spirit did not correct and guide him.

Defended from evil associations, and surrounded by the sanctities of a religious household, his early life was passed in ignorance of sinful ways—an advantage which showed itself in a character whose distinguishing feature was its purity. Growing up under circumstances which restrained him from evil, while they quietly drew him under the government of religious principles, it is not surprising that, on his conversion to God, he should have passed through no sudden visible change in character. During his apprenticeship, however, the force of early impressions was deadened by association with an unbelieving master and scoffing companions. From this temporary gloom he emerged when, on completing his apprenticeship, he bound himself in a covenant to be for ever and only the Lord's servant. Having regard to the natural buoyancy of his spirit, he wisely judged it needful to use the most solemn mode of self-consecration. For this purpose he committed to writing the form of dedication recommended in Doddridge's "Rise and Progress of Religion in the Soul." This he with solemnity laid before the Lord in prayer, asking the Divine seal and ratification to be put upon it. By the blessing of God he was enabled to maintain this holy compact with fidelity to the end of a protracted life.

He now sought to employ himself earnestly in the service of his Divine Master, entering upon a career of long-continued usefulness: first as a Sunday-school teacher, and afterwards as a superintendent of the school and a class-leader; in which latter office he displayed considerable tact and wisdom. His habitual cheerfulness and ready wit made him an attractive companion, especially to the young, over whom he strove to exert a salutary influence, prudently using the power of his friendship to aid him in winning them to Christ. Many of these, it is believed, will be his "crown of rejoicing" in "the presence of our Lord Jesus Christ at His coming."

With fidelity and diligence he honourably sustained numerous offices in the Church; and, as long as he had adequate strength of mind and body, he delighted to be employed in those Christian ministrations by which the "body of Christ" is built up. "Not

Digitized by Google

slothful in business; fervent in spirit; serving the Lord," describes the habit of his daily life. He neither sought nor cared for the honour that cometh from man only; but ever strove to approve himself unto God. Singularly free from ostentation, he wore humility as a garment. That without self-sufficiency, and without hypocrisy, he walked in the light of a good conscience was evident from his habitual and peaceful smile. He made no great professions; he was endowed with no remarkable powers, but he faithfully "occupied" that with which he was entrusted. He was conscientious, true, and pure; a man of even temper, of kind heart, of bright and happy disposition. There was always in him a sweet freshness of spirit, like the breath of the morning, that endeared him to a large circle of loving and admiring friends. He minded his own business, was no slanderer, or busybody in other men's matters. With delicate, Christian sensitiveness he was careful not to say anything which might prejudice the reputation of another. On one occasion, being told of the delinquency of a person with whom he had been intimate, he replied, "I have known it long." To which his friend responded, "Why! you never told me." "No," was the reply; "but I told *him*, and have prayed with and for him frequently." Though abidingly happy, religion to him was less a condition of enjoyment than a practical rule of life. He was eminently a good man, who had learned that what was required of him was "to do justly, to love mercy, and to walk humbly with his God."

Throughout a severe and lengthened affliction, his trust in Christ never wavered; and, though during the last year or two of his earthly pilgrimage, he was withdrawn from intercourse with society, through extreme weakness of body and partial aberration of mind, yet the blessedness of an unspotted career showed itself even in his most incoherent wanderings, and to his last hour. He died at Great Crosby, near Liverpool, at the house of his son-in-law, the Rev. Richard Peart, on February 26th, 1873, in the seventy-seventh year of his age.

R. G.

RECENT DEATHS.

SEPTEMBER 11th, 1872.—At *Burnley-Wood*, Burnley, Mr. John Southern, solicitor, in his forty-eighth year. He was a native of Manchester, where he spent his early years, and was educated at the Grammar School. While a young man he was led to Burnley, became a worshipper at "Wesley" chapel, and soon, under the gentle influence of the "good Spirit," was awakened to a sense of his spiritual condition. He was induced to join the Methodist Society, and in a prayer-meeting he received the forgiveness of sins. Henceforth he maintained a quiet, unobtrusive course of Christian piety, discharged faithfully his secular duties, and sustained wisely and lovingly the conjugal and parental relations. Assiduously and acceptably serving the Church in several important offices, he steadily rose in public estimation. He was of a gentle and tender disposition, uniformly courteous in manner, and possessed "the ornament of a meek and quiet spirit;" but was firm and steadfast in his principles; and, in a profession which is attended with peculiar temptations, was scrupulously conscientious, readily sacrificing his own interests sooner than do a doubtful deed. His life appeared inexpressibly needful as well as precious to his attached partner and youthful family; but it pleased God, who "giveth not account of any of His matters," to call him hence in the

Digitized by Google

prime of his days. His affliction was protracted, extremely painful, and harassing; but he bore it with patient submissiveness, and was graciously supported. Though for some time he was troubled with doubts respecting his acceptance with God, his religious experience became blessedly clear and rich, so that he rejoiced "in hope of the glory of God." He expired in great peace. His memory is held in loving esteem, and he has left his children the legacy of a good example.

J. G. C.

December 15th.—At *Leverton*, in the Wainfleet Circuit, Mr. George Willson, aged seventy-eight. In the days of his youth Methodism was being introduced into the villages and hamlets of this neighbourhood, and was much persecuted. Our departed friend has been heard to say that he, with others, often interrupted its services, catching birds, and letting them fly among the congregation, throwing peas and beans at the minister, and so on. On one of these occasions, *one* at least of those who "came to scoff, remained to pray." In the year 1820 a great revival of religion broke out and spread over the neighbourhood. At one of the services, Mr. Willson, with some other young men, attended for the purpose of mocking the proceedings. The preacher was the late Rev. George Tindale, and the Word came with power to young Willson's heart. He was convinced of sin, sought and obtained mercy, separated himself from his ungodly companions, joined the persecuted and despised Society, and from henceforth led a godly and consistent life. Like Saul of Tarsus, he now sought to build up and establish the Church he had before tried to oppose and destroy. About the year 1832 he was appointed to the leadership of a class, which he continued to hold to the end of his life. In this work he was very useful, and was much loved by the members of whom he had charge. He had great power in prayer; and, being characterised by much simplicity and kindness of heart, won the esteem and affection of all who knew him. His health had never been robust, and in the last few years it had declined rapidly. He had distressing fits of pain. About three months before his death he became confined to his house, and in a few weeks to his bed. At the commencement of his last illness, he was assailed by severe temptation, and was for some time in deep gloom and distress of mind; but he cried unceasingly to God, and at last the powers of darkness were rebuked; the snare was broken, and the Lord lifted upon him the light of His countenance, and gave him peace. To one who visited him a few hours before his death, he said, with much emphasis, "I can rest on Christ, I can trust in my Saviour; blessed be His holy name for ever and for ever!" And in this happy and peaceful state he passed away. R. J. T.

December 23rd. — At *Leverton*, in the Wainfleet Circuit, Mr. Richard Overton, in the seventy-third year of his age. He was born at Winthorpe, in the county of Lincoln, of pious parents, who brought him up "in the nurture and admonition of the Lord;" so that he was graciously preserved from evils into which many fall. He had the fear of God from his youth; but it was not until after his marriage and settling at Leverton, that he became a member of the Christian Church. He often spoke of a sermon preached by a young local preacher, as the means of leading him to a full decision for Christ; and his future life evidenced the reality of the gracious change that was then wrought in him. He was remarkable for his regular and devout attendance upon the means of grace, both public and private; and though unobtrusive, and seeking no place of distinction, he was ready to engage in any work to which the Church might call him. In the year 1845, he was appointed to the leadership of a class, and for many years he was a superintendent of the Sabbath-school. To this institution he was ardently attached, and perhaps nowhere was he

Digitized by Google

more useful. Fatherly, kind, and forbearing, he gained the affections of the teachers and children. Nothing rejoiced him more than the accession of youthful members to the Church of Christ. In the year 1865 he was seized with severe and painful affliction, which lasted until his death. For seven years he was a prisoner in his own house, scarcely able to move without assistance. His sufferings during this protracted period were very great; but He who ordained the painful dispensation gave His servant strength to bear it. He was blessed with the grace of patience and resignation in an eminent degree. Never was he heard to murmur. His class continued to meet in his house, though he could no longer lead it; and it was an affecting sight to see the suffering saint seated in his chair, propped up with pillows, bearing testimony in tremulous tones to the goodness and loving-kindness of God, and blessing Him for affliction. Often did he express his thankfulness that this means of grace was afforded him. He sometimes said that the enemy suggested hard thoughts to him concerning the providence of God; but he called to mind the promises, and that what "he knew not now, he should know hereafter." He greatly enjoyed the prayers offered by his friends, and his responses were deep and fervent. As a ripe shock of corn he waited the Master's coming. It was the privilege of the writer of this notice to see him the day before his death, when he was in a most happy and delightful frame of mind—full of praise and trust. In this blessed state he continued until his happy spirit took its flight to everlasting life. R. J. T.

March 10th, 1873.—At *Kingston-upon-Hull*, Mary Harrison, in the sixty-sixth year of her age, and the fiftieth of her connection with the Wesleyan-Methodist Society. She was born in Hull, January, 1807, and enjoyed the blessing and privileges of a godly parentage. Her parents, Thomas and Jane Johnson, were amongst the first pew-holders in Waltham Street chapel. Of her conversion to God, or of the precise circumstances which led to it, little is known; but it appears that about the age of sixteen she resolved to give her heart to God, and her hand to His people. She joined the Methodist Society in the year 1823, in the bloom of her youth, and from that time forward ever evinced a deep sense of the obligation she had thereby taken upon herself. In the course of her Christian career many and severe were the trials to which she was subjected, but she "endured, as seeing Him who is invisible." In the year 1850, Mrs. Harrison became a widow, and for a time bitter sorrow bore her down. But in the strength afforded her in answer to prayer, and assisted by the grace of the Holy Spirit, she was enabled to arouse herself, and to apply her energy to the increased business duties which now devolved upon her. God blessed her efforts and verified His own word: "a Father of the fatherless, and a Judge of the widows, is God in His holy habitation." During severe trials and distressing bereavements she would never murmur; and if sometimes she asked in wonder why they thus came upon her, in another moment her sorrows were buried in the thought of the many mercies still vouchsafed by her Heavenly Father. She was a true lover of "the gates of Zion," and delighted to tread the "courts" of God's house. She highly prized the class-meeting, and until within the year or two preceding her death was rarely absent. Her leader and fellow-members delight to recall the rich Christian experience which she was wont to describe as her own. The last words of the happy spirit about to take its flight were understood to be, "Thy will be done." H. E.

Digitized by Google

INDEX.

GENERAL INDEX.

Addison, Joseph, short account of, 427–429
Alford, Dean, 909, 994
America. See *United States*, and under RELIGIOUS INTELLIGENCE, GENERAL, and SPAIN.
American Board of Commissioners on Foreign Missions, 136
Ampère, André Marie: passages in the life of a Savant, 1013, 1099
Angus, Dr., lecture by, on "Man; a Witness for Christianity," noticed, 314

ARMY AND NAVY WORK, OUR.

Africa: Simon's Town, 660—Cape Coast, 1138
Aldershot, 659
Cannock Chase, 945
Chatham garrison, 81, 177, 856, 1041
Curragh Camp, 177, 273
Dartmoor, 945
Dover, 561
Dublin, 1137
Extracts from letters of officers, soldiers, etc., 81, 82, 369, 1138
Falmouth, 561, 1137
Grantham, 946
Lucknow, 273
Malta, 369
Parkhurst garrison, 465, 945, 1041
Portsmouth, 369
Shorncliffe Camp, 561

Assyrian history as recorded in cuneiform inscriptions, 226
Autumn manœuvres, Cannock Chase, 1873: Notes of a Wesleyan Chaplain, 1008

Baker, Francis, hymn by, referred to, 525
Bakewell, John, short sketch of, 520, 524
Berkeley, Bishop, 705, 716
Bernard, St., two Christmas homilies by, 1080
Berridge, Rev. John, short account of, 521, 522
Bible. See *Culture and the Bible*, *Meyer*, *Old Testament and Jewish ethics*, and under LITERARY NOTICES, and RELIGIOUS INTELLIGENCE, GENERAL.
Birks, Rev. T. R., his essay on the "Philosophy of Human Responsibility," noticed, 313
Brackenbury, Robert Carr, brief sketch of, 526
Brady, Rev. Nicholas, short account of, 519
Bulmer, Mrs. Agnes, hymn by, noticed, 526
Bunting, Rev. William M., short notice of, 526

Candlish, Dr., the late, 1109
Carey, William, 791, 879
Catacombs, Christian life and character as read in the, 600, 700
Cawnpore and Lucknow, the relief of, noticed, 508–514
"*Christianity Irrespective of Churches*," reviewed, 966
Columbus, Christopher. See under SPAIN.
Contemporary Review, note on, 999
Cooper, Mr., his paper "On the corroborative Evidence of Old Testament History from the Egyptian and Assyrian Monuments," noticed, 411
Cowper, William, short account of, 429, 430
Culture and the Bible: Arnold's "Literature and Dogma," 622

Dissent in its relation to the Church of England: the Bampton Lecture for 1871...115, 216, 302

DIVINITY. See also THE PRAYERS OF ST. PAUL.
The Christian liberty achieved: or, The law of the Spirit of life making free from the law of sin and death: an exposition of Romans viii. 1–4, 869
The Christian salvation, and the comprehensive constitution of the Christian Church: thoughts on the second chapter of the Epistle to the Ephesians, verses 1–10...394; verses 11–22... 492, 557
The conflict and captivity: or, The law of the mind and the law in the members (Romans vii. 21–23), 202, 297

Digitized by Google

DIVINITY, continued.
The creation and original condition of man, 690
The existence of a personal God verifiable, 777
The holy temple in the Lord (Ephesians ii. 21, 22), 9, 102
The last of the Judges, and the first of the Prophets, 1001, 1085
"*Whom do men say that I the Son of Man am?*" (Matthew xvi. 13–19), 1033

Dober, Anna, short notice of, 37
Doddridge, Philip, brief sketch of, 430, 431
Dryden, John, short account of, 427
Dwellings for the working classes, 468

Epsom races, Christian work at, 747
Esarhaddon, notice of, 228

"*Faith and Free Thought*," 311, 405
France. See under GLANCE AT PUBLIC OCCURRENCES, and RELIGIOUS INTELLIGENCE, GENERAL.
Frere, Sir Bartle, his lecture on the suitability of Christianity to all forms of civilization, noticed, 405
Fuller, Andrew, connection of, with the Mission in India, noticed, 881, 882

Germany. See SEPP, and under GLANCE AT PUBLIC OCCURRENCES, and RELIGIOUS INTELLIGENCE, GENERAL.
Gladstone, Dr., lecture of, on the "Points of supposed Collision between Scripture and Natural Science," noticed, 409

GLANCE AT PUBLIC OCCURRENCES.
The turn of the year: some signs of the times, 75
Masters and men: the strike in South Wales—The death of the ex-Emperor of the French, 169–173
The opening of Parliament—The Government Bill for promoting University education in Ireland, 266–269
Prussia and the Ultramontanes, 461
Mr. Miall's motion for the disestablishment and disendowment of the Churches of England and Scotland, 548
The Government and the proposals of the Sunday League, 644
Dr. Manning's unspoken sermon, 939
The correspondence between the Pope and the Emperor William, 1036
The movement for a Popish University in Ireland, 1130

Greenwich Observatory, the work done at, 67
Guthrie, Dr., the late, 351, 447

Hart, Rev. Joseph, short notice of, 524, 525
Havelock, Sir Henry, 412, 506
Hengstenberg, Ernst Wilhelm, the life and writings of, 161, 317

HOME-MISSIONARY CORRESPONDENCE.
Aberystwyth, 1140
Alton: Basingstoke, 276, 1042—Petersfield, 1042
Banff: Port Gordon, 949
Bingley, 468
Bradford-on-Avon: Trowbridge, 180, 1042
Cambridge: Saffron-Walden, 274
Carlisle, 180
Crewe: Hightown, 276, 661, 1043
Croydon, 370
Darlington, 180
Edinburgh: Armadale, 948, 1141
Guildford, 660
Jersey: French, 661
Juvenile Associations, 82
Kendal: Ambleside, 662, 1043, 1141
Kingston: Chertsey and Walton-on-Thames, 275, 660—Cobham, 275, 1041
Lewes: Eastbourne and Hailsham, 563
London: City-road: Chequer-Alley, 370, 742, 1139—German Mission, 178, 743—Highbury: Wood Green and Seven Sisters'-road, 744—Spitalfields: Globe-road, 273, 744—Bethnal Green, 465, 744—Canning-Town, 178, 946—Great Queen-street: Prince of Wales' Road, 274—New Cross, 83—Old Kent Road, 84, 467—Lambeth: Clapham, 948—Paddington, 946
Methodism in Hampshire, 371
Mold, Flintshire, 276, 1043
North Shields: Tynemouth, 276
Portsmouth: Buckland, 564
Preston: Lune-street, 661
Rhyl, 1140
Saddleworth, 277
Sandhurst, 85, 562, 743
Southend and Leigh, 179, 466
Stratford, 745
Uxbridge, 275
Watford, 745
Williton, 565

Home Missions and theatres, 745
Horæ Biblicæ. No. CVIII. Elijah's flight into the desert, and the revelation of God at Horeb (1 Kings xix.), 709

India, the early geography of: the Buddhist pilgrims, 705—remarks on a native agency for mission work in, 805, 891. See also *Carey*, *Havelock*, *Lawrence*, and under RELIGIOUS INTELLIGENCE, GENERAL.

Digitized by Google

Italy, Methodism in, 421. See also under GLANCE AT PUBLIC OCCURRENCES, and RELIGIOUS INTELLIGENCE, GENERAL.

Jackson, Rev. Thomas, the death of, 362—Conference obituary of, 840—the early life of, 1122—references to the death of, 552, 557, 630, 648, 844
Jerusalem, the Temple-rock at, 515
JESUITS, THE: I. The remonstrance addressed to Henry IV. by the Parliament of Paris, 1604...39—II. How Jesuits repay their patrons, 132—III. Before the suppression, 240—IV. Suppression of the Company in 1773...435—V. After their suppression in 1773...527—VI. The revival, 884

Ken, Thomas, D.D., short account of, 432, 433
Kew Gardens, the palm-stove in, 1093

Lange, Ernst, brief notice of, 128
Lawrence, Lord, on Indian Missions, 173
Lawrence, Sir Henry, 17, 108, 207

LITERARY NOTICES. See also *Reviews*.
An Appeal for a Great Extension of Missions, 742
Arthur's "Modern Jove: a Review of the Collected Speeches of Pio Nono," 543
Augustine, Aurelius, "works" of, 1032
Belcher's "Our Lord's Miracles of Healing considered in Relation to some Modern Objections and to Medical Science," 1034
Benoit's "Louis Rane," 937
Brace's "Dangerous Classes of New-York," 73
Burton's "Break'ast Half-Hour," 262
Christophers' "Class-Meetings in Relation to the Design and Success of Methodism," 1031
Culross' "John, whom Jesus loved," 262
David's Vision, 264
Davidson's "Lectures and Sermons," 261
Elliott's "Delineation of Roman Catholicism, drawn from the Authentic and Acknowledged Standards of the Church of Rome," 1128
Farrar's "Christianity: A Mission of Doctrine," 938
Fletcher's (Elizabeth Sophia) "Methodist Class-Meeting," 1031
Friarmaze's "Calvinism," 938
Froggatt's "Thoughts on the Essence of Christ's Atonement," 642
Gilfillan's "Life of the Rev. William Anderson, LL.D.," 853
LITERARY NOTICES, continued.
Good Little Children, 1129
Holy, Lucy Maria, "Memorials" of, 362
Home-Mission and Contingent Fund Report, 266
Jacox's "Bible Music: being Variations, in many Keys, on Musical Themes from Scripture," 455—"Traits of Character and Notes of Incident in Bible Story," 457
Jones' "Biblical Cyclopædia," 739
Keil's "Commentary on Ezra, Nehemiah, and Esther," 854
Kennedy's "Christian Missions Challenged, and the Christian's Reply," 937
Leathes' "Structure of the Old Testament," 453
Lomas' "Jesus Christ the Propitiation for our Sins:" the Fernley Lecture for 1872...166
Lord's "Squire Brooke. A Memorial of Edward Brooke; with extracts from his Diary and Correspondence," 861
Luthardt's "Moral Truths of Christianity," 851
Macafee's "Pillar and Ground of the Truth," 71
Maclachlan's (Mrs.) "Notes on the Parables according to Literal and Futurist Principles of Interpretation," 855
M'Owan's (Rev. John) "Man of God: or, Providence and Grace exemplified in a Memoir of the Rev. Peter M'Owan," 932
Malan's "Rides in the Mission Field of South Africa, between the Kei and Basl.ee Rivers, Kaffraria," 460
Maunder's "Light from Heaven," 263—"Scripture Views of Heaven," 265
Milligan and Roberts' "Words of the New Testament, as altered by Transmission and ascertained by Modern Criticism," 738
Morison's "Mark's Memoirs of Jesus Christ: A Commentary on the Gospel according to Mark," 855
Nelson's "Comments on the Epistle of James," 361
Paine's "Physiology of the Soul and Instinct, as distinguished from Materialism," 72
Palmer's "Desert of the Exodus," 358
Parker's "Detached Links," 740
Passmore's "Compendium of Evangelical Theology, given in the Words of Holy Scripture," 739
Pearson's "Facets of Truth," 268

Digitized by Google

LITERARY NOTICES, continued.
Plath's "Subject of Missions considered under three New Aspects," 547
Porter's "Science and Humanity: a Plea for the Superiority of Spirit over Matter," 260
Posnett's "Notes of a 'Mission' in the Parish Church, Louth," 265—"Notes on the Bishop of Lincoln's Pastoral to the Wesleyan-Methodists," 1035
Pressensé's "Heresy and Christian Doctrine," 741
Pulsford's "Sermons preached in Trinity Church, Glasgow," 262
Randles' "For Ever. An Essay on Eternal Punishment," 455
Rigg's "National Education in its Social Conditions and Aspects, and Public Elementary School Education, English and Foreign," 639
Roberts' "'Massah and Meribah;' or 'Is the Lord among us or not?'" 458
Robinson's (Rev. E. J.) "Tamil Wisdom: Traditions concerning Hindu Sages, and Selections from their Writings," 545
Robinson's (Dr. T.) "Wanderings in Scripture Lands," 459
Rule's "History of the Inquisition," 1130
Smith's "Plain Thoughts on the Sealed Book," 456
Some present Difficulties in Theology: Being Lectures to Young Men delivered at the English Presbyterian College, 735
Stevens' "Women of Methodism," 458
Stowell's "Missionary Work of the Church," 544
Strawberry Bank, 1129
Tatham's (Emma) "Dream of Pythagoras, and other Poems." With a "Memoir," 261
Tennyson's "Gareth and Lynette," 168
The Life and Writings of St. Peter, 264
Thomas' "Eleven Years in Central South Africa," 739
Thompson's "Fellowship an essential Ordinance of the Christian Church," 740
Trivier's "How I came out from Rome," 734
Unsworth's "Brotherhood of Men: its Laws and Lessons," 262
Waddy's (Edith) "Father of Methodism." Being a Life of the Rev. John Wesley, for the Young, 265
Waiting for a Crown, 1129
Walker's "Phases of Belief," 459
West, Rev. Francis A., "Memorials" of: being a Selection from his Sermons and Lectures, 1031
LITERARY NOTICES, continued.
West's (F. G.) "Recollections of Mr. James Groombridge, of Tonbridge," 643
Young's "Gospel according to Matthew," 457
Youth and Years at Oxford, in Conversation on Questions of the Day: Is there Mind, additional to the Body, in Man? 454

Livingstone and his discoverer, 53, 147, 252, 342
"*London Quarterly Review*," the, on the Romanist doctrine of the Holy Ghost, 441
London roughs: Covent Garden, 949

Macafee, Rev. Daniel, Conference obituary of, 926—"Work" by, noticed, 71
Mackintosh, Mr., his defence of the missionaries in India, 880
M'Owan, Rev. Peter. See under LITERARY NOTICES.
Marshman, Mr. See *Carey, William.*
Medical missions in London, 372
Mericale, Dr., essay by, on a "Contrast between Pagan and Christian Society," noticed, 316
Merrick, Rev. James, short notice of, 431
Methodist doctrine, the peculiarities of, 979
Meyer, Heinrich A. W., Commentary of, on the New Testament, 1105
Milton, his ancestry and birthplace, 44—extracts from, 232, 238

MISSIONARY SOCIETY, WESLEYAN.
Anniversary of the Society. Annual Meeting: abstract of the Report, 552—speech of Right Hon. Lord Napier and Ettrick, K.T., P.C., (Chairman,) 558—Rev. Luke H. Wiseman, (President of the Conference,) 647; Rev. D. Barley, 648; Rev. Charles Prest, 651; W. S. Allen, Esq., M.P., 652; Rev. J. W. M'Kay, 652; Rev. Frederic Greeves, 655; Mr. Nicholas Downing, 657; Rev. William Barber, 657

MODERN PULPIT, THE: Liddon's "Lent Lectures," 25
Moore, Rev. John, brief notice of, 630—Conference obituary of, 923—lines on occasion of the sudden death of, 1040
More, Rev. Henry, short account of, 434
Mozley, Canon, his essay on "the Principle of Causation," etc., noticed, 313

Napoleon III., the death of, 172
Newcastle-upon-Tyne, the approaching Conference at, 626

Digitized by Google

Old Testament and Jewish ethics, 785
Olivers, Rev. Thomas, short notice of, 524

Philanthropic labour in the metropolis: A Sunday Home for friendless female employées, 181
Physical world, the unity of the, 904, 987

POETRY.
Lines on occasion of the sudden death of the Rev. John Moore, 1040
Sonnet to a lady, on the death of her daughter, 647
The gain of suffering, 464
Tried by fire, 748

Pope, Rev. W. B., Memoir of Ernst W. Hengstenberg by, extracts from, 161—The peculiarities of Methodist doctrine by, 979
Popery. See *Dissent in its relation to the Church of England*, JESUITS, THE, "*London Quarterly Review*," "*Sepp*, (*Professor*,) "*Terra Incognita*," and under GLANCE AT PUBLIC OCCURRENCES, LITERARY NOTICES, AND RELIGIOUS INTELLIGENCE, GENERAL.

Reinkens, Dr., the pastoral address of, 1044

RELIGIOUS INTELLIGENCE.
Address, Annual, of the Conference to the Methodist Societies, 842
Wesleyan Conferences of 1873: Eastern British America, 848; Irish, 849—stations of the ministers and preachers on trial in Great Britain, 817; in Ireland, 914; on the Irish Missions, 916; on the Foreign Missions, 917; obituary of Wesleyan ministers in Great Britain, 832, 923; in Ireland, 926; in the Foreign Missions, 929

RELIGIOUS INTELLIGENCE, GENERAL.
America, the Jesuit mission to the Freedmen of, 88
Bohemia, the new American Protestant mission in, 874
British and Foreign Bible Society, the issues of the, 751
Church of England, Romish practices in the, 749—Reform movements in the, 950
Confessional, the: Bishop of Gloucester and Bristol on, 1143
Egypt, mission-work in, 471
Evangelical Alliance, the: extracts from the annual Report, 183

RELIGIOUS INTELLIGENCE, GENERAL, continued.
France: distribution of the Scriptures at the Exhibition of Lyons, 185—the Reformed Church and the government and polemical lecturing, 373—Evangelical mission to the working classes of Paris, 565—Professor Rosseuw St. Hilaire on the evangelization of, 665—the religious question in, 955
Germany: the proposed Prussian legislation against the Papacy, 277—the pastoral address of Dr. Reinkens, 1044
India, the prospects of Christianity in, 376—the Brahmo Somaj, 954—circulation of the Scriptures in Bengal, 1146—statistics of Missions in Travancore, 1188
Italy: suppression of religious orders in Rome, 88—the Italian parliament and the Jesuits, 663
Jerusalem, Protestant Christianity in, 86
Mexico, decline of Romanism in, 86—the successes of Protestantism in, 279, 280—the death of Señor Aguas, 472
Paray-le-Monial, the English pilgrims to, 1046
Popery and civil government, 953
Popery, the criminal statistics of, 1048
Prison Ministers' Bill, 281
Prison mission, 1046
Receipts reported at the religious anniversaries, 1873...751
Roman Catholic University for England, the projected, 1146
Rome and the Bible, 1144
Rome, the Papacy and its prospects in, 568
Romish arrogance and ambition, 570
Spain, the evangelization of, 469
Switzerland: Father Hyacinthe and the Genevan national Catholics, 1146

Reuss' "*History of Christian Theology in the Apostolic Age*," 538, 611

Reviews. See *Ampère, Berkeley, Bishop, Carey, William*, "*Christianity Irrespective of Churches*," *Culture and the Bible, Dissent, etc.*, "*Faith and Free Thought*," *Havelock, Sir Henry, India, Jackson, Rev. Thomas, Lawrence, Sir Henry, Livingstone and his discoverer*, "*London Quarterly Review*," *Methodist doctrine, Meyer*, MODERN PULPIT, THE, *Reuss'* "*History of Christian Theology*," *Sepp*, (*Professor*,) *The intellect and the creed, Theology, Wuttke's* "*Christian Ethics*."

Rhodes, Rev. Benjamin, brief notice of, 525

Digitized by Google

Rothe, Johann Andreas, short account of, 127

Samuel. See under DIVINITY.
Sardanapalus, brief notice of, 228
Sargon I., short account of, 226
Scepticism and faith, 60
Schleiermacher's "Glaubenslehre," referred to, 162
Sennacherib, brief notice of, 228
Sepp, Professor, on Germany and the Vatican, 1017
Shaw, Mr. Benjamin, his essay on the evidence of the truth of Christianity, noticed, 315
Social recreations, the use and abuse of, 632, 728
Southey, Robert, his defence of the Indian Missionaries, 880

SPAIN, CHAPTERS FROM THE HISTORY OF: II. The Arabs, 47, 140, 247—III. The decay of the Saracen Empire in Spain; Cardinal Ximenès, 337, 537, 616—IV. The New World, 723—The Troano Manuscript; Christopher Columbus, 816—V. The slave-trade; Las Casas; Ximenès; differences between the ancient and the modern colonies; results of geographical discoveries and colonial settlements; conclusion, 898. See also under JESUITS, THE, and RELIGIOUS INTELLIGENCE, GENERAL.
Spangenberg, Mr, short account of, 35
Steele, Miss Anne, hymns by, noticed, 519, 520
Stennett, Joseph, D.D., brief notice of, 519

Tate, Nahum, brief notice of, 519
Tenterden, Lord Chief Justice, anecdote concerning, 528
"*Terra Incognita*," 797
Tersteegen, Gerhard, short account of, 34

TEXTS ILLUSTRATED. See also *Horæ Biblicæ*.
Genesis i. 26.. 693
Genesis ii. 7..... 694
Matthew xi. 11 ... .848
Matthew xvi. 18–19 1068
Romans iii. 25 1107
Romans v. 1 ... .1106
Romans vii. 21–23 ..... 202, 297

TEXTS ILLUSTRATED, continued.
Romans viii. 1-4 869
Romans xv. 678
2 Corinthians i. 3 1083
Ephesians ii. 1–10 394
Ephesians ii. 11–23 ... . 492, 587
Ephesians ii. 21, 22 .....9, 102

The intellect and the creed, 156
Theology, Conder's "the decay of," 1072
THE PRAYERS OF ST. PAUL: Unity and Hope, 678
The secret of our strength, 593
THE WESLEYAN HYMN-BOOK ILLUSTRATED, 32, 124, 229, 327, 427, 519
Tiglath-Pileser, I. and II., brief notices of, 227
Toplady, Rev. Augustus M., short sketch of, 523
To the reader, 1

United States, theological seminaries in the, 1114

VARIETIES.
Researches in Mesopotamia, 943
Shakespeare's death-scenes, 944

Ward, Mr. See *Carey, William.*
Watts, Dr. Isaac, hymns of, noticed, 331–337
Wesley, Rev. Charles, the conversion of, referred to, 305–308. See also THE WESLEYAN HYMN-BOOK ILLUSTRATED.
Wesley, Rev. John, translations of hymns from the German by, noticed, 124—the conversion of, referred to, 305–309—visits of, to Newcastle, 626–628. See also THE WESLEYAN HYMN-BOOK ILLUSTRATED.
Wesley, Rev. Samuel, sen., poetic productions of, 827
Wesley, Samuel, jun., hymns by, noticed, 828–831
Wesleyan Chapel Report, 1872...269
Wickliff, John, character and religious views of, 1029
Wilberforce, Dr. Samuel, death of, 864
Winkler, Rev. John Joseph, brief account of, 37
Wuttke's "Christian Ethics," 499

Xavier, Francis, mission of, to Japan, 822

Zinzendorf, Count, short notice of, 82

Digitized by Google

INDEX TO THE BIOGRAPHY, ETC.

BIOGRAPHICAL SKETCHES.
Bentley, Mr. John, 1053
Bradbury, Mrs. John, 878
Brayshay, Mrs. Ann, 282
Carter, Mr. Thomas, 757
Carter, Mr. William, 760
Chubb, Mr. John, 860
Collier, Mr., 1147
Cox, Mrs., 284
Crabtree, Mr. Thomas, 667
Cressy, Mr. John, 858
Crozier, Mrs. Hannah Hart, 189
Edwards, Mrs. Maria, 476
Fletcher, Rev. Adam, 956
Greener, Mr. Thomas, 187
Hosken, Mr. Richard, 1049
Kirtley, Mr. John, 755
Lance, Mr. Robert C., 670
Lomas, Mrs. Mary, 94
Moister, Mrs. Harriet, 1052
Orenbould, Mr. William, 1149
Pugh, Mr. Thomas, 753
Rollerson, Mr. Samuel, 572
Southworth, Mr. Robert, 475
Storm, Captain Thomas, 380
Vaughan, Mr. Charles, 91
Walker, Mr. Edward, 762
Ward, Mrs. Elizabeth Rebecca, 571
Wardle, Mrs. John, 93
Wilson, Mr. Thomas, 765

MEMOIRS.
Burgess, Rev. William Penington, M.A., 481, 577
MEMOIRS, continued.
Clark, Mr. Isaac Hinton, 193
Edwards, Rev. Thomas, 865
Kay, John Robinson, Esq., 289, 385
Oldfield, Rev. Henry, 769
Roebuck, Rev. George, 97
Sharp, Rev. Henry, 673
Snell, Mr. John, 2
Tesseyman, Mr. Francis, 1057
Wilson, Rev. John (A), 961

RECENT DEATHS.
Anson, Mr. William, 478
Beard, Mrs., 96
Bond, Mrs., 883
Bourne, Mrs. Jane, 191
Burrows, Louisa, 480
Butters, Jane Middleton, 192
Butters, Mrs. Virlot, 191
Callister, William, Esq., J.P., 286
Chatterton, Mr. William, 768
Clague, Mrs. Robert, 96
Columbine, Mr. Jonathan, 96
Cooke, Mr. Thomas L., 576
Copeland, Mrs. Martha, 574
Corlass, Mrs. Thomas, 768
Cowell, Mr. Edward, 575
Cuttle, Mr. Thomas, 767
Dearing, Mrs. Eliza, 864
Dodson, Miss Jane, 286
Ellis, Mr. Joseph, 1055
English, Miss Eliza, 480
Fairbourn, Mrs. James P., 958
Farr, Mrs. Louisa, 959
Furneaux, Mrs. Amelia, 287
Garside, Mrs. Ann, 1056
RECENT DEATHS, continued.
Hamilton, Mrs. Elizabeth, 479
Harrison, Mrs. Mary, 1152
Haworth, Miss Rachel, 767
Jenkinson, Mrs. Sarah, 863
Levick, Mrs. James, 863
Lindley, Ann, 672
Millward, Mr. Henry Stover, 288
Myring, Mrs., 1056
Overton, Mr. Richard, 1151
Pepper, Mr. George, 383
Shephard, Mr Samuel, 862
Silvers, Mr. John, 95
Simpson, Mrs. Ann, 575
Smith, Miss Sarah Jane, 382
Southern, Mr. John, 1150
Spence, Mrs. Jane, 959
Sutcliffe, Mr. John Fearby, 478
Taylor, Mrs. Mary Ann, 960
Thompson, Mrs., 382
Ward, Miss, 285
Wathew, Mr. John Forall, 384
Wedge, Mr. Josiah, 672
Willson, Mr. George, 1151
Woods, Mr. George, 479
Yelland, Mr. John, 672

WESLEYAN MINISTERS who have died during the year, Conference record of:
Annigoni, Giovanni, 930
Beauchamp, Robert, 927
Bowman, Samuel, 839
Broadbent, Joseph, 930
Brothwood, Thomas, 841
Crofts, Edward, 925
Doherty, James, 837
Dunn, Thomas, 923

Digitized by Google

WESLEYAN MINISTERS, continued.
Fox, William, 837
Geden, John, 836
Godden, James, 841
Gostick, John, 924
Griffiths, Frederick, 924
Hocy, William (A), 927
Hughes, Lot, 925
Jackson, Thomas, 840
Lord, William, 838
Lowthian, Joseph, 834
Macafee, Daniel, 926
Moore, John, 923
Morton, Jacob, 842
Muff, John Isaac, 837
Nieffer, Philip H, 931

WESLEYAN MINISTERS, continued.
Oliver, Henry Vyvyan, 834
Parker, John Joshua, 835
Pilcher, Jesse, 839
Pinnock, Daniel, 931
Rabone, Stephen, 929
Richards, Evan, 922
Roadhouse, John, 836
Sellers, William, 839
Shaw, Thomas, 838
Shaw, William (A), 835
Shepstone, William, 932
Short, Thomas, 922
Stead, Thomas, 926

WESLEYAN MINISTERS, continued.
Stephenson, John (B), 931
Stevenson, Humphrey, 841
Stokes, Thomas, 842
Sumner, Edward, 834
Turner, George (A), 833
Walker, William, 931
Wardley, Samuel Hope, 922
Waugh, Thomas, 928
Young, Martin, 832
Zylca, Peter Gerhard, de, 929

LIST OF THE PORTRAITS.

January, Rev. John Farrar, President of the Conference, 1870.
February, Rev. John Randerson.
March, Rev. William J. Davis.
April, Rev. John Walton.
May, Rev. Richard Hardy.
June, Rev. James Eacott.
July, Rev. Samuel Timms.
August, Rev. George Curnock.
September, Rev. John Kilner.
October, Rev. Samuel Wesley.
November, Rev. Thomas M. Chambers, M.A.
December, Rev. William Williams.

LONDON:
PRINTED BY WILLIAM NICHOLS,
HOXTON SQUARE.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google